

ARSHA VIDYA NEWS LETTER

REPORTS BY N. AVINASHLINGAM

MAY 2009- AUG 2013



Advaita Makaranda Class at AVG

Pujya Swami Dayānanda Sarasvati taught advaita makaranda at AVG during evening satsang in July 2013. The classes are briefly summarized below.

Lakshmidhara, the author lived centuries ago. He had also written Amṛta Taraṅgiṇi, a commentary on Śrīmad Bhāgavata and Bhagavan Nāma Kaumudī, a work on Nāma Samkīrtanā.

This prakaraṇa work explains the entire Vedānta in 28 ślokaś with simplicity and clarity. Each sloka can be expanded into volumes. It can be memorized. It can be used as armour to defend Advaitā.

The first śloka is a prayer verse. It says namaskār to Lord Kṛṣṇā, whose form is meant to bless, who is limitless ānanda and whose glance from eye corner will dry up the ocean of delusion, for those who seek his feet.

The second sloka gives the entire teaching of advaita. I always exist. I always shine. I am always loved. I have the laksana of Sat Chit Ānanda. Therefore I am Brahman.

I look at myself as a waker, a dreamer or a sleeper. But these are states of experience. In all these states, I always exist.

In the pool of consciousness, vṛtti is a wave. Consciousness is bhāti from the stand point of vṛtti. From my stand

point, I am bhāmi. I perceive an object using a pramāṇa. But to know that I exist, I am aware without using any pramāṇa. I am always bhāmi.

Jñānam eva ātmā. Ātmā reveals itself and everything else also. Ātmā is only self revealing. I am not limited by time, place or thing. Hence I am ānanda or ananta or limitlessness. Satyam jnanan anantam is the word.

We cannot translate ānanda as joy, happiness, pleasure, ecstasy or bliss. These words imply an experience. But Brahma ānanda is my true nature. Brahma ānanda includes viśaya ānanda, vidyā ānanda, yoga ānanda, atma ānanda and advaita ānanda.

As a seeker, I look for objects to make me a pleased self. When I obtain them, the seeker and sought are fused into one. This is viśaya ānanda.

I love the secure, pleased self. Love can be an expression of my fullness. Love can give a chance to experience fullness. Pleased is settling account with the world. The world is Bhagavān. I have to reconcile my relationship with Bhagavān.

I am of the nature of Sat Chit Ānanda. Therefore I am Brahman.

Report by N.Avinashilingam

Inauguration of Parivu, A Senior Citizens' Society



Parivu, a Senior Citizens' Society was inaugurated on September 29, 2013 at Kikani Higher Secondary School, Coimbatore.

Dr. P.C.Raju, President of the Society welcomed the gathering. He advised the Senior citizens to accept their limitation and limit their expectation.

Pujya Swami Dayananda Sarasvati gave the inaugural address. He said that Dr. P.C.Raju and Dr. Rajagopal are the people behind this initiative. It can become a movement.

If we ask a simple Villager anywhere in India, where God is, he will tell that God is everything and everywhere. This is a profound knowledge taught by Isa Upanisad, "Isavasyam idam sarvam". The Villager got this knowledge by vridha vyavahara handed over by Elders.

For us home is temple, marriage is yoga, money is Laxmi and knowledge is Sarasvati. All that is here is God. This vision is imbibed from Elders.

A society that takes care of Elders is a mature society. We had joint family system and we did not have a problem of Elders.



Now husband and wife both go for work. We have nuclear families. It is not easy to take care of Elders.

Elders should have a certain maturity. Doting on children is not going to help. As we grow older, we should grow out of



emotional need from children. Allow them to grow in their sphere. If they do not come to us, feel good. If the children cannot make it, leave it, it is their problem. We give them our blessings and leave them alone. Be grateful to God that you have survived so many winters and summers and earned the wrinkles. We should work as a



team and help mutually. We should do whatever help that is possible from our side. We should learn to age gracefully with maturity and leisure.

Dr. V.S.Natarajan, Senior Geriatric Surgeon gave the special address. He advised Senior Citizens to go for preventive geriatrics like vaccination. Walking is the best exercise. Food should be nutritious. Service to humanity is the best way to be emotionally and physically healthy.

He advised the Senior Citizens' Society to start Geriatric department in Hospitals, start Geriatric day care centre, arrange home visit of medical personnel, arrange awareness programme in schools and colleges and arrange meals on wheels.

Report by N.Avinashilingam



Navaratri Puja at AVG, Anaikatti



Navaratri started on Oct 5, 2013. During the nine days of navratri, special sahasranama archana was done to Goddess Jnaneswari.

On Friday the Oct 11, 2013 very elaborate abishekam and archana were done for Goddess Jnaneswari.

On Oct 12, 2013 on Ashtami day, Sri Lalitha sahasranama archana was done for Goddess Jnaneswari.

On Oct 13, 2013 Sarasvati Puja was celebrated. Around 11 AM, all the students made an Altar with their books for

Sarasvati Puja. Puja was done for the books under the guidance of Pujya Swami Dayananda Sarasvati .

Pujya Swamiji delivered his anugraha bhashanam. He said that Goddess Durga is maya sakthi and Goddess of progress, wealth and power. In ayudha puja all the tools are kept out in puja and worshipped. Saravati is the Goddess of knowledge. She is worshipped on Sarasvati puja day seeking knowledge. On Vijaya dasami account opening puja is done at Gujarat. Sarasvati puja is celebrated at West Bengal, Maharastra and Tamil Nadu.



Led by Pujya Swamiji, the students chanted the Sarasvati mantra. The meaning of the mantra is that we pray Goddess Saravati for all sakthi and for all knowledge.

On Oct 14, 2013 Vijaya Dasami was celebrated. Punar puja for the altar of books was done followed by Pujya Swamiji's class and blessings.



Pujya Swamiji taught Bhagavat Gita bhasyam. This was followed by meditation class in which Pujya Swamiji taught contemplation of Vedantic teaching.

Pujya Swamiji congratulated Sri G. Krishnan of MKSG Memorial Trust, Sri S.N. Ramachandran and Smt Latitha Ramachandran for their initiative regarding panchayathana puja. He distributed murtis for panchayatana puja to the students who were willing to do that daily. The murtis were Shiva, Ganesha, Ambal, Vishnu, and Adhitya in salagram. He said that sodasa upachara puja or 16 steps puja should to be done daily to the murtis. He also gave them a book and DVD on the puja procedure to be followed.



The puja concluded with maha prasad.

Report by N. Avinashilingam

Prasna Upanisad Class at AVG

Swami Sakshatkritananda taught Prasna Upanisad with bhasyam at AVG during September 2013. A brief summary of the classes is presented.

SHANTI MANTRA: Shanti mantra is chanted by the students as a prayer seeking a healthy body and a co-operative mind to pursue the study of Brahman.

INTRODUCTION: Prasna Upanisad appears in brahmana portion of Atharva Veda. It is an explanation of Mundaka Upanisad that appears in mantra portion of Atharva Veda. Six students who had done upasana on saguna Brahman approached the Teacher Pippalada with samit in their hands. The Teacher asked them to stay in his Gurukulam for one year by observing brahmacharya and tapas and with sraddha. He told the students that he would answer their questions after one year, if he knew the answer.

PRASNA 1: After one year, Kabandhi, great grandson of Katya asked the Teacher Pippalada, who is the cause of the srusti? The Teacher answered that Prajapatih is the cause of the srusti. Prajapathi made mithuna srusti of rayi (food) and prana (eater). Then he made loka srusti, kala srusti, anna srusti and praja srusti. Those who follow dharma and live a life of tapas

would be blessed with comfortable life here and hereafter.

PRASNA 2: After that, Bhargavah Vaidarbhih asked the Teacher Pippalada which Devatas sustain the body. Who among them talk of their glory? Which Devata is the greatest? The Teacher answered that 24 Devatas sustain the body. They are 5 karma indriyas, 5 jnana indriyas, 5 pranas, 4 antahkaranas and 5 elements (panca bhutas). All the Devatas talk of their glory. But Prana is the greatest Devata. Prana pretended to leave the body. All the Devatas understood that they cannot survive without Prana. They praised Prana. They prayed to Prana to protect them like a Mother protecting her child.

PRASNA 3: Then Kausalya, son of Asvala asked the Teacher Pippalada what is the cause of Prana. How vyasti prana enter the body? How prana depart from the body? How prana divides itself and dwell in the body? The Teacher replied that para Atma is the cause of Prana. Due to sankalpa and karma phala, Prana enters the body. Like a King employing Officials in charge of certain villages, Prana made other pranas like apana, samana, vyana and udana incharge of certain functions while retaining some functions for itself. Prana in association with udana on the basis of the

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last thought of a departing person lead him to next birth. The benefit of doing prana upasana is krama mukthi. His progeny will continue.

PRASNA 4: After that, Gargyah, grandson of Surya asked the Teacher Pippalada, which indriyas do not function during dream? Which indriyas function during dream? Who experience the dream? Who experience happiness during deep sleep? What is the adistanam for everything?

The Teacher replied that during dream, 5 karma indriyas and 5 jnana indriyas do not function. During dream 5 pranas and mind function. Mind experience the dream on the basis of earlier perception. Prajna experience the happiness as a result of karma phala. Para atma is the adistanam. Everything resolves in para atma. The one, who gets this para atma jnana, identifies himself with Para atma.

PRASNA 5: Then Satyakama son of Sibi asked the Teacher Pippalada what phala is there for meditating on the first letter of Om. The Teacher replied that he will have next birth as a human being endowed with tapas and sraddha and enjoy manusya ananda. The student asked what phala is

there for meditating on the second letter of Om. The Teacher replied that he will go to deva loka and enjoy deva ananda for some time and will be reborn in this world. The student asked what phala is there for meditating on Om. The Teacher replied that he will go to brahma loka and get krama mukti.

PRASNA 6: After that Sukesa son of Bharadvaja asked the Teacher Pippalada where is sodasa kala purusha. The Teacher replied that he is everywhere and he is also in the body. He said nirguna Brahman is sodasa kala purusha. All rivers get absorbed in the sea and lose their name and form. Similarly jiva on getting brahma jnana resolves everything in Brahman.

CONCLUSION: Upasana is a means to neutralise habitual wrong thinking about tat pada and tvam pada. This Upanisad uses adhyaropa apavada method to teach. Finally the Teacher said that he had taught all about Brahman and beyond that there is nothing else to be known. The students thanked the Teacher for helping them cross the ocean of ignorance. They did namaskar to the Teacher.

Report by N. Avinashilingam

साधूनां दर्शनं पुण्यं तीर्थभूता हि साधवः ।
कालेन फलते तीर्थं सद्यः साधुसमागमः ॥

sādhūnām darśanam puṇyam tīrthabhūtaḥ hi sādhaḥ |
kālena phalate tīrtham sadyaḥ sādhusamāgamaḥ ||

Beholding a saintly man is a blessing because the saintly man is himself like a pilgrim centre. The pilgrimage brings good results only in a due course of time. But the sermons of a saintly men are the instant blessings.

23rd Anniversary of AVG



AVG, Anaikatti celebrated its 23rd anniversary on Oct 27, 2013 in the presence of Pujya Swami Dayananda Saraswati. Around 2000 devotees attended.

MUSIC CONCERT:

There was a soul stirring carnatic music concert by Dr. Sriram Parasuram and Smt Anuradha Sriram. The last lyric was the Marathi Namadev abang 'Tirtha Vittal Kshetra Vittal'. This charged the whole

audience and the entire atmosphere turned devotional.

Dayananda Sisters Kumari Darshana and Kumari Sowmya rendered the prayer song.

WELCOME ADDRESS:

Sri Ravi Sam, Trustee welcomed the gathering. He said that Pujya Swamiji's contribution has been recognized when the US flag was flown in his honour on his 83rd birthday as per Hindu calendar. Pujya Swamiji's classes are the closest to Sri Adi Sankara's teaching.

GURUKULAM REPORT:

Sri V. Sivaprasad, Secretary presented the Gurukulam Report.

He said that the Gurukulam has successfully completed the fourth long-term course for three and half years on Vedanta and Sanskrit. Pujya Swamiji took most of the Vedanta classes. Swami





Sakshatkritananda was the resident Acharya. 75 students have successfully completed the long-term course.

Arshakalarangam organized Bharata natya performance by Pavithra Srinivasan titled Purushartha.

Arsha Kalarangam conferred the title Arsha Kala Bhushanam on Prof S.R.Janakiraman, Smt Sudha Raghunathan, Smt E. Gayathri, Sri M.S.Anantharaman, Sri A.Easwaran and Smt. Chitra Visweswaran.



Sankara Jayanthi was celebrated in the presence of Pujya Swamiji.

Pujya Swamiji's 83rd birthday was celebrated at Anaikatti on Aug 15, 2013 with a grand laksarcana. On the same day evening Arsha Kalarangam and Sri Krishna Sweets organized a carnatic music concert and bharata natya performance at Coimbatore. The decoration of Swamij's chair resembled Lord Dakshinamurti sitting under a banyan tree.



ADDRESS BY CHIEF GUEST:

Justice Sri V. Ramasubramanian, the Chief Guest of the day, addressed the audience. He explained how India was the cradle of civilization and how India was pioneer in mathematics, science, medicine and university education. He widely quoted the Western scholars who acknowledged this.

ADDRESS BY GUEST OF HONOUR:

Dr. M. Manickam, Executive Vice Chairman, Sakthi Sugars Ltd was the Guest of Honour. He said that the early men came from Ethiopia to Madurai. Later they migrated all over. Sama Veda chant resembled the song of the birds. The British during their rule of India destroyed the native education. But India has managed to preserve her dance, music and culture. He predicted great time ahead for India in the next 30 to 40 years.



HONOURING GREAT PERSONALITIES:

Pujya Swamiji honoured Meyyappa Mahadesika Swamigal, Head of Koviloor Mutt, Dr. R. Nagasamy, eminent Archeologist, Sri A.V. Ramasamy, the Visionary who brought the concept of Senior Citizen Retirement Homes to Coimbatore.

BOOKS RELEASE:

Pujya Swamiji released the following books: Tattva Bodha in Tamil by Sri Mani, Srimad Bhagavatham by Smt Sarojiniammal, Pujya Swamiji;s life story in Tamil lyrics by Sri Arumugam.

PUJYA SWAMIJI'S ANUGRAHA BHASANAM

Pujya Swamiji gave his anugraha bhasanam.

Why Hinduism survived

He said that Hinduism is the only ancient religion that has survived. Survival of Hinduism is possible because of teaching tradition we could preserve. The teaching is conveyed through karna parampara from Guru to Sishya without entropy or loosing contents.

The greatest teaching

The equation Tat Tvam Asi is taught in Vedanta only. All that is here is Iswara. In



India it is customary to do bhoomi puja. An American may wonder to see why Indian worship bhoomi. The culture explains this vision in music, dance and temple art. When the wave recognizes that it is water and the Ocean is also water, it's (waves') sense of limitation goes. The human body is recognized as manifestation of Iswara and worshipped. We can invoke Iswara in anything.

Being born as a Hindu is a privilege. Belonging to this culture is a privilege. Due to this we can appreciate the teaching that all that is here is Iswara.

VOTE OF THANKS:

Sri S. Sairam, Manager proposed a vote of thanks.

Report by N. Avinashilingam



Arsha Kala Bhushanam Awards 2013



Arsha Kalarangam organized a colourful function on November 14, 2013 at Kikani School, Coimbatore to confer Arsha Kala Bhushanam awards to seven Carnatic Music Vidwans and Vidhushis.

Vasanthi Narasimhan welcomed the gathering.

The function started with carntic music concert by Dayananda Sisters Kumari Darshana and Kumari Sowmya. The following compositions were rendered: Sri Mahaganapathe (Naattai raga), Sri Varalakshmi (Sri raga), main song Aadamodi (Charukasi raga) and Pujya Swamiji's composition Mahalinga Vibho (Shivaraji raga).

The awardees were ceremonially received with auspicious music, Vedic chant , traditional dance and royal canopy. There was a welcome dance by students from Lavanya Shakar's Abyasa Academy.

Sri M. Krishnan of Sri Krishna Sweets said that the awards function was a role model to be emulated by other organizations. He congratulated the awardees for receiving



the award from Pujya Swami Dayananda Sarasvati, which was equivalent to receiving from Goddess Sarasvati herself.

Pujya Swamiji gave the awardees a citation , a purse of Rs. one lac and a silk shawl with the awardees name engraved.

The citation which was written by Pujya Swamiji himself read as follows:

SHRI P.S. NARAYANASWAMY for his contribution to carntic music through his concerts, rich in depth, range, creativity and generating a parampara of sishyas.





DR. K. VAGEESH for his life-long contribution to music in general and carnatic music in particular, through his vocal concerts and creating accomplished artists.

SHRI O.S.THYAGARAJAN for his contribution to carnatic music through his vocal concerts, entralling his enlightened audiences through his dexterous handling of traditional gamakas, while elaborating different ragas.

SMT. PADMAVATHY ANANTHA GOPALAN for her contribution to carnatic music through her masterly handling of the divine instrument, veena and creating a number of artists in veena, violin and vocal as well.



SHRI GURUVAYUR DORAI for his valuable contribution to carnatic music through percussion instrument of mrdangam, with astounding accompanying skills and creative improvisations.

SHRI T.H. VIKKU VINAYAKRAM for his contribution through the ancient and sophisticated instrument, the Ghatam, making it a

match to any percussion instrument with effortless ease and mastery over rhythm.

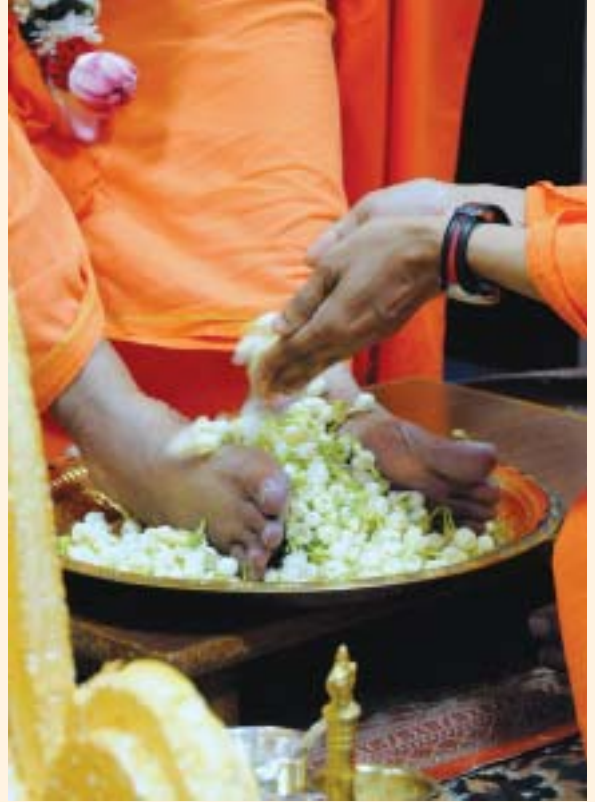
SMT. SUGUNA PURUSHOTTAMAN for her contribution to carnatic music through her concerts and teaching innumerable students, always retaining the purity and depth of classical tradition.

The awardees spoke. They thanked Pujya Swamiji for honouring them. They felt that they were more responsible now to deliver quality music.

Pujya Swamiji gave his anugraha bhasanam. He said that when we respect the Vidwans, we respect the Vidya and also Parameswara, who is the source of this Vidya. The Vidwans have to suffer so many inconveniences. One gifted with talent can sing. But only a Vidwan can create another Vidwan. All the awardees have created many Vidwans. Carnatic music is Arsha Vidya as that has come from the Rishis. All that is here is Ishwara including Music. Muthusamy Dikshatar has written lyrics in all vibakthis. By honouring the artists, we honour ourself and our tradition.

Report by N. Avinashilingam

Valedictory Function of Long Term Course at AVG



The valedictory function of the long term, three and half years course was held on Saturday , the Oct 26, 2013. The class room where Pujya Swamiji taught students was decorated with flowers. The place where Swamiji sat to teach was aesthetically decorated. All students, from various parts of the globe, dressed up befitting the occasion. The whole atmosphere was benedictory.

EXTRA ORDINARY COURSE BY PUJYA SWAMIJI :

Smt. Vasanthi started the session with an introduction which has been reproduced below.

“The great Jnana yagna that commenced in April 2010 has come to an end on Oct 26, 2013 and what a yagna it has been! With his never-ending enthusiasm to teach, with boundless daya towards the students, exuberating ananda all the time, oblivious to the discomforts and pains of the body, and exemplary commitment towards teaching, Pujya Swami Dayananda Sarasvati has made this course an outstanding one. In the last three years, day in and day out, this 83 year old great Mahatma has nailed in the vision of the oneness of self by driving each student to a corner from where we cannot but see.



As we all know, Pujya Swamiji has been teaching Vedanta since 1957. He has created hundreds of sishyas who continue the parampara of Vedanta teaching in different parts of India and the world. He has conducted 12 full-fledged three year courses – both by himself and with the help of his disciples but this course has been very unique because, after three decades, Pujya Swamiji has conducted the entire course himself, with the able support of Acharya Swamiji Sakshatkrtanandaji. In no other course has Pujya Swamiji taken so many classes; taught the Mundaka, Katha, Kena, Kaivalya, Taittiriya, Mandukya, 6th chapter of Chandogya, Brama Sutra chatussutri and all 18 chapters of the Bhagavad Gita, not to forget other texts like Drig-drishya viveka, Vivekachudamani, Advaita makarandam, Vakhya vritti, Atma bodha,.....1304 hours of teaching from the

greatest teacher of Vedanta of our times makes this course a very memorable one!!

The course has also been unique because the number of dropouts was only a handful while the strength remained at 75. This has been Pujya Swamiji's largest course and the students were blessed with the once-in-a-lifetime-opportunity during the course to participate and witness the satabhishekam of Pujya Swamiji who is an epitome of wisdom, love and compassion.

Right through the course Pujya Swamiji's teaching has been simply amazing. With incomparable communication skills, using the choicest of words, and making everyone feel at ease with his sense of humour, employing the most apt illustrations culled from our daily life, never losing an opportunity to emphasize that sastra is a pramana, the only pramana to know the



self, Pujya Swamiji has given a new life to the sampradaya by instilling clarity in many topics like pramana, Isvara's order, what is meant by doing action without expecting result, moksha is not a state of experience, the relationship between vyashti and samshti and so on.

Perhaps the most outstanding revelation of Pujya Swamiji is to present Isvara as one maha order. No teacher on this planet talks about Isvara as order. The Sruti only indicates Isvara as the niyanta but does not dwell at length on the various ramifications of the order. Acharya Shankara also does not elaborately cover all aspects of the order. And unless Isvara is assimilated in the form of order there is no way one can resolve the emotional issues and prepare oneself for absorbing the vision. Thank you, Pujya Swamiji. Humanity will keep saluting you for this invaluable contribution to the teaching tradition. This course was also

unique because the students were doubly blessed to have an Acharya who emulates his guru. Knowledgeable and blessed with clarity of expression, Sakshat Swamiji's classes have been lucid yet profound, and in his inimitable style Swamiji has taught the Tatvabodha, 10 chapters of Pancadasi, 17 chapters of Upadesa sahasri, Satasloki, Mundaka bhashyam, Isavasya upanisad and Prashopanisad bhasyam. He has also taught Sanskrit, all through the three years.

If one were to ask Pujya Swamiji "Why is this course the most successful one?" , he would say " It is because of Sakshat Swamiji. He kept you all here" And, if one were to ask the same question to Sakshat Swamiji, he would say "It is only because of the continued presence and teaching of Pujya Swamiji for a length of time". How fortunate and blessed we students have been to study with a master teacher and a model sishya."

YEAR WISE CURRICULAM TAUGHT DURING THE LONG TERM COURSE:

FIRST YEAR:

· Introduction to Vedanta	10 hrs
· Pramana Vichara & Adhikaritam	18 hrs
· Tatva bodha	28 hrs
· Mundakopanishad Mulam	53 hrs
· Kathopanishad with Sankara Bhashyam	145 hrs
· Drig- drishya viveka	24 hrs
· Kaivalyopanishad	17 hrs
· Pancadasi of Sri Vidyanaraya - Chapters I to IV	110 hrs
· Narada Bhakti Sutram	48 hrs
· Ramodantam	26 hrs
· Nalopakhyanam	26 hrs
· Manisha Panchakam	11 hrs

SECOND YEAR:

· Bhagavad Gita Chapter I	9 hrs
· Bhagavad Gita Chapters II to IV with Sankara Bhashyam	162 hrs
· Kenopanishad with Sankara Bhashyam	60 hrs
· Taittiriyanishad-Sikshavalli with Sankara Bhashyam	32 hrs
· Taittiriyanishad-Brahmavalli with Sankara Bhashyam	55 hrs
· Isavasya Upanishad with Sankara Bhashyam	26 hrs
· Mundakopanishad – Sankara Bhashyam	103 hrs
· Pancadasi of Sri Vidyanaraya – Chapters V to VII	164 hrs
· Sataloki	46 hrs
· Bhaja Govindam	18 hrs
· Prata Smarana Stotram	3 hrs
· Kaupina Panchakam	4 hrs

THIRD YEAR:

· Bhagavad Gita Chapters V - XVIII with Sankara Bhashyam	244 hrs
· Taittiriyanopanishad-Bhriguvalli with Sankara Bhashyam	15 hrs
· Chandogya Upanishad Chapter VI with Sankara Bhashyam	58 hrs
· Mandukya Upanishad (with karikas) with Sankara Bhashyam	93 hrs
· Brahmasutram – Chatussutri with Sankara Bhashyam	72 hrs
· Prashnopanishad	35 hrs
· Vajrasuchikopanishad & Kalisantaranopanishad	8 hrs
· Sri Dakshinamurthi Stotram	6 hrs
· Viveka Chudamani	73 hrs
· Advaita Makarandam	19 hrs
· Atmabodha	29 hrs
· Vakyavritti	19 hrs
· Pancadasi of Sri Vidyananda – Chapters VIII to X	66 hrs
· Upadesa Sahasri	123 hrs

SANSKRIT:

· Non- Paninian & Paninian Grammar	940 hrs
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MANGALA VADYAM:

The function started with the auspicious mangala vadyam, kottu vadyam by Chitra Veena Shri Ganesh.

Prayer songs were rendered by Dayananda Sisters Kumari Darshana and Kumari Sowmya.

PADA PUJA:

On behalf of all the students, Swami Shankaranda performed pada puja to Pujya Swami Dayananda Sarasvati. Led by

Swamini Vedarthananda and Swamini Saradananda the students chanted Sri Sadguru Astotra Sadanamavali.

STUDENTS GRATITUDE:

A few students spoke thanking Pujya Swamiji, Acharya Swami Sakshatkritananda, Swami Shankarananda, Swamini Vedarthananda and Swamini Saradananda for the Vedantic and Sanskrit teaching and for the parental care received. Swami Shankarananda thanked Pujya Swamiji for this great course.

CERTIFICATES DISTRIBUTION :

Pujya Swamiji awarded Certificate to 75 students for successfully completing long term three years course.

GURU DAKSHINA:

The students offered Guru dakshina to Pujya Swamiji and got his blessings.

PUJYA SWAMIJI'S ANUGRAHA BHASANAM

Pujya Swamiji gave his anugraha bhasanam. It was an extraordinary bhasanam.

There is always a last message

Pujya Swamiji told that though an acharya taught what is to be taught in last three years, still on the final completion day, there is always a last message. Swamiji told that there are many things, he wants to share but he is choosing the most important one which will help students to know how manage an unpleasant feeling.

Do not judge yourself based on your feeling

Swamiji cautioned each student that there is a natural tendency to make self-judgment of one's own understanding of Vedanta on

the basis of his emotions and feelings. Self-judgment on the basis of one's condition of mind is not right and unwarranted.

There may be feeling of loneliness, rejection and need for approval. But I am Brahman in spite of the feelings. In spite of all your limitations, you are free from all of them. These feelings are subjective, mithya and do not have even vyavakarika satyatvam.

Aham Brahmasmi is pramana janya jnanam. We have discussed in detail pramana sankha, pramana tatparya sankha and prameya sankha. Hence, after three years of study, there is no way of not knowing "Aham Brahmasmi".

Need for Niddiyasana

One may have viparitha bhavana. There may be impediments to enjoy the fruits of knowledge. We have done sravanam and mananam for three years. Last one month, I have introduced niddiyasana. Niddiyasana is to remove viparita bhavana. Students did not practice niddiyasana in last three years because of tight schedule, but now they have time and need to practice niddiyasana.

Report by N. Avinashilingam

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A Well Wisher

Honouring Ācāryas at AVG



Pāda pūjā was done to the parama ācārya, Pūjya Śrī Svāmi Dayānandā Sarasvati during the valedictory function of the long term three and half years course held on Oct 26, 2013. (This was reported in AVNL dated November 2013.)

PĀDA PŪJA TO ĀCĀRYA ŚRĪ SĀKṢIJI

The penultimate day of the long term course at AVG, Anaikatti was on Oct 25, 2013. The function started with prayer. Śrī Svāmi Śaṅkarānandā performed pāda pūjā to Ācārya Svāmi Sākṣātkṛtānandā on behalf

of the Students. The students garlanded and honoured other Ācāryas who had taught them during the course.

MESSAGE FROM ĀCĀRYAS:

Svāmi Sākṣātkṛtānandā thanked the Chief Ācārya Pūjya Śrī Svāmi Dayānanda Sarasvati for his blessings. He thanked all the teachers and students for their co-operation and for the opportunity to share knowledge. He said that technology has helped us to be in touch with the people and at the same time be physically away



from the people. He gave his contact e-mail address. He assured that he can be always contacted. He blessed the students for a successful teaching career and for gaining the ultimate.

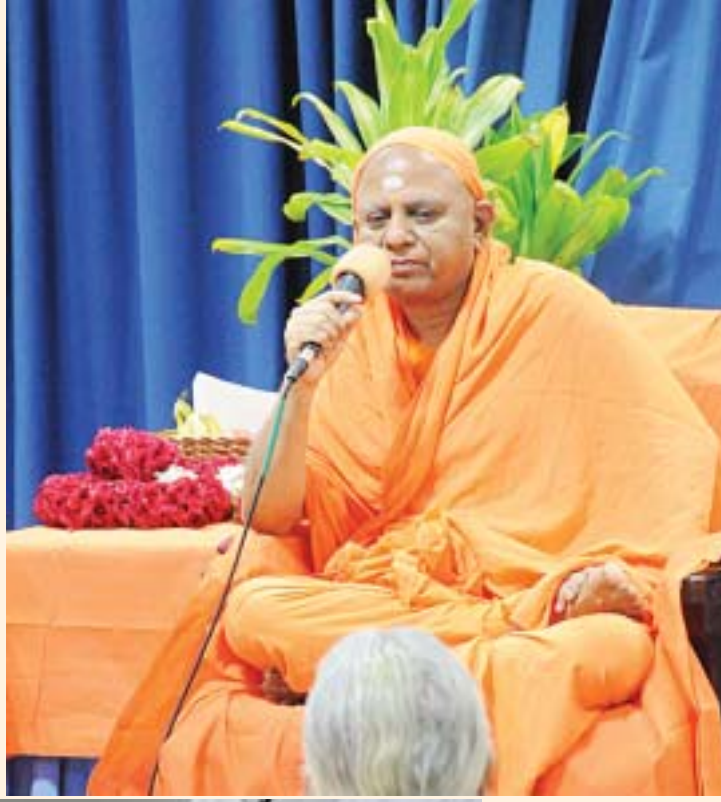
Svāmini Śāradānandā thanked everybody. She wished the students to blossom like a flower by caring and teaching.



Svāmini Vedārtānandā told that she enjoyed teaching every day. She prayed for success of the students in their entire endeavor.

Svāmi Śaṅkarānandā said that Pujya Swamiji asked him to do whatever the Acharya Swami Sakshatkrtananda wanted him to do. He had tried to do that to the best of his ability. He wished the students all the best.

Śivātma Caitanyā said that he had the privilege of being with Pūjya



Svāmiji for so many years. He enjoyed teaching saṁskṛtam.

STUDENTS GRATITUDE:

A few students spoke. They thanked pūjya svāmiji for teaching prasathāna traya with bhāṣyam to them. They thanked Svāmi Saksātkṛtānandā for his patience, accommodative nature and smiling disposition which enabled all the 75 students to successfully complete the course. They thanked all their Teachers during the long term course. They thanked the āśram staff for their co-operation and dedicated service.

Report by N. Avinashilingam

Swami Sudeerananda's Camp at AVG



Swami Sudeerananda conducted Spiritual Camp at AVG, Anaikatti from Nov 24, 2013 to Nov 30, 2013. Swami Sudeerananda taught Vedanta texts Sadhana Panchakam and selected verses from Viveka Chudamani. He also conducted guided meditation and sat sangh. Smt Ponmani Avinashilingam and Sri Balakrishnan conducted yoga classes during the camp. Brahmacharini Mahalakshmi conducted chanting classes.

INAUGURATION BY PUJYA SWAMIJI AND HIS ANUGRAHA BHASANAM:

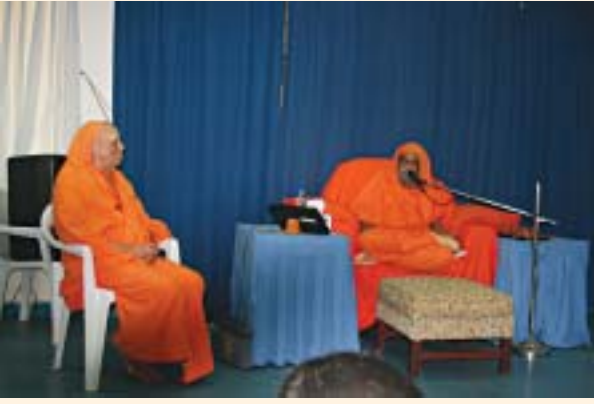
Pujya Swami Dayananda Saraswathi inaugurated the camp. He told that Sadhana Panchakam written by Sri Adi Sankara in 5 slokas, explains the steps to be taken to get Atma jnana. Ishwara is the maker of the jagat and is also manifest as the material cause of the jagat. All that is here is Ishwara. Veda should be chanted daily.

Vaidika life style should be followed. Human life is a mixture of punya and papa. To earn punya one should do ishta and purta karmas. Ishta karma is doing daily puja and chanting the holy name of Ishwara. Purta karma is doing social service required by the society. AIM for Seva is doing purta karma. When one does enough punya, he will develop interest in atma jnana.

The following is the summary of the classes by Swami Sudeerananda.

SADHANA PANCHAKAM:

One should do one's daily duties diligently. One should dedicate actions as offering to Ishwara. One should cultivate good qualities and endure opposites like heat and cold. One should take only minimum food for sustenance of the body; relinquish worldly enjoyments as they bring pain



ultimately and live life with sat sangha. One should worship a Sat Guru and learn the truth of the Upanishads from him. One should contemplate in solitude on the teachings of the Upanishads to assimilate the truth that atma is Ishwara and Ishwara manifests as the jagat.

VIVEKACHUDAMANI:

This prakarna grantha written by Adi Sankara tells that there are three rare things: getting birth as a human, getting desire for moksha and getting a Sat Guru to teach. One should get the required four-fold qualification for gaining moksha. Atma jnana is the only means for moksha. When one approaches a Guru with

reverence, the Guru teaches the maha vakya "Tat Tvam Asi". Again when all the doubts are dispelled by the Guru, one understands the meaning of tat pada and tvam pada and also the equation that tvam is tat.

CONCLUDING SESSION:

On the last day of the camp, participants spoke their experiences. They said that they experienced a calm mind in the wonderful ambience and received the spiritual teaching. They thanked Pujya Swamiji and Swami Sudeerananda for arranging the camp and for their spiritual teachings and blessings.

Report by N. Avinashilingam



Spiritual Message for Chartered Accountants



The Institute of Chartered Accountants of India, Coimbatore Branch, arranged a special talk by Sri S.N. Ramachandran, who had recently completed the long term Vedanta course at AVG, Anaikatti on 'Spiritual Message for Chartered Accountants' on November 21, 2013. The talk was well attended.

AM I THIS BODY?

Sri Ramachandran in his talk told that being spiritual means relating to one's own self which is otherwise known as atma. There is a universal quest to ascertain "Am I this gross physical body or something different from it?"

Vedanta says that intrinsic nature of human being is Brahman. Chandogya Upanishad declare the well-known equation 'Tat Tvam Asi'. All other Upanishads not only declare the same message that svaroop of jivatma is Paramatma are one, but also systematically reveal how this knowledge of oneness of jivaatma and paramatma can be cognized.

TWO DIFFERENT LIFE STYLES:

Vedas prescribe two different life styles to gain atma jnana. One life style is in form of renunciation, that is, opting life style of being a Sannyasi and the other life style is in form of karma yoga for grahasta. Sannyasa life style means giving up all karma

and pursuing atma jnana exclusively. Karma yoga is doing one's own svakarma (duty) with proper attitude.

KARMA YOGA:

One needs to perform action to the best of one's own ability, but when the result comes; it is to be accepted as prasada from Ishwara. This is called Prasada Budhi. It is because whatever may be the result, it is within the order of Ishwara. This prasada attitude neutralizes possibility of reaction, when result is not pleasant. This is a great, fundamental stress reliever. No other stress relieving methods – be it meditation, yoga or pranayama—can match with this fundamental stress reliever.

ISHWARA IS THE MAKER AND THE MATERIAL CAUSE:

When we see the macrocosm or the microcosm, we understand that everything in the world is intelligently put together. We can logically understand that these are intelligently put together by an intelligent principle and that the raw material cannot come from outside. The same intelligent principle or Ishvara is the maker as well as the material cause. All that is here is Ishwara.

DHARMA:

Samanya dharma is what I do not want others to do to me, I do not do the same to others. Vishesa dharma is praying, doing one's duty, taking care of the elders, family members, society, environment, etc. Bringing in Ishwara in every aspect of one's life is karma yoga. Attitude of Karma yoga helps to acquire the required preparedness to live a spiritual life based on dharma and uphold ethics in all dealings.

Report by N. Avinashilingam

Prayer Meeting for Pujya Swamiji's Speedy Recovery



A prayer meeting for Pujya Swami Dayananda Sarasvati's speedy recovery was held on Jan 12, 2014 at Kikani School , Coimbatore.

Swamini Brahmaprakashananda, during the meeting said that all the vital parameters

of Pujya Swamiji were good. He was admitted to the hospital a few weeks before for pneumonia. Fluids from his lungs were removed. He was responding well for treatment. This prayer meeting is by the devotees for speedy recovery of Pujya





Swamiji so that he could bounce back to health and continue teaching us.

Vedic Prayers: The meeting started with chanting of Vedic prayers by Swami Omkarananda of Theni for a full life of one hundred years for Pujya Swamiji.

Bhajans: Swami Atmatriptananda of Kolkata chanted Vedic prayers for good health of Pujya Swamiji. Swami Atmatriptananda conducted bhajans for Pujya Swamiji's good health. All the devotees participated enthusiastically in the bhajans.

Dr. Sriram Parasuram said that Pujya Swamiji was an embodiment of Lord Dakshinamurthy. He had said that there was nothing as beautiful as prayers to Isvara in the form of singing. Our prayers would go a long way to make Pujya Swamiji recover fast. Prayers never go in vain. During the music programme that followed, Dr. Sriram explained the meaning for the lyrics rendered which exhibited that all the saints viewed the entire universe as a manifestation of Isvara.

Dr. Sriram Parasuram gave a prayer music programme. The following compositions were rendered:

Saint Gnanasambandar's Kathalaki Kasinthu,
Saint Surdas's Giridhara Muralidhara,
Saint Purandardas's Laxmi Barama,
Saint Arunagirinathar's Erumayil Eri,
Sant Thukaram's Ananda Sagara,
Pujya Swamiji's Mahalinga Viboo,
Swami Brahmananda's Jai Durge,
Saint Siva Guru's Jnana Chadi,
Saint Arunagirinathar's Sivanar Manam Kulira,



Pujya Swamiji's Bho Shambo and Sant Namadev's Tirtha Vittal, Shethra Vittal.

GROUP PRAYER:

Led by CA T.R.Ramanathan, the following group prayer was made:

"O Bhagawan!

Our Swamiji is your gift!

His presence is your grace!

May your gift be ours forever!

May your grace be a perennial river!

May Swamiji's healthy presence amidst us be continuous!

May you continue to bestow your grace!

May you shower your love further!

May you show your presence!

May you grant our prayers through Swamiji!

May we offer this flower, at your Lotus feet, as our humble prayer!"

PUJA TO LORD DAKSHINAMURTHY:

Flowers were collected from all the devotees present. Sri Swami Omkaranandaji performed puja to Lord Dakshinamurthy on behalf of all the devotees.

Report by N. Avinashilingam



Summing up Message to Long Term Course Students

Pujya Swami Dayananda Sarasvati during Oct 2013 gave summing up message to the fourth long term course students at Anaikatti on how the students should live their life and share the Vedanta knowledge. A brief summary of the same is presented.

ON SHARING KNOWLEDGE:

"1" Why to teach?

Teaching is a means to improve clarity on the subject, as teaching enables one to remove all vagueness. Swami Taranandaji was a very learned person. He told that he taught for his own learning. Swami Poornananda and Swami Govindananda told that they taught and wrote on the Sastra for their own antakarana suddhi. When one starts teaching, one's own understanding of the subject matter becomes firm. The more one teaches, the more one gains clarity. What is sravanam for the Students is niddiyasanam for the Teacher .

"2" How to teach?

Sastra can be taught in every language. One should look for the appropriate words and choose the right words to communicate. Teacher should understand that he is wielding a pramana. Sastra speaks. The Teacher only communicates. Ethnic jokes, cultural jokes and gender jokes should be

avoided. When something positive is to be communicated, second person could be used. When something negative is to be communicated, first person can be used. For generalized statement, third person can be used. One should not cover everything one knows. Then listening would not be easy. If there is a question, one can answer. Classes should be started and concluded as scheduled. When people still want a little more, it should be stopped. It works. One understands and teaches. Audience understands.

"3" What to teach?

People get enchanted by chant. One can teach chanting and also give the meaning. Smoothly and quietly, one can teach Vedanta. If the students ask for Vedanta, one is effective.

People are oriented towards doing and love to learn meditation as there is doing involved. By doing meditation, tangible benefits are experienced by the Meditator.

Forming a study group for Gita Home Study Programme could be otherwise a starting point.

If one is confident enough, one can start teaching Gita verse by verse in his own words. After second chapter one can start Tattva Bodha. After that, Gita third chapter

can be continued. After completion of Gita, Upanisad class can be commenced.

One should teach a text. It is better to confine to a topic. One should not stay in one verse. People want progress.

The emphasis should be on values, religious life and attitude. One should not say anything to destroy religious life. For youngsters, one may teach meditation, values, attitudes and how to do puja.

ON "HOW TO SPEAK?"

The talk should be slow. Every sentence should be completed. The lowest pitch should be audible. There can be voice modulation. There should be no unnecessary hands movement or body movement while teaching.

ON TEACHING SANSKRIT

After 3 years study, Sanskrit becomes one's own language. One should continue to keep the familiarity with Sanskrit. One can teach basic Sanskrit. Vadhyar & Sons books help. People should be made comfortable to read Sanskrit. Only when the Students are ready to learn, Panini grammar should be taught.

ON ATTITUDE TO STUDENTS

There is no captive audience. Only the Students' understanding can make them captivated. There should be respect for the audience. If the Teacher knows, then Students also can know. Preparation for each class is important. Taking class without preparation is disrespect to the audience. If Teacher does not know, he should be

honest. Teacher should not think that people are dumb. Teacher should think that people are more intelligent. No one in the audience should be publicly admonished, as it creates permanent damage. One should talk to that person privately to correct the person. Teacher should not be judgmental.

ON EMOTIONS AND FEELINGS

There is a tendency to judge oneself on the basis of one's own emotions and feelings. At times, there may be feeling of loneliness, rejection and need for approval. One may have viparitha bhavana. There may be impediments to enjoy the fruits of knowledge. Self judgment on the basis of one's mind is not right and unwarranted. Nididyasanam is for viparita bhavana nivrtiyartam. One should have a settled emotional life. One should be settled with Iswara. One should be free inside. One should follow the norms outside. One should not make judgment about himself. One should be kind to himself. One cannot control all situations. One can plan and prepare for an act, but at the same time one should be ready to accept whatever comes as prasada. One can have control over action, but not over the results. This knowledge prepares one to face and accept any failure gracefully and then one always wins.

ON VALUES IN LIFE

Vedanta Students cannot afford to use abusive or swear words. Tongue which is used as an instrument to utter Vedanta, cannot be used to utter swear words or abusive words. One should not engage in gossip and talking about others. What one

does, should be guided by Sastra and assimilated wisdom. One should not go by emotional dictates. The more one knows, the more happily he can accommodate others with their mind, thinking, beliefs, forms of worship, etc. One should live a life of least resistance. One should not be a person to be dealt with. One should set boundaries, this far and no further. In Iswara's order, everything is perfect. Nishta takes place.

ON LIFE STYLE

If required one can work. Individual conditions are different. One can teach at least on Saturdays and Sundays. Everyone should be well informed about the use of computer. No one can afford to remain electronically illiterate. One should continue to remain as vegetarian for rest of his life. One should do daily rituals and remain connected to Iswara. One can always ask help from Iswara. During ordinary conversation, one should not use Vedanta. In the beginning of teaching, the Teacher should take care of the Students and then later, Students will take care of the Teacher.

There is chemistry. One can conduct pujas on festival days. One should not hesitate to ask for any help for conducting puja, etc. from Students as Students should be made to feel part of the entire proceeding.

ON LIVING A SADHU LIFE

What makes a person sattvic, is explained in the Bhagawad Gita. If those verses are chanted daily, one would become saintly over a period of time. Compassion is one virtue to be cultivated. All other virtues would automatically follow. One can become a Saint by developing sattvic qualities of compassion, sympathy and understanding. One can write down verses on sattvic qualities from Chapters 14, 17, and 18 of Bhagawad Gita, and read it daily to cultivate them. It may take time to cultivate these qualities as one cannot become spiritual overnight. Sadhu life means owning least that is required for survival and not living a luxurious life. Sadhu life is living a life of ahimsa and helping others.

Report by N. Avinashilingam

subhāṣitam

न कर्मयोगः सुलभो यथोऽस्मिन् फलाभिसन्धिःपरिवर्जनीयः ।
फलऽधिकारो न ममेति जानन् कः कर्म कुर्यादिह नागराज ॥

na karmayogaḥ sulabho yatho'smin phalabhisandhiḥ parivarjanīyaḥ ।
phala'dhikāro na mameti jānan kaḥ karma kuryādiha nāgarāja ॥

Karma Yoga is not easy because the desire for the fruit of action should be eschewed in it. Who performs Karmas if he is aware that he has no right for its result?

Swami Guruparananda's Talks on Kasi Panchakam



TALKS AT TIRUPUR: Swami Guruparanda gave a talk on "KASI PANCHAKAM" at Sri Ramakrishna Vidyalaya Higher Secondary School, Tirupur on Dec 29, 2013. KASI PANCHAKAM is a niddiyasana grantha.

BENEFITS OF PILGRIMAGE: Swamiji told that we get many benefits from pilgrimage like experiencing a quiet mind at the

place of tapas of Mahatamas, reduction in papa karma, purification of mind, cultivating values due to sat sangha and getting rid of fear.

VERSE 1: To reach the Ganga, we use Manikarnika ghat of Kashi. Similarly for

SWAMI GURUPARANANDA: Pujya Swami Dayananda Sarasvati has initiated Swami Guruparananda into the Sannyasa order. Swami Guruparananda has stayed with Swami Paramarthananda for six years and studied Vedanta and Sanskrit. He has been teaching Vedantic texts in Tamil in Chennai since 1992. He elucidates these texts in a methodical and elaborate manner and drives home the relevance of this knowledge in our daily life.

WEB SITE: In the website www.poornalayam.org his talks in Tamil on all important Vedantic texts are available online. A few books that he has authored are available online, both in English and Tamil.



getting atma jnana, we use a quiet mind, which is free from longing for worldly objects. Kasi is our atma swarupa.

VERSE 2: Brahma Satyam, Jagat mitya. From which Ishwara, the jagat has manifested is Kasi or atma swarupa. From that atma swarupa, this moving and non-moving life forms and the mind have manifested.

VERSE 3: Bhavani is our buddhi. Siva is our atma. Kasi is our atmaswarupa. Bhavani as maya tatvam is present in the buddhi of all living beings. Siva as sakshi chaitanyam is present in all living beings. With our buddhi, we should understand Siva.

VERSE 4: In the sthula sarira, which is Kasi, atma which is also Kasi resides and shines. The Sadaka who understands the atma, which is Kasi gains moksha, which is also Kasi.

VERSE 5: Kasi is the sarira. Ganga is the mind. Gaya is bakthi and sradha. Prayaga is Guru seva. When all the pilgrim centres are there in our sarira, there is no need to go for pilgrimage anywhere else.

LAST SADANA: The last sadana is growing out of the need to do any sadana, due to understanding atma tatvam.

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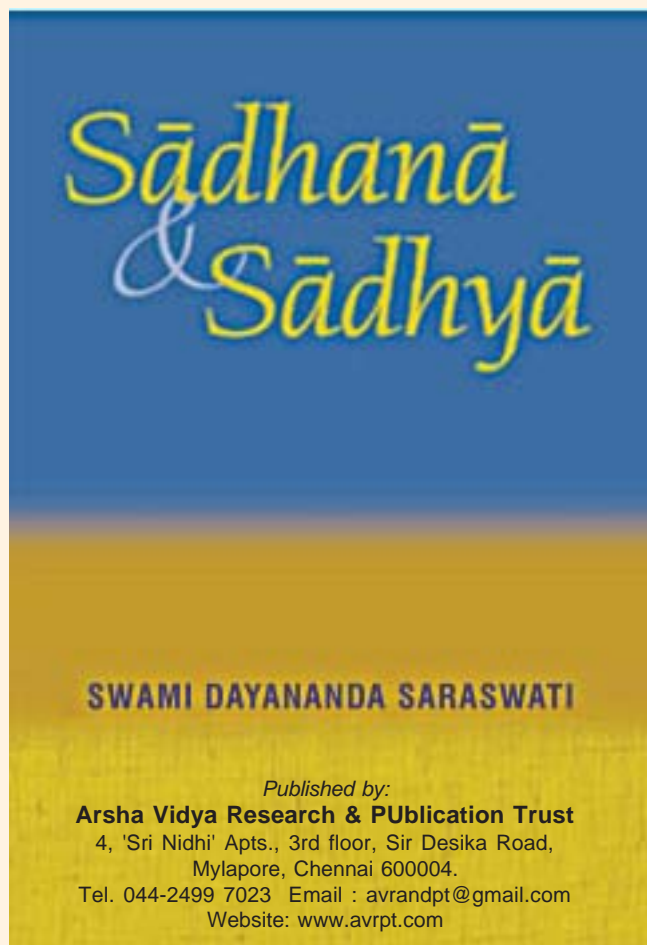
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Report by N. Avinashilingam



Brahma Sutra Class at AVG

INTRODUCTION: Pujya Swami Dayananda Sarasvati taught Brahma Sutra to the students of the fourth long term course at Anaikatti. The summary of the first four sutras were reported in AVNL dated August 2013. One Purvapaksa raised for the Fourth Sutra: **TATTUSAMANVAYAT** was discussed during the classes held in October 2013. This explains the process by which a **SRUTA BRAHMA** becomes **AVAGATA BRAHMA**.

PURVAPAKSA: Karma param is tatparya of Veda. Siddhabodaka Vedanta vakya have to be connected to karma bodhaka vakya or taken for upasana. A person knowing "I am Brahman" is not having any practical utility. We see people who have heard "Tat Tvam Asi" and remain as samsari. He is a sruta brahma samsari.

SIDDHANTA: Vedanta sastra is Brahma param having Brahma-Atma aikyam as its central theme. It is not connected to karma or upasana. A Mumukshu commences his studies as a samsari. He first hears "Tat Tvam Asi". At that time he is srutha brahma samsari. He has apatata jnana and paroksha jnana. He continues his pursuit, until he assimilates this jnanam. Then he is avagata brahma. He gets aparoksha jnana. After that he is not a samsari.

PRAMANA : Vedanta is the only pramana for atma jnana. The pramana will work and a student will eventually understand "I am Brahman". Accepting Vedanta as a

pramana happens only when there is sradha towards Sastra and the Guru.

ADIKARITVAM: It is due to lack of adikaritvam that even if someone hears "I am Brahman", he remains as a samsari. All the sadanas by a mumukshu are for improving adikaritvam, so that the knowledge can work. The pramana will work, once the intellectual obstacles, habitual obstacles and unseen obstacles are removed.

ABIMANA: There is abhimana with respect to one's body and possessions. "This is me" and "This is mine" is abhimana. An atma jnani is not having abhimana of "This is me" and "This is mine". If he lose his wealth, he does not have dukham. If he wears a nice kundla, he does not have sukham.

JNANI: A snake leaves its dead skin on an anthill. Now the snake does not think that the dead skin is me. Like that a jnani, who has a sarira at vyavakarika level, knows that he is an asariri at the paramartika level. He is a jivan muktha. He is completely free while living.

CONCLUSION: **SRUTA BRAHMA** should improve his adikaritvam and have the attitude of karma yoga. He should live a vedic way of life by doing japa, tapas, pancha maha yagna, etc. He should do sravana, manana and nididhyasana until he becomes **AVAGATA BRAHMA**.

Report by N. Avinashilingam

Swami Sadatmananda Address at The Auditor's Association

Pujya Swami Dayananda Sarasvati has initiated Swami Sadatmananda into sannyasa in 1997. Swami Sadatmananda has been teaching Vedanta and Sanskrit at Bengaluru from 1994. He has also been teaching Upanisads at Kailash Ashram, Rishikesh for a month for the last two years. Now he has been appointed as Acharya at AVG, Anaikatti to conduct the fifth long term course starting from May 2014.

ADDRESS AT AUDITORS ASSOCIATION:

Swami Sadatmananda addressed the meeting organized by The Auditors Association of Southern India jointly with Coimbatore Branch of The Institute of Chartered Accountants of India at R S Puram, Coimbatore on January 31, 2014 on the **Message of Bhagavad Gita.**





Pandavas. Pandavas tried to avoid the war. They tried sama (reconciliation), dhana (partially giving up the rights) and beda (diplomacy). Kauravas did not yield. Pandavas had to go for danda (punishment). Hence Pandavas finally had to fight the war to establish dharma. Arjuna when he saw the relatives on the other side, was under the spell of attachment. He forgot that his duty was to fight against adharma.

GITA:

Swamiji told that Bhagavad Gita means the divine song. This is popular all over the country. It has 700 verses. Veda Vyasa wrote it. It is a part of Mahabharata. It is a dialogue between Lord Krishna and the warrior Arjuna.

BACK GROUND:

Pandavas and Kauravas were cousins. Kauravas had taken away the kingdom of

SURRENDER TO LORD KRISHNA:

Arjuna discovered that his problem was confusion of what was right and what was not right. He also discovered that he was helpless in solving the problem. He had confidence in Lord Krishna that the Lord can solve his problem. He surrendered to the Lord.





TEACHING BY LORD KRISHNA:

Lord Krishna told that wise people do not grieve. Wisdom is knowledge of the limitless. For qualifying for such a wisdom, one should know what is karma, what is karma phala and who is the giver of karma phala.

WISDOM REGARDING KARMA:

One should do duty based karma, one may choose to do desire based karma without transgressing dharma and totally avoid prohibitory actions. One should do action as an offering to Ishwara. This is wisdom regarding karma.

WISDOM REGARDING KARMA PHALA:

The result of one's action can be more than one's expectation, less than one's expectation, equal to one's expectation or

opposite of one's expectation. One should be ready for any of these four possibilities. One should accept gracefully and humbly whatever may be the result as a prasada from Ishwara. Acceptance with objectivity is a sign of maturity. This is wisdom regarding karma phala.

WISDOM REGARDING KARMA PHALA DATA:

One cannot decide what would be the result of one's actions. The results are based on what one has done in this life or a previous life. The results come from Ishwara, who is the giver of the result of one's action. One should do his best with Ishwara arpana buddhi. One should accept the result as a benediction from Ishwara with prasada buddhi. This is wisdom regarding karma phala data.

BENEFIT OF THIS WISDOM :

When one does proper action with proper attitude it is karma yoga. Then one would have a prepared mind to understand the ultimate teaching. The ultimate teaching is I am ever free. After understanding the ultimate teaching one would be free from all conflicts and worries. One would be at ease with oneself and one would be at ease with the world. One would have total peace and contentment.

Report by N. Avinashilingam

Maha Sivaratri Puja at AVG

Siva means mangalam , ‘auspiciousness’. Sivaratri means an ‘auspicious night’. On Sivaratri, we worship Lord Siva all through the day as well as the night for *ajnana nivrtti* (removal of ignorance of the Self). Devotees observe fast during the day and remain awake during the night, absorbed in *nama japa* and *mantra japa* (chanting the Lord’s names) and spend the night in a worshipful way. This helps one gain a certain mastery of the mind and sense organs. Pujya Swami Dayananda Sarasvati while referring to the *mahima* (greatness) of Sivaratri, has pointed out that spiritual practices undertaken on Sivaratri are especially effective and yield very good spiritual results.

AVG, Anaikatti observed Maha Sivaratri Puja in a traditional and solemn manner on Feb 27, 2014.

NITYA PUJA: *Nitya puja* (daily worship) began at the Dakshinamurti temple at 5 AM. *Vilva* (bael) leaves and colourful, fragrant flowers were offered as part of the worship of Lord Medha Dakshinamurti and Lord Narmadeswara.

AKHANDA NAMA JAPA: There was *akhanda nama japa* (continuous chanting) of the *pancaksari mantra* ‘Om Namah Sivaya’ from 7 AM to 3 PM.

PUJYA SRI SWAMIJI’S PARTICIPATION: Pujya Swami Dayananda Sarasvati has been discharged from the hospital, and he is resting and recuperating in a private guest house. It was a great blessing for everyone that Pujya Swamiji participated in the puja at the Anaikatti temple via Skype. He could be viewed on the screen kept in the

satsanga mandapam. Pujya Swamiji led the chant of *Om Namah Sivaya* around noon, and joined again around 7 PM to lead the *pancaksari mantra japa*. Swamiji also participated in the arati, chanting, and puja, and blessed everyone. Devotees were thrilled to have the *darsanam* of Pujya Swamiji on a most auspicious day.

EKADASA RUDRA ABHISEKA: The chanting of Sri Rudram commenced at 4 pm, and during each of the 11 chants, different *dravya abhiseka* (sacred, ritualistic bath using different offerings) were performed to Lord Medha Dakshinamurthy and Lord Narmadesvara.

PRODOSA PUJA: The day also happened to be the day of the *pradosa*; hence, *pradosa puja* was also performed, adding to the auspiciousness of the occasion.

MAHA ARATI: Around 8 PM, the *Maha Arati* took place.

RATRI PUJA: *Ratri puja* commenced with the first kala puja of the night of Sivaratri being performed at 10 PM. The *ardha jama puja* (worship at midnight) was performed around 2 AM. Bhajans and chants filled the air all through the night; and the last *kala puja*, marking the end of Sivaratri, was performed at 5.30 AM.

Devotees prayed for *jnana yogyata prapti* (gaining the qualification to receive self-knowledge), *jnana prapti* (gaining self-knowledge), and *jnana nishtaa prapti* (abiding in self-knowledge).

Report by N. Avinashilingam

Sri Swami Omkarananda's Talks On Deiva Tamil



Swami Omkarananda's talks on 'Deiva Tamil' (divine Tamil) organized by Sri Krishna Sweets were held from April 11 to April 13, 2014, at Kikani School, Coimbatore. Swami Omkarananda's insightful address rendered in his sweet and melodious voice captivated the audience.

In his talks, Swami Omkarananda pointed out language as an instrument used for communication and how great saints of Tamil Nadu, including the Nayanmars and Alwars, used Tamil to communicate their devotion and knowledge. To poet Bharathi, Tamil remained the sweetest language. A large amount of literary works and prayers are available only in Sanskrit and Tamil. A unique alphabet "la" is present only in Tamil language. It is noteworthy that all the earlier Tamil scholars were equally proficient in Sanskrit. Swamiji observed that in Tamil, there are Gurus propagating



devotion and Gurus propagating the *sastra*. While the “Thiruvasagam” is an example of the former, the “Thirumandiram” is of the latter.

If we talk in *deiva* Tamil, our words will be pure and sweet. Unfortunately, people talk in *asura* Tamil which lacks this beauty. The Tamil people should be proud of their cultural heritage and should strive to be an embodiment of *deiva* Tamil.

ULLATHU ANAYATHU UYARVU: On April 11, 2014, Sri Swamiji spoke on the topic ‘Ullathu anayathu uyarvu’ (Success is as per one’s enthusiasm). This topic is based on verse 595 of Thirukkural, which draws on the analogy of a lotus in pond. Just as the height of a lotus in a pond is determined by the height of the pond, one’s success in life will be determined by one’s level of enthusiasm.

The importance of enthusiasm in one’s devotional practices is evident in the many devotional prayers in Tamil written by Kumara Guruparar, Avvayar and Abhirami Bhattar seeking unbounded enthusiasm. We require will power to continue and remain committed in our pursuit. In the Bhagavad Gita, Lord



Krishna says in that He is the legitimate desire among desires.

Our mind, at the peripheral level has physical needs; at the middle level, has emotional needs; and at the deepest level, has spiritual needs. Therefore, we should not spend all our energy in the legitimate pursuit of wealth and pleasures; we should have an action plan and set goals for our material wealth. This implies that we limit our material pursuits at a point and commence study of the *sastra*. We should have a clear idea of what we need to pursue in this life.

INBAM PAYAKUM VINAI: On April 12, 2014, Sri Swamiji spoke on the topic "Inbam payakum vinai" (Perseverance leads to happiness). Talking on this topic, based on verse 669 of Thirukural, Sri Swamiji pointed out that although our pursuit is painful in the beginning, we should carry on as there will be happiness in the end.

In this regard, we should take Sage Viswamitra to be our role model. He had so many hindrances in his pursuit of the truth, but he did not stop until he attained the status of a *Brahma Rishi*. We can pursue legitimate wealth and pleasures; we should make efforts to earn enough *punya* and we should use that *punya* in pursuit of spiritual studies.

The Japanese are a case in point. They are committed to doing their duty; they find happiness in doing their duty. They do not violate rules. They are committed to values.

We should get rid of the wrong conclusion that our happiness depends upon material wealth. We should also not assume that our happiness depends upon the results of action. We should live a life of *karma yoga*. *Karma yoga* means that merely by doing one's duties, one is happy. We should not

live as per the dictates of our own likes and dislikes, but we should do *pancha maha yajna*.

Sri Swamiji remarked that while there is a human rights organization, unfortunately, there is no human duties organization. We need not assert our rights, but we should simply do our duty. From an *animal* man (biped), we should evolve to become a *man*. And, from a *man* man, we should become a *God* man. Doing karma yoga alone will bring about this perfect evolution.

KURAIVILA NIRAIVU: On April 13, 2014, Swamiji spoke on the topic "Kuraivila niraivu" (Contentment without any binding desires). This topic, based on a selection from Thiruvassagam, is a profound and precious one.

The message of Vedanta is that I am the one unlimited, all pervading consciousness. I have a body but I am not the body. When I think about my individuality, I feel limited. Yet, during deep sleep I do not feel that I am a limited person. Saint Thiruvallur said that when a person crosses the notion of I and mine, he gets *moksha* (liberation). Kumara Guruparar said that one's (real) wealth is a satisfied mind.

As a human being, our absolute goal is *moksha*. This is otherwise called *mukthi* or freedom or liberation from a sense of bondage. Gaining *moksha* translates to possessing that contentment which is free of any binding desires. Such an absolute freedom, such perfect contentment is attained only by pursuing *jnana yoga* (enabled by a committed study of the *Vedanta sastra* under a traditional Guru).

Report by N. Avinashilingam

Swami Sudeerananda's Gita Jnana Yajna



The 13th Gita Jnana Yajna was conducted by Swami Sudheerananda at Sri Rama Temple, Ramnagar, Coimbatore, from April 16, 2014 to April 22, 2014.

Swamiji taught Chapter X of the Bhagavad Gita entitled **VIBHUTI YOGA**. Swamiji said that the Problem is you and the Solution is you. Since self non-acceptance is our problem, this problem can be solved only by self-knowledge. The Bhagavad Gita gives us this knowledge. In order to understand the message of the Gita in its entirety, one should study *Sankara bhasyam*.

This chapter talks about the *vibhuti* (glories) of Isvara. Wherever there is something extraordinary, it is but a ray of His glory alone. In whichever object or person we see such glory or beauty- – something that is extraordinary, we should understand and see that object or person as a manifestation of Isvara *vibhuti* (the glory of Isvara).

Arjuna wanted to know the things in which the Lord can be mediated upon and asked the Lord to tell him. Lord Krishna replied that he is the Self residing in all beings. He is the cause, sustenance and resolution of this creation. The Lord mentions more specifically some of his *vibhuti* (glories) to Arjuna.

He is Vishnu among Adityas; the Sun among luminaries; the Moon among night luminaries; Sama veda among the Vedas; Indra among *devatas*; the Mind among sense organs; the faculty of Cognition among living beings; Sankara among Rudras; Kubera among Yaksas; Meru among snow-capped mountains; Brahaspati among priests; Skanda among commanders of the army; Ocean among water bodies; Japa among rituals; the Himalayas among mountains; Asvatthah among trees; Narada among celestial sages; King among men; Kamadhenu among cows; Yama among those enforcing discipline; Lion among animals; Garuda

among birds; Rama among warriors; and Ganga among rivers. He continues to list many other glorious things.

He is the beginning, the middle and the end of the creation. He concludes saying that only a few important glories are given and that his extraordinary glories cannot be fully listed.

He says that anything having wealth, glory and might is born of a fraction of his glory. All that is here is Isvara. A human being can know only a part of the glory of the Isvara with his limited physical body and mind, the glories of Isvara being infinite.

The context of the message lies in the fact that once we begin to see the limitations of the world, we may develop an aversion to the world. However, such an aversion is incorrect as all that is here is Isvara. Therefore, by enumerating briefly the Bhagavad *vibhuti*, Lord Krishna seeks to correct such thinking by clarifying the truth of the world as divine. Seeing the Lord in the order of the *jagat – sarvām brahma mayam jagat –* will remove any unwarranted negative feelings about the *jagat* as this *jagat* is not separate from Isvara.

Report by N. Avinashilingam



Inauguration of Long Term Course at AVG



May 1, 2014 – a day marked by an auspicious planetary position for spiritual undertaking and study – was the day of commencement of the fifth long term Vedanta course at AVG. The course is being attended by approximately 75 students. The course is conducted under the guidance of Pujya Swami Dayananda Sarasvati, by Swami Sadatmananda with Swami Shankarananda and Swamini Agamananda.

The day began early with a *Ganapati homam* being performed for all students to be able to complete the course successfully and without any obstacle. A special *puja* was done in the name of every student at the temple of Lord Medha Dakshinamurthy for the successful completion of the course.

Later in the morning, Pujya Sri Swamiji was welcomed into the lecture hall with *purna kumbha*. Led by Swamini Saradananda and Swamini Vedarthananda, a prayer was offered by everyone assembled, followed by the chanting of the *Guru stotram*.

TRUSTEE'S ADDRESS: Sri Ravi Sam, Trustee, AVG, Anaikatti addressed the students: he said that he was happy to see Pujya Sri Swamiji in fine health. He added that Sri Adi Sankara had no choice but to bring back Pujya Sri Swamiji and allow him to continue the teaching of *Vedanta*.

BLESSINGS OF SWAMIS: Sri Swami Paramarthananda said that the students should use the instrument of “*śiśrūṣa*” to gain *ātma jñāna* from the Guru. He

explained that the direct meaning of śīsrūṣa is an intense desire to learn and the implied meaning of śīsrūṣa is serving the Guru and following the instructions of the Guru.

Swami Sarvabhutatmananda, Swami Sudeerananda, Swami Prasanthananda and Swami Brahmavidyananda gave their good wishes to the students for the successful completion of the course.

Swami Brahmatmananda, the Guru of Swami Sadatmananda, who is the *Acharya* of this course, addressed the students. Swami Brahmatmananda, in his talk, mentioned that when he attended a long term course at Sandeepany in 1977, it was two and half years of joy. He learnt all the important texts – from Tattvabodha to Brahma Sutra during the course. He also said that mere scholarship is not adequate: it will become wisdom only when revealed by a Guru. Pujya Sri Swamiji is an embodiment of all values. Values were not to be merely imbibed but to be discovered. The students should invoke the grace of the Guru and have an open mind, an intense desire to learn, and a prayerful attitude. Guru would make the students see *satyam*. After the course, when the students become teachers, the *Rsis* would talk through them and their whole life would be full of joy.

Pujya Sri Swamiji, then, introduced the Acharyas for the course;

Swami Sadatmananda: He has studied under Swami Brahmatmananda, Swami Visharadananda and me. Swamiji has been teaching in Bangalore for 20 years even though he looks young. I decided to give a chance to the next generation. He deserves to have this place. This is not an easy place: it is a hot seat. I let him go through that.

Swami Sankarananda: He has attended a long term course at Nagpur under Swamini

Brahmaprakashananda. Then onwards he is spending his entire time with me. He has attended the long term course at Anaikatti during 2010-2013. He was also teaching Sanskrit. I find him to be a good teacher: he communicates well.

Swamini Agamananda: She attended the first long term course at Piercy. After that, she was in Saylorburg. She has attended all these courses. She has been with me for a long time. She is a Harvard Ph.D. in Vedanta. She is very thorough.

Swamini Saradananda and Swamini Vedarthananda: They are good chanting teachers. They take care of the rituals at the temple.

Brni Medha Mrichika: She has a good grasp of Sanskrit grammar. She can be a great help to those who need help.

Teaching in the course: Pujya Sri Swamiji said that he would teach one class daily during the first three months. He would cover the important portions of the Bhagavad Gita, giving a bird's eye view of the subject matter.

Pujya Sri Swamiji's inaugural class: Pujya Swamiji began by asking this: "every branch of science like physics, biology, psychology and astronomy has a certain concept of reality. I too am taking about reality. Then, what is the difference? *Vedanta* talks about reality which includes other concepts of reality: I do not dismiss your concept of reality, I include your concept. I present the whole.

Five blind people wanted to know how an elephant is. Two of them who felt the body said that it is like a wall. Two of them who felt the legs said that it is like a pillar. The one who felt the trunk said that it is like a hanging root. And, they had a fight about

how the elephant is, each arguing his view to be true. The job in the Gurukulam is to present the elephant in its entirety. We will present the whole. Everything fits in there.

Pujya Swamiji added that “our teachers” will not say that mediocre cannot get knowledge. They take you seriously: they are committed. Therefore, he told the students to take them seriously. He said that the students’ commitment to learn means commitment to the teachers who teach here. He further asked the students to take the teachers seriously if not with reverence, which they will discover.

Pujya Sri Swamiji concluded saying that just as how it is not only the destination but also the journey all the way to Kedarnath that is pleasant, similarly the journey at Anaikatti will also be pleasant.

Distribution of text books: *Tattvabodha* and *Bhagavad Gita* books were distributed to the students by Swami Brahmatmananda.

Sri Sivaprasad, Secretary of Sruti Seva Trust, proposed the vote of thanks.

Acharya’s inaugural class: In the evening, Swami Sadatmananda started the first class of *Tattvabodha*. He talked about the goals

of human beings: the goals of *dharma* (ethics and obligations), *artha* (security), *kama* (pleasure) and *moksha* (freedom, discovery of self- acceptance).

Evening satsang: Swami Pratyagbodhananda gave his best wishes to the students for the successful completion of the course.

Swami Brahmatmananda spoke a few words about Swami Sadatmananda who met him as a higher secondary school student. He said that Swamiji was a topper in school examinations and that he later chose to study engineering. He observed that Swamiji and his friends were committed students who held *satsang* daily in the mornings and evenings and that he always loved Swamiji and his friends for their sincerity.

Then, Pujya Sri Swamiji answered the questions raised by the students. As if reassuring the blessings of *Devas*, cool showers marked the end of a solemn and eventful inaugural day of the long term Vedanta course.

Report by N. Avinashilingam



Three Day Gita Camp at AVG



CAMP SCHEDULE: Meditation classes in the mornings were guided by Pujya Swamiji on the first day and followed up by Swami Sadatmananda during the second and third days. During the day, there were three classes on the Bhagavad Gita – with Pujya Swamiji himself teaching all of the classes. The participants then gathered for an hour in Satsang during which time Pujya Sri

INTRODUCTION: Pujya Swami Dayananda Sarasvati conducted 3 day Gita camp at AVG, Anaikatti attended by around 50 participants from April 25, 2014 to April 27, 2014.

Swamiji answered the questions raised by the campers. The renowned classical musician Dr. Sriram Parasuram also give a talk on the nuances of south Indian and north Indian music during the satsang hours.



GITA TEACHING: Pujya Swamiji taught four significant verses from the Gita during the camp. Swamini Saradananda and Swamini Vedarthananda taught the chanting of the four verses.

KARMANYEVADHIKARASTE: Pujya Swamiji explained the verse beginning with “karmanyevadhikaraste...” (Gita II-47) – that one has a choice only with regard to action and no choice with regard to the results of action.

YOGASTHAH KURU KARMANI: He then elaborated on the verse beginning with “yogasthah kuru karmani...” (Gita II-48) in which he explained about performing one’s duty as an offering to Isvara and accepting the result as *prasada* from Isvara.

BUDDHIYUKTO JAHATIHA: He then unfolded the meaning of verse beginning with “buddhiyukto jahatiha.....” (Gita II-50), detailing the nuances of *karma yoga*.

YATAH PRAVRETTIRBHUTANAM: Swamiji concluded with “Yatah pravrttirbhutanam...” (Gita XVIII-46) which talks about how one can worship Isvara by offering one’s own duty just as how one

offers flowers during one’s worship of Isvara and thereby attain success.

VALEDICTORY ADDRESS: In the valedictory address on the final day, Pujya Swamiji spoke about Isvara in the form of order and within that order, every other order – such as the physical order, psychological order, biological order, order of karma, and the order of dharma and also everything else within these orders – lie. Swamiji emphasized upon how Isvara is manifest as the psychological order and how within that order, all of one’s emotions – even those of anxiety, anger and frustration – are valid. He spoke of Isvara in the form of *dharma* controlling our actions. He spoke glorifying our heritage, remarking that our heritage is huge. Swamiji added as a final remark that there will be more three-day camps in the future so that many more important topics can be discussed.

CONCLUSION: We thank Lord Dakshinamurthy for giving us back Pujya Swamiji – it is indeed Isvara’s greatest blessing for all of us that Swamiji is able to teach unhindered for four hours a day with his clear voice and his usual strength.

Report by N. Avinashilingam



Sankara Jayanthi at AVG



Sankara Jayanthi was celebrated at AVG, Anaikatti on May 4, 2014. We celebrate *Sankara Jayanthi* to seek the blessings of the greatest *acharya* of Vedanta the world has seen – Adi Sankaracharya, who was also a critical link in the traditional teaching *parampara* (lineage) of *Vedanta*. At this juncture, it is worthy of note that in 2012,

the Sringeri Mutt presented the “*Adi Sankaracharya Award*” to Pujya Sri Swami Dayananda Sarasvati in recognition of his traditional teaching of the *Sankara bhasyam* to students and seekers from all over the world. We are indeed blessed to have the living Adi Sankaracharya in the form of Pujya Sri Swamiji.





PUJA: The altar for the *puja* (worship) was the *murti* (deity) of Adi Sankara at the lecture hall. Led by the temple priest, the *Sankaracharya Astotra Sata Namavali* (a hundred and eight names glorifying Adi Sankaracharya) was chanted. An elaborate, traditional puja was performed. Master Siddarth sang a song in praise of the greatest acharya, Adi Sankara.

ANUGRAHA BHASANAM: Pujya Sri Swamiji began his *anugraha bhasanam* (address) by saying that before the classes everyday, we would be chanting three slokas glorifying Adi Sankara: Sadasiva Samarambham..., Sruti, Smruti, Purananam..., and Sankaram Sankaracharyam.

He said that some people try to glorify Adi Sankara by attributing miracles to him; even if we do not consider those miracles, the fact that we are discussing about him after 1000 years of his time itself is great. He said that *Sankara bhasya* is not a matter of *belief*; we are going to study that.

Swamiji pointed out that but for Adi Sankara, the teaching tradition would have

become extinct: he had the vision that a teaching has to be preserved and presented in the form of words. So, he wrote commentaries on the *Bhagavad Gita*, the *Upanisads* and the *Brahma Sutra*, and these commentaries expound the vision of the non dual *Brahman* that one is. He also said that the tradition owes a lot to Adi Sankara.

Swamiji explained that *Sankara* means the one who puts an end to *samsara* (ignorance-born notion of bondage) and gives one the blessing of freedom. Swamiji said that today, we are here because of Sankara and that here, at the Gurukulam, we will learn and understand Sankara in his own words. What reveals Sankara is his *bhasyam*. It is believed (in the tradition) that Lord Narayana in the form of Veda Vyasa wrote *Brahma Sutra* and Lord Siva in the form of Adi Sankara wrote the *bhasyam* (commentary) on that.

The celebrations ended with a prayerful chanting of "*Jaya Jaya Sankara, Jaya Hara Sankara*".

Report by N.Avinashilingam

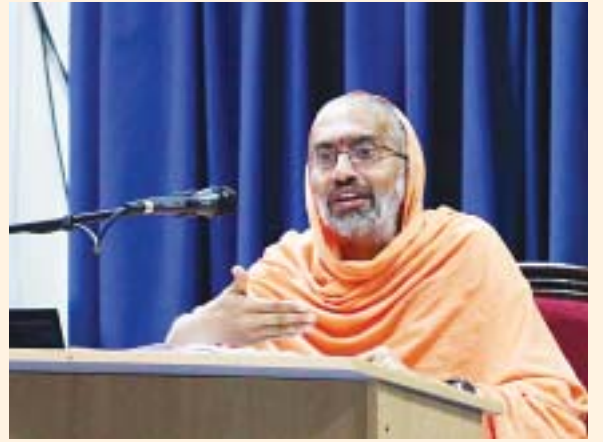
Long Term Course At Avg: May - June, 2014

The fifth long term course in Vedanta at AVG, Anaikatti, which commenced on May 1, 2014, boasts of a truly global environment, with around 75 students participating from all over India as well as from all over the world. Some of them will attend the first three months of the course. Under the guidance of Pūjya Śrī Svāmi Dayānanda Sarasvati, the 39-month long course is being conducted by Svāmi Sadātmānandā, Svāmi Śaṅkarānandā and Svāmini Āgamānandā.

The events of each day for the next 39 months are designed to instill a Vedic way of life and living. A typical day for a student begins with prayers at the temple between 5.15 a.m. and 6.30 a.m., followed by yoga between 6.45 a.m. and 7.15 a.m. Meditation class is held between 7.15 a.m. and 7.45 a.m.

After breakfast, between 8 a.m. to 8.30 a.m., the first Vedanta class is held between 9 a.m. and 10 a.m. From 10.15 a.m. to 11 a.m., the chanting class is held. There is a tea break at 11 a.m. which is followed by Sanskrit class from 11.25 a.m. to 12.40 p.m. Lunch break will be from 12.45 p.m. to 1.15 p.m.

Between 1.15 p.m. and 3.30 p.m, the students perform Gurukulam seva. After a tea break, the second Vedanta class is held between 4.30 p.m. and 5.30 p.m. Evening prayers are offered at the temple between 6.15 p.m. to 7.15 p.m. After dinner, scheduled between 7.15 p.m. and 8 p.m, the



students assemble at 8 p.m. for an hour long *Satsang* with Pūjya śrī Svāmiji.

Pūjya śrī Svāmiji teaches the essence of Bhagavat Gītā in the morning. Svāmiji also conducts the *Satsang*. Svāmi Sadātmānandā guides the students in meditation and teaches **Tattva Bodhah** in the evening. For **Sanskrit** classes, the students have been divided into three categories based on their previous knowledge of Sanskrit. Svāmi Śaṅkarānanda, Svāmini Āgamānandā and Brahmacharini Medha Michika are the Sanskrit teachers. Svāmini Vedārthānandā and Svāmini Śāradānanda teach how to chant with proper accent and pronunciation. – (IMG.5907, 5925), 5987, 5985,

A summary of the Vedanta classes held during May – June, 2014, is presented below:

Bhagavat Gītā: Bhagavat Gītā means the Lord's song. The Gita is divided into three sections; the first section (Chapters 1 to 6) explains about the *Jiva*; the second section (Chapters 7 to 12) explains about *Īśvarā* and the third section (Chapters 13 to 18) explains about the oneness between *Jiva* and *Īśvarā*. The Gita expounds the theme of the source book, the Upanishads. Vedanta is the only *pramana* (means of knowledge) to gain *ātmā jnana*. Gita says that knowing oneself is the same as gaining oneness with *Īśvarā*.

CHAPTER I: THE TOPIC OF ARJUNA'S SORROW: *Duryodhanā* usurped the kingdom which rightfully belonged to the *Pāṇḍavās*. Lord Kṛṣṇā went as a messenger of the *Pāṇḍavās* to the *Kauravas* to negotiate a settlement in order to avoid war. However, *Duryodhanā* did not yield and a war became inevitable to establish dharma. Thus, a war between the *Kauravas* and the *Pāṇḍavās* started at Kurukṣetra.



Lord Kṛṣṇā agreed to be Arjuna's charioteer during the war. As the war was about to begin, Arjuna asked Lord Kṛṣṇā to place his chariot at a vantage point. Kṛṣṇā placed it in front of their army, facing *Bhisma* and *Drona*. Seeing the people he had to fight with, **Arjuna** became afflicted with great sorrow: **he was unable to fight against his own kith and kin and his teachers**. So, he declared that he did not desire such a victory nor could he enjoy ruling a kingdom won after killing one's own kith and kin. He sat down on his chariot, overcome with grief.

CHAPTER II: THE TOPIC OF KNOWLEDGE: Lord Kṛṣṇā asked Arjuna for the reason behind his sudden shying away and indifference to war. Arjuna replied that he did not want to fight with *Bhisma* and *Drona* who were worthy of his worship. He felt that it was better to live a life of a *bhikshu* (one living on alms) instead. Getting a full grasp of his own helplessness, Arjuna saluted Lord Kṛṣṇā and surrendered to him. **He** asked the Lord to teach him **what *sreyas*** (ultimate goal of life) was. The Lord agreed and thus the teaching of the *Bhagavad gīta* began from Verse 11.

Lord Kṛṣṇā told Arjuna that his grief had no reason. **Ātmā** is not subject to birth or death; *ātmā* is *nitya*. Whenever one thinks that he is a subject, guilt is inevitable; whenever one thinks that he is an object, hurt is inevitable. *Ātmā* is neither the subject nor the object. *Ātmā* is "being" in the form of consciousness and is free from any doership.

One is endowed with choice only over action. Proficiency in action is choosing action in accordance with *dharma*. One can choose to do an action, not to do or to do it differently. **Īśvarā** as *karma-phala-dātā* **gives the results taking into various**

accounts, mainly his previous and present *karma*. Results can be equal to, or more, or less, or opposite of what one expects. A mature person accepts the results as *prasada* since it comes from *Īśvarā* alone. This attitude is called *samatvam*, born out of understanding. **Performing one's action with an attitude of offering to *Īśvarā* and accepting the result as *Īśvarā prasada* is *karma-yoga***.

CHAPTER III: THE TOPIC OF KARMA: Arjuna's heart was not set on doing his *karma* .i.e.. Fighting the war. He was interested in taking to *Sannyāsa* and thereby seek exclusively *sreyas*, or knowledge for *mokṣa*. He asked Lord Kṛṣṇā why he was being pushed to perform *karma* when gaining knowledge was praised as the only thing that was capable of giving *mokṣa*. It was seemingly conflicting.

Lord Kṛṣṇā replied that a *sannyasi* exclusively pursues knowledge. **A *Karma yogi*, being a *samsari***, pursues knowledge while doing his *karma*, as prescribed by the *sastra*. The Lord explained that *sannyāsa* is of two types: *Vividisa sannyāsa* and *Sarva-karma sannyāsa*. In *vividisa sannyāsa*, the lifestyle of *Sannyāsa* (renunciation) is chosen and one exclusively pursues *ātmā jnana*. *Sarva-karma sannyāsa* is the end that both a *karma yogi* and a *sannyasi* achieves. It is achieved by knowing that *ātmā* is free from *karma*, that *ātmā* does not perform any *karma*. **It is renunciation of all *karma* by understanding**.

A *karma yogi* understands that living life conforming to *dharma* is living a life in tune with *Īśvarā*. His likes and dislikes are neutralized and do not rob the mind of the stability and focus needed to pursue *ātmā jnana*. His **mind becomes contemplative and qualified to receive *ātmā jnana***.

CHAPTER IV: TOPIC OF RENUNCIATION OF ACTION THROUGH KNOWLEDGE: Lord Kṛṣṇā said that he had taught ātma jñān to Vivasvan, the head of the Solar dynasty. Arjuna raised a question here: he asked, when Lord Kṛṣṇā's birth is a recent event, how can it be that he taught Vivasvan? Lord Kṛṣṇā replied that both Arjuna and the Lord had had many earlier births. While the Lord knew them all, Arjuna did not know them. He was not born of *karma-phala*. Whenever *dharma* weakens and *adharmā* gains force, *Īśvarā* appears to re-establish *dharma*.

According to one's own disposition (sātvik rājasik and tāmasik), **one can be classified as belonging to one of the four varṇās**. Although he may be engaged in an occupation different from his disposition, if he follows *dharma*, does his duty and has the attitude of *prasada buddhi*, he is known as a sātvik person. **The real growth of a person is when he consumes less and contributes more.**

One who understands that he is *sat-chit-ananda ātmā* has no doership. When doership is not there and action is performed at the body level, no action is actually done as *ātmā* does not do any action. This is how one can see actionlessness in action. He is no more a samsāri and he will accumulate neither *pāpa* nor *puṇya* by doing any karma.

CHAPTER V: TOPIC OF RENUNCIATION: A *karma yogi*, by his attitude, neutralizes his likes and dislikes. By prayer he neutralizes *durita* and earns grace in order to become contemplative. He understands "I am Brahman". Both *vividhiṣā sannyāsa* and *karma yoga* are the means to reach the end of *sarva-karma sannyāsa*.

Bhagavan then taught how one can prepare for meditation. One is objective while seeing the sky, mountains and green valley. In a similar manner, one should do practice to become objective in regard to people whom he loves. Once the inhibitions of expectations go, love becomes purified.

CHAPTER VI: THE TOPIC OF MEDITATION: The first type of Meditation is thinking about *Īśvarā* with a form. *Puja* can be done mentally by visualization of an altar. Otherwise a mantra, whose meaning is *Īśvarā* with a form, can be chanted mentally.

The second type of meditation is called *nididhyāsanam*. It is contemplation on *ātmā* after the study of Vedānta. *Sravanam* is listening to and studying the *sastra* – the *pramana* for *ātmā jananam*. *Mananam* involves removing the doubts coming from outside the *pramana*. **nididhyāsanam** is performed to neutralise unconscious habitual wrong thinking – to remove any *viparita bhavana* that I am not *ātmā*.

One who is able to lift himself by his own efforts is a friend to himself. When he understands that wherever the mind goes, there is *Īśvarā*, his contemplation becomes pleasant. When he sits for *japa*, he gives an auto suggestion: "Whenever my mind moves away, I shall bring it back". By repeated practice and objectivity, he learns to keep the mind focused. His mind will become calm like a lamp protected from the wind.

Arjuna asked what will happen after death to the one who has *sraddha* in the *sastra* but whose effort is inadequate and therefore has not gained *mokṣa* in the present *janma*. Lord Kṛṣṇā replied that in the next *janma*, he will be born in a home where there is wealth, values and Vedic tradition and continue

the pursuit. Or, he will be born in a home of a *karma yogi* who has Sastra jnana. In other words, the progress made in this life is not wasted; in the next life, he starts his spiritual evolution from where he left off.

CHAPTER VII: TOPIC OF INDIRECT & IMMEDIATE KNOWLEDGE: When we analyse what is creation, we understand that it is only word and meaning or name and form. This jagat is a creation put together intelligently to serve a purpose. We have three words to describe reality; *satyam* (exists in three periods of time), *anrtam* (false) and *tuccham* (non-existent). There is one more reality “anirvacanīyam”, or *mithyā*, which is not available for categorical presentation and inexplicable. This jagat is *mithyā*. *Mithyā* is one which has no independent being but depends on others for its being.

Maya means magic. Previously created objects in the previous creation came to an unmanifest condition. From the unmanifest, this *jagat* becomes manifest. And the one who wields this magic is *Īśvarā* (the *māyāvi*). In the creation, the Creator is in the form of created objects with a name, form and function. All that is here is *īśvarā*.

Bhagavan talks about four types of *bhaktas* (devotees) in all. *ārthaḥ* is the one who prays only when he is in distress. *Arthārthī* is the one who prays for the fulfillment of his desires relating to security and pleasure. *Jijñāsu* is the one who seeks the knowledge of *Īśvarā*. A *jñāni* is the one who recognizes that he is one with *Īśvarā*.

All the four types of devotees are devoted for various reasons: but they all pray to

Īśvarā and earn His grace. The *ārthaḥ* grows to become an *arthārthī*. An *Arthārthī* grows to become a *jijñāsu*. And a *jijñāsu*, in turn, grows to become a *Jñāni*. A **Jñāni is the most desired as he recognizes his oneness with *Īśvarā*.**

After many births one may understand that ‘Vāsudevaḥ sarvamiti – that is, “ All that is here is *Īśvarā*” – that *Īśvarā* is all knowledge and is the efficient cause of this universe. The entire universe exists in *Īśvarā*, and He is also the material cause of this universe. But such a wise person is very rare.

Tatva Bodhaḥ: It is a prakaraṇa grantha, or introductory text, giving the entire vision of Vedanta. All the technical terms of Vedanta are explained in this book. This book is attributed to Ādi Śaṅkarā and it is in prose form. This book starts with a prayer to the Guru.

ANUBANDHA CATHUṢṬAYAM

1. Viṣaya (Subject Matter) - Tattva-Bodhah (knowledge of the truth)
2. Prayojana (Purpose) - mokṣa
3. Adhikāri (Qualified student) - The one who is desirous of *mokṣa* only-*Mumukshu*
4. sambandha - pratipādaka - pratipādyā Sambandha (Revealer - Revealed connection)

This book guides one about how to do discriminative analysis leading to discriminative knowledge, which serves as the means for gaining freedom to students endowed with four-fold qualifications: *vivekah*, *vairagya*, *samaadi shatga sampattih* and *mumukshutvam*.

FOUR-FOLD QUALIFICATIONS (SĀDHANA - CATHUṢṬAYAM)

Vivekḥ : Discriminative understanding to help differentiate between what is permanent and what is not.

Vairāgya: Dispassion for enjoyment of objects, here and in the hereafter.

Samādhi ṣaḍka sampattiḥ : Six-fold qualities of *sama*, *dama*, etc

Mumukṣutvam: Desire for *mokṣa* alone.

Vivekaḥ: The discriminative knowledge that only Brahman (*Īśvarā*) is permanent and that other than Brahman, everything else is impermanent. Leading a life of *dharma* with an attitude of *karma yoga* renders the mind subtle and pure. And, discernment through life's experiences gives one maturity. The mere company of men with discriminative knowledge can help one set right one's priorities in life.

Vairāgya: Having dispassion for the enjoyments of this world as well as *svarga* is *viraagah bhavam*. Suppressing desires is not *vairāgya*. *Vairāgya* is growing out of desires. Objectivity with regard to every object, person and situation – meaning that the person has no binding desires or excessive craving or obsession for anything. When one steps in for a higher pursuit, all other pursuits get dropped.

SAMĀDHI ṢAḌKA SAMPATTIḤ: The six-fold wealth are:

- śama - Mastery of the mind
- Dama - Mastery of the sense organs
- Uparama- Doing one's duty
- Titikṣā - Forbearance

e. Śraddhā - Trust in the words of Guru and Sastra

f. Samādhāna - Single-pointed mind
uparati titikṣā śraddhā samādhāna

ŚAMA: Mind is an instrument – a privilege. Only one who has mastery over his mind can pursue anything significant in life.

DAMA: It is mastery over the five organs of perception and the five organs of action. This virtue will help one to conserve time and energy wasted over unwanted activities. One can get this virtue by prayer, observing religious austerities and by being in the company of *sattvic* people.

UPARAMA: It is the renunciation of all unwanted activities for the single pursuit of gaining *ātmā jnana*. Following this virtue will improve one's self esteem. One who does his own duties with the attitude of *karma yoga* will get this virtue.

TITIKṢĀ It is endurance, forbearance, tolerance and putting up with opposite situations like cold and hot; pleasure and pain; and respect and disrespect. This will help one to focus on the pursuit of *mokṣa* without resisting external situations. One can look at every choice-less situation as an opportunity to raise the threshold limit of forbearance.

SRADDHA: This refers to the trust in *Īśvarā*. One should have trust in *Īśvarā*, oneself, the Sastra and the Guru. *Sastra* (*pramana* for *ātmā jnana*) is a jewel box whose key (the *sampradaya* of teaching) is with the Guru. Prayer helps in gaining *sraddha*.

SAMADHANAM: It is the concentration power or the ability of mind to focus, to dwell on a given subject over a period of time. This concentration power is required to get a deeper understanding of Vedanta. We can get this virtue by getting convinced of its use, practice of *asana*, *pranayama* and meditation, that is, by repeated practice of bringing the mind back to the subject on hand.

MUMUKSUTVAM: It is the intense desire for freedom from *samsara*. This desire keeps one motivated in pursuing Vedanta. When one introspects into his or her life experience, he understands that nothing else other than gaining *mokṣa* can liberate.

TATTVA-VIVEKAH: The essence of the subject is as follows: *Ātmā* is *satyam* (real). Other than that *ātmā*, everything else is *mithyā* (apparent). *Tattva-vivekah* is the analysis leading to the knowledge of the *Ātmā*, the reality. *Ātmā* (or I, or Self) is *satyam* and enjoys an independent existence. *Mithyā* is that which depends on something else for its existence and it is not available for categorization or definition.

ĀTMĀ: *Ātmā* is presented as distinct from gross, subtle and causal bodies. It is distinct from the five *kosas* – layers of personality. It is also seen to be distinct from the three states of experience – waking, dream and deep sleep. It is of the nature of existence, consciousness and fullness.

A cognitive separation or intellectual separation of *ātmā* and *anātmā* is done. A definition of an object should not have the *dosha* (fault(s)) of: *asambhava* (wrong description), *athivyapthi* (not being described exclusively) and *avyapthi* (not being described completely).

Drg-drsya-viveka is used in all the 3 methods of analysis – *sarira-thraya-viveka*, *panca-kosa-viveka* and *avastha-traya-viveka*. I am not any one of the *sarira* or *kosa* or *avastha* but *Ātmā*. I am Consciousness, not a part, product or property of the body.

STHŪLA ŚARĪRAM: The gross body is made of a particular type of combination of *five* original elements. The gross body is born due to *karma* or invisible result of previous actions. The gross body is the abode for experiencing pleasure, pain, etc. It has six modifications of ‘born’, ‘lives’, ‘grows’, ‘keeps changing’, ‘declines’ and ‘perishes’.

SŪKṢMA ŚARĪRAM: The subtle body is made of *five* basic five organs of perception, five organs of action, five *praanas*, mind and intellect.

KĀRAṆA ŚARĪRAM: The causal body is the undifferentiated, unmanifest form of categorically indefinable, beginning less ignorance – the cause for the gross and subtle bodies and ignorance of one’s true nature.

Report by N. Avinashilingam

Guru Peyarchi Pūjā at AVG



Guru Peyarchi pūjā was performed in the evening of June 13, 2014, at the AVG Temple, Anaikatti, to invoke the blessings of Guru (Brahhaspati, the presiding deity of planet Jupiter). *Abhisheka* and *pūjā* were performed as per tradition to Lord Medhā Dakṣiṇāmūrti and the worship concluded with *dīparādhana*. The

temple and its precincts were packed with over 500 devotees.

Pūjya Śrī Svāmi Dayānanda sarasvati, in his address earlier, pointed out that Jupiter enters Cancer on this day. Swamiji added that from the day of Guru Peyarchi to the next one year, the period is favourable for spiritual studies.

Guru (or Jupiter) travels 12 years to complete one circle around the sun and comes back to its starting position. Guru moves 360 degrees in 12 years. In two years, it moves to the next sign. This is mainly observed in Tamilnadu.

We worship *Isvara* in the form of Jupiter. Lord Dakshinamurti is the Guru of Gurus. He can do well for us or not so well for us. Hence, we do *pūjā* and earn His grace to overcome obstacles in our study of Vedanta. Lord Dakshinamurti keeps the *asura* "Apasmara" in his

control, under his feet. We require the grace of Dakshinamurti to keep our negative tendencies under control.

Later in the evening, during *satsang*, Sri K.N. Shashikiran and Sri P. Ganesh, famously known as Carnatica Brothers, gave a wonderful Carnatic music concert. The highlight of the concert was the rendition of "Omkara" – their composition on Pujya Sri Swamji.

Report by N. Avinashilingam



Inauguration of Ayurveda Treatment Centre at Anaikatti



Pujya Swami Dayananda Sarasvati has made unparalleled contribution in diverse fields. His latest contribution is the establishment of “Swami Dayananda – Jayavarthanavelu Ayurveda Treatment Centre” named as “ARSHAM” at Anaikatti. The centre is run under the aegis of the “Sruti Seva Trust”.

The centre is located in a serene setting in the midst of a forest-reserve. The philosophy subscribed to is very traditional – undiluted by today’s pressure of time and convenience. The staff led by Dr. Parthasarathy and his wife Dr. Saranya Parthasarathy, rooted in the fundamentals of *Ayurveda Sastra*, serve with a compassionate disposition. Sri S. Narayanan, a student who has completed a long term course in Vedanta at AVG, Anaikatti, (2010-13), is the Manager of the centre.

The centre was formally inaugurated on June 5, 2014, with the performance of the

auspicious *Ganapathy Homam*, *Dhanvantri puja* and *Devi puja*. A *puja* was also performed to the “*dhroni*” – the *ayurveda* treatment table. Presently, outpatients are provided with *ayurveda* oil treatments and consultation. Facilities for the inpatient ward are under construction and are expected to be ready and available by the first week of July 2014.

Those who wish to book in advance for treatment can e mail to: arshamayurveda@yahoo.com

A message of a visitor to the centre, Sri Camelo Iregui from Colombia, South America, reads as follows: “The Ayurveda Treatment Centre which is located in a beautiful and peaceful setting is a place of healing. One can sense this as one walks into the clinic, which is further made clear by Dr. Parthasarathy’s presence, humanness, direct eye contact and medical acumen. The healing process begins.”

Report by N. Avinashilingam

Sraddanjali to Amma

Pujya Swami Dayananda Sarasvati's *purva asrama* mother, Smt. Valambal Gopala Iyer's death anniversary was observed on June 7, 2014, at the Anaikatti Gurukulam.

Puja and *bhiksha* were offered to the heads of religious mutts in and around Coimbatore as well as to the students of the *veda patasala* at the Anaikatti Gurukulam.

Sri M.G.Srinivasan, son of Smt. Valambal Gopala Iyer, and his wife were present at the Gurukulam during the occasion.

*Report by
N. Avinashilingam*



Long Term Course at AVG: June - July, 2014



A summary of the Vedanta classes held during June - July, 2014, is presented below:

BHAGAVAD GITA CLASS BY PUJYA SRI SWAMI DAYANANDA SARASVATI

CHAPTER VIII: TOPIC OF IMPERISHABLE BRAHMAN

The Eighth Chapter begins with Arjuna's question regarding the meaning of some terms: Lord Krishna explained the meaning of those terms. **Brahman** is limitless and not subject to change. **Adhyaatma** is awareness in the physical body. **Karma** refers to the actions that result in repetitive births of living beings. **Adhibhuuta** is the universe subject to change. **Adhidaiva** is Hiranyagarbha. **Adhiyajna** is the Lord who resides in the body.

When one remembers Isvara at the time of death, he may go to svarga or he may be

born in a family where there is favourable atmosphere for spiritual growth and moksha. When one chants "OM" at the time of death, understanding its meaning as Brahman, he will not have rebirth. **The one who understands the meaning of Brahman will not have rebirth.**

This chapter is chanted as a prayer for the departed jivas.

CHAPTER IX: TOPIC OF THE KING OF KNOWLEDGE, THE KING OF SECRETS

Brahma vidya destroys ignorance about the Self and creates the awareness of the fact that everything is Brahman. Brahma vidya or raja vidya (king among knowledge) reveals that I am Brahman, which is *sat chit ananda*. Brahma vidya will give moksha to the one who is prepared and ready. When a secret is told, it is no more a secret. But **Brahma vidya will remain a secret even after it is told many times, unless the person hearing it is ready.**

When one performs the rituals mentioned in the karma khanda of the Veda, he goes to svarga (a world of enjoyments, music and dance). **After the exhaustion of his punya in svarga, he is born again in this world.** Getting desirable things that have not been obtained already is yoga. Retaining those desirable things that have been obtained is *ksema*. **Isvara promises that he will take care of yoga and ksema** of those who always dwell upon him and understand him. The entire jagat is pervaded by him and sustained by him.

Isvara is the maker and material cause of the jagat. The entire jagat has its being in

Isvara. Jagat is Brahman but Brahman is not jagat. This is a paradox in Vedanta that can be resolved by understanding.

Isvara wields the power of maya. **Maya is the material cause of this jagat.** The manifest jagat is because of maya. Before creation, Isvara alone was there with all knowledge and the jagat was unmanifest. After creation too, Isvara alone is there with all knowledge and the jagat is manifest.

When one understands Isvara properly, he is considered a Saadhu. His earlier improper conduct if any is not going to continue. He understands all emotions as Isvara's manifestation of psychological order. He will offer his prayers and rituals to Isvara. **He understands Isvara—this is figuratively told that he reaches Isvara.**

CHAPTER X- TOPIC OF THE GLORIES OF THE LORD

The entire universe is a manifestation of Isvara. All the glories that we find in this universe, relating to any person or thing, belong to Isvara. Arjuna prays to Lord

Krishna to talk in detail about his glories. The Lord starts by telling that he is meaning of the word "I", the consciousness. He then gives a brief list of his important glories, adding that his glories cannot be fully listed, as they are infinite. He concludes by saying that he is the very existence in all beings.

All attributes that are glorious, rich or powerful are expressions of the Lord's glory. All that is here is Isvara. **An object or person becomes sacred when one recognizes the object as a manifestation of Isvara.**

CHAPTER XI – TOPIC OF THE VISION OF A COSMIC PERSON

Arjuna **prayed to the Lord to show his cosmic form.** The Lord blessed Arjuna with a divine vision and Arjuna could see the brilliant form of the Lord adorned with divine ornaments. **He saw all beings in the cosmic body of the Lord.** He saw celestial beings and celestial objects. The Lord's body appeared with thousands of hands and legs



without having any beginning, middle or end.

He saw many persons entering the mouth of the Lord and getting destroyed. Arjuna **was terrified by seeing the destructive power of the Lord.** Taittiriya Upanisad says if one fails to see oneness, he will be fearful. Brhadaranyaka Upanisad says the one who sees duality will experience fear. **As Arjuna did not include himself in the cosmic form, he was terrified.**

Arjuna repeatedly saluted the Lord. He said that the whole world was pervaded by the Lord. He is the creator of the world. He asked for pardon for taking the liberty of calling the Lord as O! Krishna, O! Yadava, O! Friend as he was ignorant of his glories. He requested the Lord to withdraw the cosmic form as he could not endure it.

All that is here is Isvara. The one having this vision will see the entire universe as the cosmic form of the Lord.

CHAPTER XII- TOPIC OF DEVOTION

Arjuna asked Lord Krishna, which devotee was superior: the devotee worshipping the Lord with a form or the one worshipping the Lord without a form. **The Lord replied that the devotee worshipping the Lord with a form was great, but a Jnani was the most exalted devotee.**

The Lord described **various types of devotees.** One may meditate on the universe as the form of Isvara. One may do his svadharma as an offering to the Lord with the attitude of karma yoga and accept the results as prasada from the Lord.

The Lord lists the **characteristics of a Jnani.** He is compassionate, free from doer-ship, has no hatred for any one and has equanimity. He neither disturbs others nor is he disturbed by others. He is free from elation, intolerance, fear and anxiety.



CHAPTER XIII- TOPIC OF THE NATURE OF KNOWER AND THE KNOWN

Ksetram means the field where crop is raised. Here it refers to one's body through which karma is done, and it also refers to the whole world. **Ksetrajna** is the one who objectifies Ksetram i.e. the whole world, including one's body.

Jnaanam : The Lord talks of 20 important values and says that those who possess these alone will gain atma jnaanam. Hence, the values themselves are termed here as **Jnaanam**. These 20 values are humility, simplicity, harmlessness, accommodation, straightforwardness, reverence for the Teacher, cleanliness, steadfastness, self-discipline, dispassion for sense objects, absence of pride, seeing clearly the defects in birth, death, old age and disease, absence of ownership, absence of excessive affection to relatives, equanimity during desirable and undesirable situations, unswerving devotion to the Lord, seclusion, absence of longing for people's company and always dwelling on self-knowledge.

Jneyam is Brahman who is to be known. Brahman is the creator, sustainer and the one in whom the creation resolves. Brahman is the consciousness in and of all beings.

Purusa is consciousness, independent and changeless. **Prakrti** is dependent on Purusa for its existence and is inert and changing.

Ksetrajna, Jneyam and Purusa are synonyms. Ksetram and Prakrti are synonyms.

One needs to purify his mind by living a life of karma yoga. Later, he should gain atma jnana through jnana yoga, after gaining the required preparedness.

CHAPTER XIV- TOPIC OF THE DIVISION OF THREE GUNAS

Every individual is a combination of three gunas, **sattva, rajas and tamas**. Sattva is thinking, knowing, happiness and cheerful mind. Rajas is ambition and desire. Tamas is simple desire and slothfulness. **One can become sattva predominant** by satsanga: even when one falls short, one can fake it temporarily with the objective of becoming genuinely saatvika and eventually make it. One gets the attitude of karma yoga and accepts the results as Isvara prasada. There is a sameness of mind when there are desirable and undesirable results. This makes the person ready for the study of Vedanta. After gaining the knowledge, **he will be free**. He will not be affected by praise or censure.

CHAPTER XV- TOPIC OF THE WHOLE PERSON

This chapter is chanted at the Gurukulam daily before lunch and dinner. This chapter is chanted before bhiksha in the Ashrams at Rishikesh.

Like Aswatha tree, samsara is vast and multi-branched. As the leaves keep the tree alive, karmas keep the tree of samsara going. Just as how the tree can be felled, samsara too can be destroyed with the weapon of knowledge. Those who do not have binding desires and are committed to spiritual pursuit reach the ultimate abode.

Isvara is the light that lights up the sun, moon and the fire. He enlivens and nourishes the jagat. **As the digestive fire, he digests the food**. He gives memory, knowledge and forgetfulness. He is the author and the knower of Vedas.

When one understands the oneness between the jiva and Isvara, who is

manifest as the universe, the connection with all that is here is automatically established. He is the epistemological order, physiological order, and the physical order. **"I am all" is a thing to be understood. This is the vision.**

There are two purushas, one that is destroyed in the form of beings and the other that is not destructible in the form of maya. There is another utama purusha in the form of Isvara, which pervades and sustains the three worlds. The one who knows Purushottama in this manner becomes the knower of all and gains fulfilment.

TATTVA BODHAH CLASS BY SWAMI SADATMANANDA:

TVAM PADA VICHARA

AVASTHAATRAYAM: There are 3 states of experience – waking, dream and deep sleep. Waking state is the state of experience where the sense objects are experienced by the sense organs. In this state, atma is mistaken as a gross body. When atma is identified with the gross body, then it is called VISVA. Dream state is the state of experience that is projected by the impressions gathered in the waking state. Atma identified with the subtle body is called TAIJASA. Deep sleep state is that state of experience where one does not know anything. Upon waking from deep sleep, one says that I enjoyed the sleep. Atma identified with the unmanifest causal body is called PRAAJNA.

PANCAKOSAHS: Atma 'appears to be' covered by 5 layers. These 5 layers form the loci for mistaken identification of the atma. They are annamayah kosah, praanamayah kosah, manomayah kosah, vijnaanamayah kosah and aananadamayah kosah.

ANNAMAYAH KOSAH: Annamayah kosah is the gross body. Annamayah kosah is born out of food, grows by food and

resolves into the earth. It is the modification of food. Annamayah kosah is mistaken as the atma.

PRAANAMAYAH KOSAH: The 5 physiological functions or 5 pranas along with the 5 organs of action forms the pranamaya kosah. It represents kriya sakthi. The 5 pranas are Prana (respiration), apana (excretion), vyana (circulation), udana (reversal) and samana (digestion). The 5 organs of action are: the organ of speech, hands, legs, the organs of excretion and the organs of procreation. Pranamah kosah is mistaken as the atma.

MANOMAYAH KOSAH: The mind along with the 5 organs of perception forms the manomayah kosah. It represents iccha sakthi. The 5 organs of perception are: ears, skin, eyes, tongue and nose. Manomayah kosah is mistaken as the atma.

VIJNAANAMAYAH KOSAH: The intellect along with the 5 organs of perception forms the vijnaanamayah kosah. It represents jnana sakthi. Vijnaanamayah kosah is mistaken as the atma.

ANANADAMAYAH KOSAH: The experiential happiness in different degrees (of gradation) is the anandamayah kosah. This happiness is due to impure sattva mixed with ignorance, which is in the form of a causal body. Aanandamayah kosah is mistaken as the atma.

MINE IS NOT ATMA: **The attitude towards various objects such as** bracelet, earring, house, etc. is that these are mine. But they are not me. Similarly my body, my physiological functions, my mind, my intellect and my ignorance are mine. They are not I, or the atma. I, the subject, am different from mine, the object. Atma is sat-cit-ananda svarupah.

ATMA IS CHIT: Chit means consciousness or awareness. I the atma am consciousness. Consciousness is not a part of the body, nor

a property of the body nor a by-product of the body. It is the fundamental principle. It is atma which illumines the Sun, the Lamp, the Eyes and the Mind. Atma is not to be experienced because atma is the truth behind every experience. Atma is not to be realized but to be understood.

ATMA IS SAT: Sat is that which remains unchanged in all the three periods of time – past, present and future. To be self-existent is the nature of atma. ‘Present’ can be used to denote anything from the present nano second to the present millennium. The truth of time, or ‘now’, is consciousness.

ATMA IS ANANDA: When one is a wanting person, he is unhappy. When that want is fulfilled he experiences happiness. This happiness is a manifestation of limitless ananda. Although the atma can be explained in many ways, it is commonly explained as sat chit ananda. This is to negate the common conclusion that I am mortal, I am ignorant and I am unhappy.

TAT PADA VICARA

BRAHMAN: Brahman is both the **efficient cause and material cause** of this jagat. To illustrate this, the sastra gives 2 examples. One example is that of the **spider**, which is both the maker and material for the web. Another example is that of the **dream** world for which the dreamer is both the maker and the material cause. Brahman appears manifold due to maya. It is independently existing, changeless and without attributes. The tatparya(commitment) of the sastra is to reveal Brahman.

MAYA: Maya is dependent on Brahman for its existence. It consists of 3 gunas –sattva (knowing power), rajas (acting(doing) power) and tamas (inertia). It is changing, with attributes and apparent (not real). Brahman and Maya both are beginning less. Maya makes impossible looking situations

appear as possible. It is the power of Brahman. The tatparya of sastra is not to establish maya.

Isvara is maya sahitam Brahman. Isvara is also called saguna Brahman. Maya is unmanifest name and form. Initially, Maya is introduced in the sastra. Later, maya is dismissed as apparent not having independent existence other than Brahman.

EVOLUTION OF 5 ELEMENTS: From that maya, which is dependent on Brahman, Akasa(space) was born. From Akasa, Vayu(wind) was born. From Vayu, Agni(fire) was born. From Agni, Apah(water) was born. And, from Apah, Prithvi (earth) was born. Thus, all the 5 great elements (pancha maha bhootani) are manifestations of Brahman.

From satva aspect of each of the 5 elements, particular sense organs evolved. From the total satva aspect of these 5 elements, the Antahkarana or inner instruments of mind, intellect, ego and memory were formed.

From the rajas aspect of each of the 5 elements, particular organ of action as well as the 5 praanas were born.

From the tamas aspect of 5 elements, the grossified 5 elements were born.

PANCHIKARANAM: Panchikaranam or Grossification takes place as follows: the tamas aspect of each of the subtle elements divide into two equal parts; one half of each remains intact; the other half of each gets divided into four equal parts. Then to the intact half of each element, one-eighth portion from each of the other four elements gets joined.

This grossified akasa, vayu, agni, apah and prithvi form the 4 types of gross bodies and the universe with 14 lokas. There is thus an identity between microcosm and macrocosm.

ASI PADA VICHARA:

ONENESS BETWEEN JIVA AND ISVARA: The identity of jiva and Isvara is the tatparya of all the Upanisads. One space is taken as limited by many conditioning factors like pot space. This is called avacheda vada. One sun light is reflected in many mirrors and appears as many. This is called prati-bimba vada. Similarly, one limitless consciousness (Brahman) is reflected in many upadhis (jivas).

Brahman manifesting in avidya upadhi is jiva. The jiva wrongly identifies with gross, subtle and causal bodies. Due to ignorance, jiva considers itself different from Isvara. Brahman manifesting in maya upadhi is Isvara. There is no real difference between jiva and Isvara. The difference is only in the upadhi. As long as this apparent difference is mistaken as real difference, samsara will be there with the cycle of birth and death.

DOUBT RAISED: Upanisad proclaims Tat Tvam Asi. It means that there is an identity between the jiva and Isvara. The jiva has ego and limited knowledge; Isvara has no ego and all knowledge. How can there be identity between them is the doubt raised.

TAT TVAM ASI: The literal meaning of Tvam is jiva, or the atma identified with gross and subtle bodies. The implied meaning of Tvam is atma which is pure consciousness free from the upadhi of gross, subtle and causal bodies. The literal meaning of Tat is Isvara, or the atma identified with maya upadhi. The implied meaning of Tat is atma which is pure consciousness free of the maya upadhi. To make the maha vayka meaningful, we have to take the implied meaning of tat and tvam: that is, both are consciousness.

The difference at the upadhi level is mithya. Hence, it is not real. **Between the jiva and Isvara, there is difference only at the**

empirical level. At the absolute level, there is no difference.

JIVAN MUKTHI: By the teaching of Vedanta by a Sadguru, the vision of Brahman in all beings is gained. The person who gains this vision is called a jivan mukta. Sadguru is the one who has learnt from a traditional teacher, the one who knows the methodology of teaching preserved by the teaching tradition.

Jivan mukta while living is free from bondage. He has understood that he is consciousness and that he has no death. A **jivan mukta has the understanding that he is sat chit ananda svarupa.** He is not the doer or enjoyer. He is free from attachment. He is the indweller of all beings. He is like prakasa and akasa. He has the firm conclusive knowledge of atma, and he is free from doubts and opposing conclusions.

VIDEHA MUKTHI: Jnani exhausts his **Prarabdha** karma by going through the experiences. It is like an arrow already released. **Sanchita** karma is destroyed by atma jnana with the conviction that "Brahman only I am". It is like the karma done in dream getting destroyed upon waking up. The connection of a Jnani with **agami** karma is like drop of water resting on a lotus leaf.

The **agami punya** of a Jnani goes to one who praise, worship and serve Jnani. The **agami papa** of a Jnani goes to one who abuses, hates and gives discomfort to the Jnani.

After death, the gross body of a Jnani merges with the gross universe. The subtle body of the Jnani merges with the subtle universe. The causal body merges with the causal universe. **Jnani has no more births. The vyasti upadhi merges with the samasti upadhi.**

Report by N. Avinashilingam

Guru Purnima at AVG



INTRODUCTION: Guru Purnima is the day when students express their gratitude to their Teachers. Starting from this day Spiritual aspirants who observe a religious vow for the forthcoming two months find them to be very effective.

GURU PURNIMA PUJA: Guru Purnima Puja was celebrated at Anaikatti Gurukulam on July 12, 2014. Students and devotees turned in large numbers at the Gurukulam to receive the blessings of Pujya Sri Swami Dayananda Sarasvati. Puja was done at the altar in the lecture hall. 108 names of the Guru were chanted. Pada puja was done to Pujya Swamiji.

PUJYA SWAMIJI'S ANUGRAHA BHASHANAM: Pujya Swamiji delivered his anugraha bhashanam. He said that Guru purnima is Guru's day. Brahma vidya is a highly desirable and unique teaching which can be given only by a Guru in the parampara. The Guru should be a traditional Sishya, who has studied from a Guru in the parampara. This vidya is unique as it is from Lord Sadashiva himself.

The traditional mutts like Sringeri and Kanchi invoke their earlier Pontiffs in a pot of water on Guru Purnima day and pay their tributes and offer puja. Orthodox Sannyasis observe chatur masya (four months) vrata. There is one Vedic sentence which says one paksha (half month) can be taken as one month. Hence the orthodox Sannyasis observe the religious vow of staying in one place for two months from Guru Purnima day.

Adi Guru, Sri Dakshinamurthy's form represent the jagat with five elements. Damaru represents space, Head band represents air, torch represents fire, Ganga





Vyasa's time . Sri Adi Sankara gave the bhasyam which is the sampradaya of teaching. The vision is true and unique and is established by the sabdha pramana. It is satyam and cannot be negated in all the three periods of time. Teaching is made by adhyaropa (superimposition) and apavada (negation). This is the only tradition that can survive against all kinds of objections. This

on the head represents water and the whole idol represents earth. Japa mala on hand represents spiritual discipline. Apasmara, the asura he keeps under his feet represent the jiva's negative tendencies kept under control.

"I am Brahman", only sastra can tell. The sastra will become meaningful only if taught by a Guru in the tradition. Sri Veda Vyasa is an important guru in the tradition. Hence his birthday is celebrated as Guru purnima.

Our parmpara starts with Sadashiva. Written sastra is available from Sri Veda

vision is handed over while teaching the Sastra. The one who dispels ignorance is a Guru. He is the light who dispels darkness. There is no verbal entropy in the teaching.

BOOKS RELEASE: Pujya Swamiji released three books authored by him titled Purnamadah Purnamidam, The True Teacher and Hinduism.... its uniqueness on this occasion.

The students offered guru dakshina to Pujya Swamiji and received prasad.

NEW DINING HALL INAUGURATION: Pujya Swamiji inaugurated the newly built dining hall, adjacent to the existing dining





hall. Pujya Swamiji and other Swamis took lunch biksha in the new dining hall. Healthy and tasty south Indian food is served in the Gurukulam. The dining facilities have been increased to accommodate the growing requirements.

PUJA TO OTHER ACHARYAS: In the evening, the students undergoing the long term course offered their puja to all the other Acharyas teaching in the Gurukulam. A few students spoke expressing their gratitude for the excellent classes.

Swami Sadatmananda congratulated the students for studying well and taking active part in all the activities of the Gurukulam.

Swami Shankarananda told that one should invoke the Sishya in him to tap the Guru's grace. Swamini Agamananda told that when she saw the fifth long term course students she felt that Pujya Swamiji came back from the hospital to teach them. Swamini Saradananda told that Pujya Swamiji made her life prayerful and her life is made. Swamini Vedarthananda told that we should be thankful to Isvara for getting the right Guru and the right teaching.

The students offered guru dakshina to Acharyas and received their blessings.

Report by N. Avinashilingam



Kumbhabhisekam Anniversary at AVG

On July 9, 2014 , Kumbhabhisekam anniversary of Sri Jnana Ganapathy, Sri Narmadeswara and Sri Jnaneswari Ambal was celebrated. Early in the morning, kalasa pujas were performed for all the deities. 11 dravya abhisekam was done in all the shrines. Astotra archana was done for all the deities. The celebrations concluded with maha deeparathana. On July 15, 2014, Kumbhabhisekam anniversary of Sri Medha Dakshinamurthy was celebrated. Kalasa puja, 11 dravya abhisekam, astotra archana and maha deeparathana were done for Sri Medha Dakshinamurthy.

Report by N. Avinashilingam



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Gita Classes of Pujya Swamiji held during July 2014



A summary of the Vedanta classes held during July - 2014, is presented below:

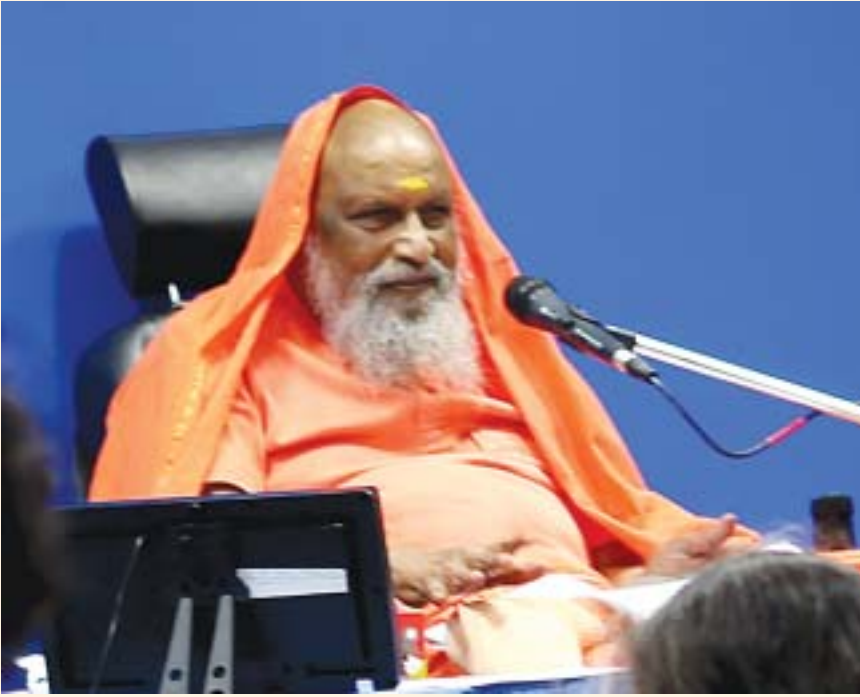
CHAPTER XVI - TOPIC OF DESCRIPTION OF BECOMING AND UNBECOMING DISPOSITIONS:

This chapter deals with daivī sampat and āsurī sampat. First three verses covers daivī sampat

A person possessing daivī sampat is endowed with: fearlessness, purity of mind, steadiness, capacity to reach out, mastery

over sense organs (self- restraint), devotion to Īśvara (performing various rituals), study of one's own Veda on a regular basis, austerity, alignment of thought, word and deeds, straightforwardness, non-violence, truthfulness, resolution of anger, renunciation, calmness, absence of tendency to criticize others, compassion, absence of longing, gentleness, modesty, brilliance, capacity to forget and forgive, endurance, no thought of hurting, not having ego.

A person having āsurī sampat will have many dispositions which are mainly opposite of those sampat: A few



The Lord answered this question by explaining what is śraddhā. He told that śraddhā is three fold: sāttvika, rājasika and tāmasika. One should give up tāmasika **activities**, grow out of rājasika **activities** and finally go for sāttvika activities.

Three fold worship: Sāttvika people worship Devatas. Rājasika people worship yakṣās. Tāmasika people worship ghosts.

Three fold food: Food that increases longevity, mental clarity, strength, health and happiness are liked by sāttvika people. Food that is bitter, sour, salty, hot, pungent and dry and that give pain, sorrow and ill-health are liked by rājasika people. Food that is old, inadequately cooked, kept overnight or impure are liked by tāmasika people.

Three fold ritual: Ritual performed as per the śāstra for purifying the mind is known as sāttvika ritual. Ritual performed for worldly results or for gaining recognition is rājasika ritual. Ritual performed contrary to śāstra without distribution of food, not giving dakṣiṇā to priest, and without śraddhā is tāmasika ritual.

Three fold tapas: Worship of devās, priests and guru (teacher), purity, straightforwardness, self-discipline, and ahimsa are called tapas (discipline) of physical body. Speech that does not create anxieties, which is true, pleasing and beneficial is called tapas (discipline) of speech. Mental cheerfulness, gentleness,

dispositions are mentioned below: adharma, pride, arrogance, anger, harshness, untruthfulness, desire, passion, cruelty, pretention, delusion, etc. They suffer pain here and later have to suffer in Naraka also.

A spiritual seeker needs to live a mindful, alert life by consciously giving up the āsurī sampat and deliberately cultivating daivī sampat till this wealth manifests spontaneously. Person endowed with daivī sampat can gain ātma jñāna.

Śāstra is the means of knowledge to know what is to be done and what is not to be done

CHAPTER XVII – TOPIC OF THE DESCRIPTION OF THE THREE TYPES OF ŚRADDHĀ:

This chapter starts with a question of Arjuna to know the fate of the person who does puja with immense śraddhā but without following śāstra.

silence, mastery over the mind and purity of thought is called tapas (discipline) of the mind.

Three fold dānam: Dānam when given has to be done as a duty. It has to be given without expecting to get anything in return, in proper place, at proper time, and to a worthy recipient is considered sāttvika dānam. Dānam that is given expecting something in return or for puṇya is rājasika. Dānam given improperly at the wrong place and time, and to unworthy recipients and with contempt is tāmasika dānam.

CHAPTER XVIII – TOPIC OF FREEDOM AND RENUNCIATION:

The eighteenth chapter started again with a question from Arjuna, to know the difference between tyāga and sannyāsa.

Three-fold tyāgas: Renunciation due to some fascination or romanticism about sannyāsa is tāmasika. Renunciation to do a job due to fear of bodily strain and hence avoidance of doing what is to be done, is known as rājasika. Renunciation of attachment towards result of karma is sāttvika.

A karma yogi maintains equanimity irrespective of whether the result is desirable, undesirable or a mixture of these two. Ātma is neither the doer nor the enjoyer, but due to identification with the body and mind, one does a mistake and identifies himself to be a doer and enjoyer. The identification with body will go only by gaining ātma jñāna.

Three-fold knowledge: The knowledge by which one sees changeless, undivided ātma is sāttvika. The knowledge by which one sees the apparent difference among varied beings as real is rājasika. The knowledge

by which one sees the body alone as ātma is tāmasika.

Three-fold action: The action done with the attitude of karma yoga is sāttvika. The action done for personal gain is rājasika. The action born out of delusion is tāmasika.

Three-fold karta: Sātvik doer is a karma yogi with enthusiasm, cheerfulness and fortitude. Rājasik doer is under the spell of likes and dislikes and is subject to elation and depression. Tāmasik doer is immature, lazy and procrastinates.

Three-fold buddhi: Sātvik intellect is the one that knows what to do and what not to do and knows the cause of bondage and the path to freedom. Rājasik intellect wrongly understands what is to be done and not to be done under the spell of likes and dislikes. Tāmasik intellect mistakes adharma as dharma.

Three-fold resolve: Sātvik resolve is to maintain and engage all sense organs in the spiritual path. Rājasik resolve is to pursue worldly pursuits mainly dharma, artha and kama. Tāmasik resolve is not thinking properly, not giving up excess sleep, fear, sorrow, sadness and intoxication.

Three-fold happiness: Sātvik happiness is that which looks like poison in the beginning but is like nectar in the end. Rājasik happiness is that which is like nectar in the beginning and is like poison in the end. Tāmasik happiness is that which is born out of sleep, laziness and indifference.

Karma Yoga Attitude: The duties of the four varṇās are prescribed by the śāstra, based on one's own nature. One should stay with one's own karma and contribute to the society with the attitude of performing his

karma as an offering (pūjā) to Īśvara. This attitude of karma yoga will help one to gain the mental purity necessary to pursue ātma jñāna.

Dharma Vyādha: In Mahabaratha, the story of Dharma Vyādha is presented as a duty bound person. He is a butcher by profession, but due to his commitment to svadharma and piṭṛ seva, gains fullness. He was jivan mukta. He taught a Brahmana what Brahmana dharma is.

Summary of Gita teaching: One does his svadharma with the attitude of karma yoga. He neutralizes his likes and dislikes. He cultivates compassion. He wins over anger. He frees himself from a sense of possession. He frees himself from ego.

He learns the śāstra from a Guru. He knows himself to be a non-doer of action even while performing action. He contemplates on the teaching that he, himself is the meaning of the word satisfaction, not bound by time and is the very meaning of pūrṇatvam (fullness). He always stays with the knowledge that he is Brahman.

His mind is abiding in the Lord. The Lord promises that such a devotee will reach Him. Giving up the karmas, when one takes refuge in the Lord, he will be released from all karmas and he will not grieve. He will gain mokṣa.

Arjuna declared that his moha (delusion) had gone and he was no more deluded as he had regained his clarity in understanding. He was ready to act as per Lord's instructions. The Lord replied that Arjuna may do whatever he wanted.

The Lord said that the one who after gaining knowledge of Bhagavad Gita,

teaches Bhagavad Gita to others, is his dearest devotee.

SĀDHANA PAÑCAKAM CLASS BY SWAMI SADĀTMNANDA

INTRODUCTION: This work is attributed to Sri Ādi Śaṅkara. This work is also called Upadeśa Pañca Ratnam and Sopāna Pañcakam. Sādhanā refers to the means to attain the goal, the sādhyam, which is mokṣa. It has five verses consisting of totally 40 instructions. Step by step instructions can lead a spiritual aspirant to reach the ultimate goal. Achievement of one step automatically leads to the next step.

VERSE 1: Study one's own Veda daily. Perform karmas well prescribed in the Vedas as per one's svadharma. Dedicate the karmas as an offering to the Lord. Give up desire based action. Wash away the multitude of pāpa. Analyze life's experiences and recognize the limitations of worldly pleasures. Cultivate desire for ātm jñāna. Reduce involvement in house-hold activities.

VERSE 2: Seek the Company of noble and spiritual people. Develop devotion to the Lord. Cultivate virtues such as shanti. Give up worldly actions. Approach a Sadguru and serve him. Seek to know Brahman. Listen to upaniṣads.

VERSE 3: Reflect upon the teachings of the upaniṣads. Understand the teaching. Refrain from getting involved in analysis based on faulty logic, not in keeping with the śāstra. Do nidhidhyāsanam to assimilate the teaching. Give up pride and arrogance. Remind that you are not the body. Give up arguments of any form with learned people.

VERSE 4: Treat hunger like a disease to be cured by taking food like medicine. Do not

ask for tasty food. Be satisfied with whatever comes one's way as alms. Endure heat and cold. Avoid useless talks. Be impartial. Cultivate indifference towards praise and censure. Do not ask for undue favour from others.

VERSE 5: Remain comfortable in solitude. Contemplate on Brahman. Appreciate limitless Ātma as oneself. Negate the world by understanding the reality. Destroy sañcitaa karma by knowledge. Detach from āgāmi karma. Exhaust prārabdha karma. Abide in ātma jñāna.

DHANYĀṢṬAKAM CLASS BY SWAMI SHANKARANANDA

INTRODUCTION:

This work is attributed to Sri Ādi Śaṅkara. It has eight verses mainly explaining the characteristics of a person who is blessed.

VERSE 1:

That alone is the means of knowledge which makes the mind and senses available. That alone is to be known, which is unfolded in the upaniṣads. They alone are fulfilled, whose actions are guided by a clear understanding of Paramātma. Others only wander in confusion.

VERSE 2:

Blessed are they who have mastered their mind. Having known oneness and non-duality, they stay and enjoy the understanding of ātm vidya.

VERSE 3:

Blessed are they who have grown out of experiences of family life, from whom binding desires have gone away and who

retires to a quiet place to live a contemplating life.

VERSE 4:

Blessed are they, who take respect and disrespect as equal, and give up the feeling of me and mine and see everything as Īśvara.

VERSE 5:

Blessed are they, who have grown out of the desire for son, wealth and svarga, who live alone, who subsist on whatever comes on their way and see themselves as consciousness.

VERSE 6:

Blessed are they, who understand that Brahman cannot be categorized. All others who fail to understand this are bound.

VERSE 7:

Blessed are they, who have cut off the bond of worldly life with the sword of knowledge after understanding the limitations of all worldly pursuits.

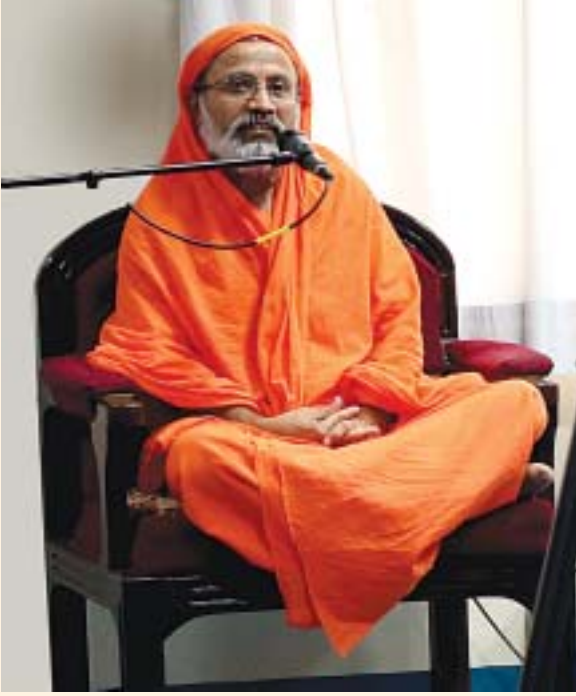
VERSE 8:

Blessed are they, who live a life with compassion and ātm jnana in the company of a Guru.

In today's context, blessed are they who stay at Anaikatti Gurukulam over a long duration and study upaniṣads under guidance of Pūjya Svāmiji.

Report by N. Avinashilingam

Valedictory Function of Three-months Course at AVG



The valedictory function for the three months course at AVG, Anaikatti, was held on July 31, 2014. A few students spoke expressing their gratitude to Pujya Sri

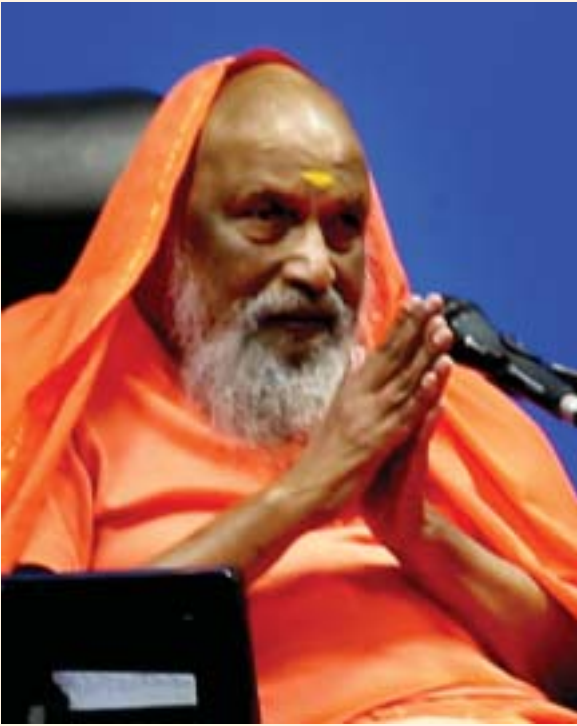
Swami Dayananda Sarasavati and the other Acharyas.

Brni. Medha Michika told that she was always lucky with her Teachers, who gave her special love and care, and that she was now fortunate as she had 45 good students to teach Sanskrit during the course.

Swami Shankarananda said that all were blessed to have Pujya Sri Swamiji teach one Gita class and conduct Satsangh daily. Swami Sadatmanada supported him and had love and respect for what he did. Swamini Vedarthananda and Swamini Saradananda took care of all the events in the temple. Brni Medha Michika taught in her own loving way with a lot of enthusiasm. All the students had been wonderful, taking part in all the activities.

Swami Sadatmananda said that it was his first experience to conduct a course and that the presence of Pujya Sri Swamiji made all the difference. It was an elevating





experience. He got Swami Shankarananda as his friend who did most of the work and all his co-Teachers gave their best. The

students cooperated and learnt with enthusiasm.

Pujya Sri Swamiji gave his valedictory address. He said that he had seen many beginnings and ends of Vedanta courses. After every end, there is a new beginning. It is a continuous process and the learning never stops.

Svakarma is unfolded and not created by one. It should be done cheerfully. One should see Isvara's order in that. **We** pray for clear thinking for us and our associates. Many Vedic mantras are chanted to clear anything that inhibits our vision.

He added that his voice was good enough to teach and keep him going. He was happy that he could talk without any difficulty and complete the teaching of the Bhagavad Gita in three months. He had the entire vision of Gita inside that he was able to summarise all the chapters in one hour on the penultimate day of the course.





He said that Vedanta teaching cannot be given to everybody in the course. He had total trust in the Acharyas. Temple Swaminis had made all the students chant well. He said that he was proud of Michika, who is focused like other Japanese and who came as a student and is now a Teacher.

He said that the students who go back home after three months may continue their earlier work with *karma yoga* attitude. They

should do regular study of *sastra*. They may continue their study through tapes and CDs and they may also follow the same routine of study as in the Gurukulam. If they had any other commitment to work, they may study during convenient time. The students can go back with the idea that they are part of our *parampara*.

Report by N. Avinashilingam

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A Well Wisher

Sixteen-step Puja taught at AVG

On July 29, 2014, the long term course students were taught how to do the 16 step pūjā called ṣoḍaśa upacāra pūjā at the satsaṅg hall adjacent to the temple. The main altar was set up in the hall. Every student was given an altar of the picture of Lord Dakṣiṇāmūrti. Every student was also provided lamp, flowers, camphor and vessel with water, ritual spoon and fruits.



Sri Svāmi Sadātmānandā chanted the mantras and the students repeated the same. Svāmiji explained the meaning of the mantrās. Students lit the lamp, offered flowers, did ācamanaṁ, guru dhyānaṁ, Lord Gaṇeśa dhyānaṁ, praṇāyāmaṁ, saṅkalpa, āsana pūjā, ghaṇṭā pūjā, kalasa pūja and ātma pūja. After that the elaborate 16-step pūjā was performed with enthusiasm and prayerfulness.

Pūjya Śrī Svāmi Dayānanda Sarasvati delivered his anugraha bhāṣaṇam. He said

that this 16-step pūjā should be done regularly. It helps one to change from a routine life to a spiritual life. This is an effective means to gain puṇya. This 16-step pūjā was introduced to the students of the fourth long-term course at AVG at the end of the course. For this fifth long-term course, this has been done in the beginning itself. Pūjya Śrī Svāmiji blessed the students.

Report by N. Avinashilingam



16th Anniversary of Arsha Vidya Kuteeram



With the blessings of Pūjya Svāmi Dayananda Sarasvati, Ārṣa Vidyā Kuṭīram, established under the aegis of Ārṣa Vidyā Vardhini Trust by Svāmi Sudīrānanda at Singanallur, Coimbatore, celebrated its 16th anniversary on June 22, 2014.

The celebrations began with chanting of Kaivalya Navanītam, a Tamil text on Vedānta, led by Svāmi Sudīrānanda. He



gave his anugraha bhāṣaṇam, and it was followed by the chanting of the Guru aṣṭotra nāmāvalī (108 names in praise of Guru, Lord Dakṣiṇāmūrti). The celebrations concluded with distribution of mahā prasāda.

Svāmi Sudīrānanda, in his address, said that not only is it a great privilege to chant Kaivalya Navanītam but listening to it too helps one earn a lot of grace. And the students who understand it will gain ātma jñāna. Kaivalya Navanītam contained the essence of the Upaniṣads. Sri Thandavaraya Swamigal, of Nannilam in Thanjavur District, wrote this work as per the instructions of his Guru Sri Narayanan.

Kaivalya Navanītam means Brahman, the only reality; *navaneetham* means butter, here referring to the essence of ātma jñāna. Those interested in *dharma*, *artha* or *kama* cannot get mokṣa; only qualified students who enquire into their real nature can get mokṣa.



We got physical comforts in our life as per our *karma*. Deep sleep as an experience indicated to us that we could be happy even without external objects. So, we had to *choose* to understand what our real nature is. The upaniṣads taught by Guru is the only pramāṇa for ātma jñāna. Satsaṅg will help one to continue the pursuit.

He blessed the students to walk the way shown by great men and achieve ātma jñāna.

Report by N. Avinashilingam

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Ganesa Caturthi At AVG



Ganesa Caturthi was celebrated at AVG, Anaikatti on August 29, 2014. Early in the morning Ganapathy Homa was performed in the temple. Later in the morning, **11 dravya abhisekam** was done to Sri

Varasiddhi Vinayaka at Subramanya temple and to Sri Jnana Ganapathy in Sri Dakshinamurthi Temple. This was followed by **Shodasha upachara puja**. The celebrations concluded with maha deeparathana.

Pujya Swami Dayananda Sarasvati during his anugraha bhashanam told that Ganesa Caturthi is celebrated as a big festival in Maharashtra. They make a new Ganesa in clay and later dissolve it in the ocean. The devotees sing with fervor "Ganapathy papa moriya".

Gananam isah, Jananam isah, Jeevanam isah Ganesa. He is presented in an amazing form of a human being with the head of an elephant. He has a big stomach which means that the whole jagat is inside Him.

He is in charge of all your karmas. He gives obstacles according to your karma. When you pray to him he neutralizes some of them.

In Ganesa upanisad all the important statements of the Sastra are there. Daily

Long Term Course at AVG During August - September 2014



A summary of the Vedanta classes held during August- September 2014 is presented below:

KATHOPANISAD CLASS BY PUJYA SWAMI DAYANANDA SARASVATI

INTRODUCTION: Kathopanisad belongs to Krsna Yajur Veda. It contains 2 adhyayas (chapters) . Each adhyaya contains 3 vallis (sections). It totally contains 119 mantras.

SANTIH MANTRA: The well known "Saha nav vavatu" is the **santih mantra**. The student prays that may the Lord protect both the Teacher and the Student and nourish their knowledge. May both of them put adequate effort so that the knowledge is effective. May there be no misunderstanding between them. May he be free of obstacles from himself, surroundings and from the environment.



ADHYAYA 1 : VALLI 1:

STORY: Vajasravasa performed visvajit yajna for gaining svarga. He gave away all his wealth to the Priests as daksina in this ritual. In the last stage he gave away his last possession of old cows. His son Naciketas felt that the gifting of useless cows was not proper. He asks his father to whom he will be given. In anger his father told that he will be given to Yama. Naciketas said that the word given in yajna must be upheld and goes to Yama loka.

Yama had gone out. Naciketas waited for three nights outside his house. Yama on returning found that a Brahmana had waited outside his house for three nights without food. To free himself from any papa due to this omission he gave three boons to Naciketas.

THREE BOONS: By the first boon, Naciketas asked that when we went back

home, his father should recognize him and be kind to him. By the second boon, he asked for knowing the details of a ritual for gaining svarga. By **the third boon, he asked for knowledge of atma.**

TEST BY YAMA: Yama instead of atma jnana offered wealth, kingdom, family life, people, longevity, celestial women, dance and music. Naciketa rejected all of them as impermanent. He told that let the vehicles, dance and music remain with Yama himself. **Naciketas proved that he was a qualified student to receive atma jnana.**

ADHYAYA 1 : VALLI 2:

SREYAS & PREYAS: Yama praised Naciketa for choosing sreyaṣ (permanent good) instead of preyas (temporary pleasure). **The message for spiritual seekers is that they should examine and choose sreyaṣ.** The Guru, Sishya and atma vidya are all extraordinary. The indescribable is described.

ATMA TATVAM: Atma is of the nature of consciousness. Atma is birthless, changeless and deathless. Atma survives the death of the body. Atma is neither the doer nor the enjoyer. Atma is bigger than the biggest and subtler than the subtlest. **Omkara upasana may be practiced to purify the mind.**

QUALIFICATIONS OF THE SEEKER: The seeker having the **four fold qualification** alone can gain this knowledge. The seeker should live a **dharmic life** and have **an integrated personality.**

ADHYAYA 1 : VALLI 3:

RATHA KALPANA: An analogy of travel in the chariot is presented. Life is compared to travel in the chariot, Jivatma is compared to the Master of the chariot, physical body



is compared to the chariot, intellect is compared to the driver of the chariot, mind is compared to reins, sense organs are compared to the horses, sense objects are compared to the road and sreyaṣ/ preyas is compared to the destination.

The driver holding the reins properly, will have the horses under his control and take the Master to the proper destination. **Similarly one having a discriminative intellect will have the mind and sense organs under his control and will reach the destination of sreyaṣ in this life.**

In Bhagavat Gita, this is illustrated as Krishna Arjuna samvada in a chariot.

JNANA SADHANAM: 'UTTISHTA! JAGRATA!' QUOTED BY SWAMI VIVEKANANDA AS ARISE! AWAKE! IS WELL KNOWN. One should wake up from the sleep of self ignorance and make sincere efforts to gain atma jnana. Under the guidance of a traditional Guru one should do sravana, manana and nidihyasana. One should understand that Brahman is not an object of sense organs like sound, touch, colour, taste and smell.

ADHYAYA 2 : VALLI 1:

ATMA SVARUPAM: The sense organs are made to perceive the external world. Hence majority of the people go for enjoying the

sensory world. Only a discriminative person knowing that atma is changeless, does not desire changing things. **Atma as consciousness perceives all objects in all the three states.** Isvara wielding the power of maya and Jiva under the spell of maya are one. Isvara as the samasti principle of the subtle world known as Hiranyagarbha and Jiva are one. Isvara as the samsti principle of the gross world known as Virat and Jiva are one. The one who knows this does not desire to protect himself.

Atma jnana should be known through the mind. **Atma (as though of the size of the thumb) is (as though) located in the heart (buddhi).** Water rained on a mountain runs down the slopes and disappear. Similarly one who sees the apparent differences as real will be destroyed. Clear water dropped in clear water remains clear. Similarly atma remains pure although it resides in different bodies.

ADHYAYA 2 : VALLI 2:

JNANA SADHANAM: Atma is like a city with eleven gates. **When the wrong notion that I am the body is gone, one becomes free.** Atma is seated in the heart and makes one breath. When prana goes away nothing is left out. Jiva gets different births according to their karma and upasana. **The well known mantra “yathakarma yathasrutham” explains this principle.** Atma is wrongly identified as waker, dreamer or sleeper, while it is the consciousness during all these states. Fire and Air assume different forms in different objects. Similarly atma (as though) assumes different forms in different beings. Sun does not get affected by lighting up impure objects. Similarly atma remains as ananda, although it sustains dukha. **Non dual atma is the inner controller of all beings.**

Remaining formless it transforms into manifold forms.

Atma cannot be illumined by sun, moon, stars, lightning or fire. Everything shines after the self effulgent atma. **The well known mantra “na tatra suryo bhati” explains this principle.** This mantra is chanted during arathi.

ADHYAYA 2 : VALLI 3:

ATMA JNANA PHALA: This jagat is like an asvatthah tree. Brahman is like the root of this tree. Just like the tree can be felled, samsara can be destroyed by atma jnana.

All sorrow is at vyasti level. When one looks at the samasti level, there is no difference and no sorrow. The one who knows atma has no grief. Brahman is manifest as various orders in this jagat. Brahman cannot be objectified by sense organs.

This upanisad mentions the word “dharana” and “dhyana”. These yogic practices help the seeker to get concentration during the study of the Sastra.

Avidya, kama and karma are the knots of the heart (mind). Atma jnana cuts these knots. **The one who gains this knowledge gains freedom from sorrow, binding desires and death. He gains jivan-mukti and videha-mukti.**

The one who does karma and upasana and who fails to get atma jnana in this janma, will go to Brahma loka. There he will be taught by Brahmaji and will get atma jnana.

CONCLUSION: Naciketas gained atma jnana from Lord Yama. Anyone else knowing atma can also gain this.

VIVEKACUDAMANI CLASS BY SWAMI SADATMANANDA

INTRODUCTION: This work is attributed to Sri Adi Sankara. This is an introductory text giving the gist of Vedantic teaching. The meaning of vivekacudamani is crest jewel in the form of discriminative enquiry and discriminative knowledge. Out of the total 581 verses, only selected 108 verses are proposed to be taught in the class.

PRAYER: I salute sadguru Govinda, who is an embodiment of happiness and knowledge that can be gained only through Upanisads.

PRAISE OF THE HUMAN BIRTH: Only due to Isvara's grace we obtain the rare advantages of human birth, desire for freedom and association with a great Teacher. A person not using these advantages wastes his life.

KNOWLEDGE ONLY MEANS FOR MOKSHA: Moksha can be gained only with the knowledge of identity of jivatma and paramatma. Proper action with proper attitude can only purify the mind and cannot give atma jnana. Knowledge of atma can be obtained only by enquiry of the Sastra. The seeker should approach a Teacher having compassion and atma jnana and with his guidance do enquiry of the Sastra.

QUALIFICATIONS: A seeker having the qualifications of discrimination, dispassion, determination and desire for moksha only can gain atma jnana. Viveka is discriminative understanding that Brahman is nityam and jagat is mithya. Vairagya is dispassion towards enjoyments from the body of a human being upto Brahmaji.

Sama is seeing the limitation of sense objects and making the mind available for

spiritual studies. Dama is withdrawing the sense organs from their respective objects and placing them in their respective places. Uparati is non leaning on external objects. It is the spirit of sannyasa. Titiksa is forebearance of pain without complaint. Sraddha is ascertainment that the Sastra and the words of the Guru are the means of knowledge. Samadhanam is non wavering of the mind and ability to focus on Brahman.

Mumuksutvam is the desire to give up bondage or a sense of inadequacy and insecurity through understanding one's true self.

APPROACHING A GURU: A qualified student, desiring to know atma tatvam, approaches a learned Guru, who can give freedom from bondage.

CHARACTERISTICS OF THE GURU: Guru should know the sampradaya, the content and method of teaching and should have received the same from his Guru. He should be free from unethical activities, reveling in Brahman, calm like a flame without disturbance, having compassion and helpful to the seekers. The seeker should express his devotion to the Guru through prostration, humility and service.

SISHYA'S PRAYER: Sishya prays as follows: "Oh Guru! I am scorched by the forest fire of samsara. I am shaken by the winds of papa. I see no other refuge. I surrender to you. Please protect me. Saints like you are composed, doing good to others like spring without expecting anything in return. Having crossed samsara, you make others cross samara by giving knowledge."

Report by N.Avinashilingam

84th Birthday Celebration of Pujya Swamiji



in the Medha Daksinamurti Temple at AVG, Anaikatti .

LAKSHARCHANA: Laksharchana (Chanting of the Lord's name 100000 times) was done by all the Swamis, Swaminis, Students and Guests with great zeal. The Lord was invoked in pictures of Lord Daksinamurti and

UNIQUE BIRTHDAY: The 84th birthday of Pujya Swami Dayananda Sarasvati celebrated on August 15, 2014 is unique because his birthday as per his date of birth and also his birthday as per birth star Revati occurred on the same day. This day also coincides with our country's Independence Day.

HOMA: Ganapathi homa, Mrtyunjaya homa, Ayusya homa and Navgraha homa were performed for Pujya Swamiji's good health and long life





The following bija mantra of Lord Dakshinamurti was chanted: **“om hrīm daksināmūrtaye tubhyam vatamūlanivāsine dhyānaikaniratāngāya namo rudrāya sambhave hrīm om”**. Around 140 participants including Swamis, Swaminis, Students and Guests chanted the mantra and did archana. Other visitors present also joined the chanting of the mantra.

The laksharchana started by Pujya Swamiji chanting the mantra. Upacharas were done for Lord Dakshinamurti. The laksharchana programme concluded with Maha arati.

Pujya Swamiji graced the puja with his august presence and blessed the participants.

Report by N. Avinashilingam

Inauguration of 3 Years Course at AVG



Pujya Swami Dayananda Sarasvati inaugurated the three year course at AVG, Anaikatti on August 15, 2014 with around 60 students. Sri Vasudevacharya of Australia gave a benedictory address.

INAUGURAL ADDRESS: Pujya Swamiji spoke about how we begin any undertaking with a prayer. Today we had a very good beginning with laksharchana performed to Lord Dakshinamurti. He said that he was sure that this course would go smoothly

with no obstacles for the Teachers and the Students.

The whole pursuit is an adventure, not just a venture. With the three years course, the students are embarking on an adventure. Every day would bring new insights. After three years there would be a sense of fulfillment. In the beginning, one would say that one is hearing about Ishvara. At the end of the course one should be able to say that one is hearing about oneself. As the students had already undergone a three months course, they know what to expect of the coming three years.

The aim of learning the shastra is for oneself to know. Sharing the knowledge with others is also part of the learning. One is said to know a subject matter only when one can give that to others. By the end of the course, the students will be equipped with all the tools to share the knowledge.

This Gurukulam is the only place available in the whole of India where classical Sanskrit and Vedanta are taught in English. Students should have a commitment to spend some time for Sanskrit daily. Students should take leave of everything else for three years and study Sanskrit and Vedanta.

Students should keep their mind open. Attentive students in the class would grasp



to teach Vedanta upon successfully completing the course.

In order to run these two gurukulams, as well as the annual Vedanta camps for short-term residential study at Arsha Vidya Pitham, known as Swami Dayananda Ashram in Rishikesh, Pujya Swamiji appointed several of his senior disciples to share the institutional teaching load.

During the summer season Saylorsburg gurukulam has a full schedule of back-to-back family camps beginning with the Independence Day Family Vedanta Retreat and ending with the Labor Day Patrons' Family Vedanta Retreat, followed by the Yoga and Sound camp, where Vedanta is also taught.

Pujya Swamiji Addresses College Students



different roles one play and he is separate from the roles, then there is no problem in life. All the problems and limitations belong to the roles only. The person is free from the problems and limitations of the role. They do not affect the person. In the Gurukulam, we teach about the person. That is what Bhagavat Gita

A group of college students pursuing second year B.Sc. (Electronics) at PSG College of Arts and Science, Coimbatore visited the Anaikatti Gurukulam on August 28, 2014.

Pujya Swami Dayananda Sarasvati addressed them. He told that the **Gurukulam is for learning about the reality of living.** In college, one studies a subject and later become a professional like an Engineer. But that is not enough to call one a successful person.

In life one has to play many roles like Student, Father, Mother, Brother, Sister, Employer, Employee, etc. If one understands that these are only

talks about.

The ultimate goal of a Hindu is to know about this person. It is not going to heaven after death like other religions.

You come in contact with that 'person', whenever you are happy. When you look at the blue sky and mountains, you are a non demanding person. You do not want them to be different. Everything just falls in place. You enjoy and you are at home with the environment. There is certain happiness. That happiness is your nature.

In life, you search for happiness. But you are the happiness you seek. This



is the topic of **Bhagavat Gita and Upanisads** which we teach in the **Gurukulam**. They are in Sanskrit. Hence we also teach Sanskrit. We have Students here for a three year course, from different countries and also from different states of our country who stay here, study and meditate.

Pujya Swamiji answered the questions raised by the Students. One student

asked how to be humane in this competitive world. Pujya Swamiji replied that God did not create this world for human consumption. We have to be humane to the environment. We should pour a glass of water for at least one plant daily. We should look for opportunities to help any living being.

Report by N. Avinashilingam

Long Term Course at AVG during September - October 2014



A summary of the Vedanta classes held during September –October 2014 is presented below:

CLASSES ON VAKYA VICHARA BY PUJYA SWAMI DAYANANDA SARASVATI

All the Upanisads share one common vision. Pujya Swami Dayananda Sarasvati taught select mantras from various Upanisads covering significant topics.

PURUSHARTHA NISCHAYA

**EXAMINING LIFE EXPERIENCES:
Mundaka Upanisad 1.2.12 “pariksyā lokan
karmachitan...”** After analysing various experiences in life gained through karma, a viveki develops dispassion by recognizing that karma which is limited in nature cannot be the means to gain the limitless. What one seeks in life is everlasting satisfaction through various

pursuits. Karma does not give one permanent freedom from the sense of limitation as its results are temporary.

Dispassion is seeing the absence of connection between what one wants and what one does. Moments of happiness experienced without fulfilling desires or changing the world, show that happiness is centered on oneself and not on the external objects or situations. If the external world is not

required for one to experience satisfaction, then the self has to be the nature of satisfaction. One discovers that he is indeed the meaning of wholeness, fullness, happiness and satisfaction. Dissatisfaction is not due to one’s own nature being so, but due to ignorance of the true nature of the self and imposing the limitation of the body-mind-sense complex on the limitless self.

One can understand atma only through Vedanta pramana taught by a Guru. One should respectfully approach a Guru, who is srotriya (one who has studied Vedanta from a Guru and who knows the sampradaya) and is a brahma-nistha (one who understands Brahman as non-separate from oneself).

STUDENT SHOULD ASK FOR THE KNOWLEDGE: Mundaka Upanisad 1.1.3 “saunako ha vai mahasalah...” Saunaka who had lived a life of prayer and dharma,

approached Guru Angiras as per stipulations and asked "Bhagavan! What is the one thing knowing which everything is known?"

TWO TYPES OF KNOWLEDGE: Mundaka Upanisad 1.1.4 "tasmai sa hovaca dve vidye..." Guru Angiras told Saunaka that there are two types of knowledge: Para vidya which is about Brahman and Aparavidya which includes all other disciplines of knowledge.

SORROW CANNOT GO WITHOUT PARA VIDYA: Chandogya Upanisad 7.1.3 "so ham bhagavah socami..." Sage Narada approached Guru Sanatkumara and told him that he was in sorrow and requested him to help him cross sorrow. Sanatkumara asked what Narada knew. Narada replied that he knew all the Vedas and all other disciplines of knowledge. Sanatkumara told him that what Narada knew were only namas, not the Naami. Knowing the Naami and **only bhooma vidya (knowledge of atma) can help one cross sorrow** and taught him bhooma vidya.

LOVE FOR ANYTHING IS FOR THE SAKE OF ONESELF ALONE: Brhadaranyaka Upanisad 2.4.5 "atmanastu kamaya sarvam priyam bhavati..." Yajnavalkya was a great scholar and a rich person. He had two wives Katyayani and Maitreyi. He decided to become a sannyasi. He told Maitreyi that he would give her half of his wealth and sought her permission to take sannyasa. Maitreyi asked if the wealth could give her amrtatvam. Yajnyavalkya replied that only atma jnana could give amrtatvam.



Yajnyavalkya told her that a wife is not dear for wife's sake, but for one's sake. Similarly, all people and things one loves are not dear for the sake of the people or the things, but for one's sake alone. **Therefore one loves people and things not for their sake but only because they invoke the pleased self .**

For gaining amrtatvam, atma jnana is required. Sastra is the pramana for atma jnana. One should go to a Guru and do sravana, manana and nididhyasana and gain atma jnana.

ONE WHO DIES BEFORE GETTING THIS KNOWLEDGE IS A MISER: Brhadaranyaka Upanisad 3.8.10 "yo va etad aksaram..." Every human being is born with the capacity to gain atma jnana. One is endowed with discriminative intellect for gaining this knowledge. **If one wastes his life in frivolous pursuits, the Upanisad calls such a person a miser for not using his wealth of discrimination.**

PREPAREDNESS - TWO LIFE STYLES, VALUES AND ATTITUDES

ONE SHOULD KNOW ATMA AND ASSIMILATE THE KNOWLEDGE: Brhadaranyaka Upanisad 4.4.21 "tam eva

dhira vijñāya... A person of discrimination should know atma through Sastra and Guru and assimilate the knowledge. One should do whatever is to be done to gain preparedness. One should not get lost in logical analysis.

PREPAREDNESS REQUIRED FROM THE SEEKER: Brhadaranyaka Upanisad 4.4.23 "tasmad evam vit shanto danta..." One should have **sama** (emotional maturity, having resolved all issues of the mind), **dama** (the capacity to say no to things that do not help in the pursuit of moksha), **uparama** (the absence of a sense of ownership or the spirit of sannyasa), **titiksa** (not being moved by opposites) and **samadhanam** (contentment, like a fire which has no fuel).

YAJNA, DANA AND TAPAS FOR PREPAREDNESS: Brhadaranyaka Upanisad 4.4.22 "tam etam vedanuvacanena brahmana..." The seekers with discriminative intellect perform **yajna** (rituals), **dana** (reaching out action) and **tapas** (austerities) to gain preparedness to understand Brahman.

GIVE UP DESIRES OF FAMILY, WEALTH AND LOKA: : Brhadaranyaka Upanisad 4.4.22 "kim prajaya karisyamah..." The seekers give up desire for family, wealth and loka and live a life of renunciation. **Formal sannyasa is taken desiring atma jnana. Atma jnana can also be achieved by informal sannyasa.**

VALEDICTORY ADVICE TO STUDENTS: Taittiriya Upanisad 1.19 "vedam anucya acaryah antevasinam anusasti..." After teaching the Veda, the Acharya gives valedictory advice to residential students as follows: **"Speak the truth. Live a life of dharma. Study the Sastra everyday. Offer appreciable wealth**

to the Acharya. Do not break family lineage. Do not show any indifference in telling the truth, following dharma, earning further accomplishments and teaching the Sastra."

ATTITUDE TOWARDS ELDERS: Taittiriya Upanisad 1.20 "matrdevo bhava pitrdevo bhava..." "Look upon mother, father, teacher and guest as Isvara with devotion. Do only noble actions. Respect elders in age and learning."

ATTITUDE WHILE GIVING DANAM: Taittiriya Upanisad 1.21 "sraddaya deyam. Asraddhaya adeyam..." Danam should be given with respect for the receiver, in plenty, with humility and understanding.

RESOLVING DOUBTS IN DHARMA: Taittiriya Upanisad 1.22 "atha yadi te karmavicikitsa va..." When you have a doubt regarding dharma, you may consult a cultured, educated, discriminative and considerate person.

AMRTATVAM THROUGH TYAGA: Kaivalya Upanisad 3 "na karmana na prajaya" You cannot obtain amrtatvam through rituals, progeny or wealth. Amrtatvam can be obtained by tyaga only. Seekers attain the knowledge that "Isvara is everything".

ALL THAT IS HERE IS ISVARA: Isavasya Upanisad 1 "Isavasyam idam sarvam..." All that is here is Isvara. Even a simple villager in India will tell due to vridha vyavahara that everything is bhagavan. The entire culture of Bharat is based on this vakya. This is the vision of our culture. This is manifest in dance, music, worship and prayers. **Because of this unique vision, we can do puja to earth, river, tree, mountain, stone, cow or any other form.**

TAT PADA VICHARA

BRAHMAN IS THE CAUSE.... Taittiriya Upanisad 3.1 “yatho va iimani bhutani jayante...” Brahman is the cause from which all beings are born, are sustained and unto which they all resolve, meaning that it is non-separate from the effect. One should continue to be a jijnasu, until he understands this completely.

FROM BRAHMAN SUBTLE BODIES AND FIVE ELEMENTS ARE BORN Mundaka Upanisad 2.1.3 “etastmajjayate pranah manah ...” From this Brahman are born prana, mind, sense organs, organs of action, space, air, fire, water and earth.

PURUSHA IS THE WHOLE Purusha Suktam “purusha eva idam sarvam...” All that is here is Purusha, the individual who is purna. This is possible only if there is advaita. This is explained through karana-karya prakriya. First by negating what the self is not, the cause is not and finally negating the difference between the self and the cause. Hence Purusha is the whole.

IT IS BOTH EFFICIENT & MATERIAL CAUSE Mundaka Upanisad 1.1.7 “yathornabhij srjate grhnate ca...” Like the spider being both the efficient cause and material cause of the web, Isvara is both the efficient cause and material cause of this jagat. From sentient body, in-sentient hair grows. Similarly from sentient Brahman, the sentient and in-sentient jagat has come into being.

LIKE SPARKS FROM FIRE Mundaka Upanisad 2.1.1 “tad etat satyam...” Innumerable sparks come out of fire. Later they go back to the source. Similarly innumerable beings are manifest from Brahman and they later become unmanifest in Brahman.

KNOWLEDGE OF BRAHMAN Brhadaranyaka Upanisad 3.9.26 “upanisadam purusam pruchami...” One should ask for the knowledge of Brahman in Upanisads from a Guru. There is no other means of knowledge that the Brahman is the cause of the jagat and that is not other than the self.

IMPORTANCE OF GURU

BRAHMAN NOT AN OBJECT Kena Upanisad 3.1 “na tatra chaksurgacchati...” Brahman cannot be known as an object of perception through eyes, ears or mind. It can be only known as the subject through the pramana of Sastra.

ONE WHO HAS A GURU KNOWS: Chandogya Upanisad 6.4.2 “acharyavan purusho veda...” A jiva in samsara forest is bound by so many ties. When the Guru handles the Sastra as the pramana, the student cannot but know.

TAT TVAM ASI

KNOWING ONE THING EVERY THING ELSE IS AS WELLKNOWN: Chandogya Upanisad 6.1.3 “yena asrutham srutham...” When clay is understood as the content of pot, pot is perceived as a name and form. When gold is understood as the content of an ornaments, ornament is perceived as a name and form. When Brahman is understood as the non separate efficient and material cause of the jagat, the jagat is perceived as mithya with a name and form.

BEFORE MANIFESTATION ISVARA WAS THERE: Chandogya Upanisad 6.2.1 “sat eva sowmya...” Before manifestation jagat was there in the form of Sat, similar to a sprout in an unmanifest seed form.

“TAT TVAM ASI...” Chandogya Upanisad 6.8.7. A cause without having a cause for its being is Satyam Brahman. That is consciousness. The effect has no existence apart from its cause. Brahman is the cause of this jagat and jiva. Hence jagat and jiva are not different from Brahman their cause. Self existing Sat lends its existence to everything else. **You (jivatma) are that Sat (Brahman).**

JOTHIR BRAHMANA

ATMA ULTIMATE LIGHT:
Brhadaranyaka Upanisad 4.3.2 **“kim jothir ayam purusha...”** Light for person is light from sun, moon, fire or sound. Even when these lights are not there, **self shining Atma shines as the light.**

KENA UPANISAD

ATMA IS SUBJECT, NOT OBJECTIFIED:
Kena Upanisad 1.1 **“kena ishitam manah....”** Willed by whom the the mind and sense organs function? **Atma as ear of the ear, mind of the mind, eye of the eye make them function.** Atma always remains as subject and cannot become the object of knowledge.

VEDANTIC PARADOX STATEMENTS:
Kena Upanisad 2.1 **“yadi manyase suvedeti...”** The one who says “I Know Brahman well”, does not know. He considers Brahman as on object. The one who says **“I do not consider Brahman to be known well (as an object), nor I consider that I do not know Brahman”** knows. He understands that Brahman is not known as an object. But Brahman is the subject that objectifies the jagat.

STORY OF DEVAS PRIDE: Kena Upanisad 3.1 “brahma ha vijigye...” Devas defeated the asuras and were proud. Brahman appeared before them in the form of a Yaksha. Agni and Vayu went near the Yaksha and could not find who that person was and also understood that they were powerless before the Yaksha. When Indra went near, Yaksha disappeared. In that place Goddess Uma appeared there and revealed that the Yaksha was Brahman and the victory and **power of the Devas were only because of the blessings of Brahman.**

LIFE STYLE OF A STUDENT

SRADDHA BHAKTI DHYANA: Kaivalya Upanisad 2 “sraddhabhaktidhyanayogat...” The one who has sraddha in the Vedas, Isvara bhakti and a prepared mind through meditation is qualified for atma jnana.

THE ULTIMATE TRUTH

PURNAM: **“om purnamada purnamidam....”** The cause of the jagat is Isvara, who is purnam. The jagat is an effect of Isvara, which is not separate from the cause and is purnam. Even when the jagat (which is mithya) is unmanifest, Isvara remains as purnam.

KNOWER OF BRAHMAN ATTAINS PARAM: Taittiriya Upanisad 2.1 “brahma vid apnoti param...” The knower of Brahman attains param. Brahman is satyam, jnanam and anantam. It is existence, awareness and limitlessness. One who knows Brahman fulfills all his desires.

Report by N. Avinashilingam



The students **study the Veda from early morning to evening**. They also **attend the daily puja at Lord Dakshinamurti temple**. They have holidays on astami, pradama, amavasa, purnima and chaturti. They go home during the annual holidays of one and half months during summer.

Sri Srinivas Dave expressed his thanks to PujyaSwamiji for his blessings and for providing all the required facilities for the patashala, Acharya and the students.

Report by N. Avinashilingam

Navaratri Puja at AVG



Navratri puja was celebrated with fervor and enthusiasm at Anaikatti from Sep 24, 2014 to Oct 2, 2014. Elaborate and exquisite alankara was performed every day to Goddess Jnaneswari. The atmosphere was charged with divinity by the pujas and **Lalitha sahasra nama archana** and **paarayanam** performed on all the nine days.

On the day of Lalitha panchami on Sep 29, 2014 special **eleven dravya abhisekam** was performed for Goddess Janeswari. All who participated in the puja were indeed

blessed, watching Devi Jnaneswari who is ever smiling and brimming with motherly love.

On Oct 2, 2014 **Sarasvati puja** was celebrated at the Gurukulam. Students prepared an altar made of their books in the lecture hall. Special Puja was performed for Goddess Sarasvati, the bestower of knowledge along with the chanting of **Sarasvati Astotram**.

Pujya Swami Dayananda Sarasvati initiated the students to **Sarasvati moola mantra**

“om aim hriim sarasvatyai namah”. Swamiji spoke about how the mantra is the code to invoke the grace of Goddess Sarasvati, as the special power of Isvara. Led by Pujya Swamiji, the students chanted the moola mantra.

On Oct 3, 2014 **Vijaya Dasami** was celebrated. Punar puja was done for the books. Pujya Swamiji blessed the students. Bhagavat Gita bhasyam books were distributed to the students. Led by Pujya Swamiji, the students chanted **“sarasvati namastubhyam varade kaama ruupini, vidyaarambham karisyaami siddhir bhavatu me sadaa”**. PujyaSwamiji explained the meaning of the prayer verse **“Oh Sarasvati! I salute you. You are the bestower of boons and blessing the devotees with the desired objects. I am beginning my studies. Let there always be success for me.”**

Pujya Swamiji gave his anugraha bhasanam. He said that on Vijayadasami day we worship knowledge in the form of books. Pujya Swamiji opened his Gita book and in that page he found the verse **“saankhya yogau prathag baalaah....” Gita 5-4**. He explained that both the life styles of karma yoga and sannyasa will take one ultimately to the same goal, moksha.

Vedic chanting, Sanskrit and Viveka chuudaamani classes were conducted.

Pujya Swamiji inaugurated the **Gita bhasyam** class in the afternoon. He said that Gita is a pramana because it is Bhagavan’s

own words and also because it contains the essence of the Sruti. The meaning of Tvam, Tat and Asi padas are explained in 6 chapters each. Any object in the world has the possibility of invoking likes or dislikes in one. One cannot follow Dharma if under the spell of likes and dislikes. The Gita comes to the rescue of humanity by giving the means for purification of the mind. It teaches how to master likes and dislikes. It highlights the values and attitudes to be cultivated by the seekers. It elaborates on the two committed life styles, how karma yoga and sannyasa lead to the common goal of moksha. The Gita mentions the goal – purusharta siddhi, the Sruthi’s vision and also the means – antahkarana shuddhi and jnana prapti.

Later in the evening, the students presented a **short skit in Sanskrit** on the theme of **evolution of Sanskrit teaching parampara** over the ages starting from Panini to the present day. The skit depicted the transformation of Panini to a great grammarian, the composer of Astadhyayi, after being blessed by the Lord himself with the Maheswara sutras. The highlight was the **shiva tandava with Mahesvarani sutras coming out of the lord’s drum**. In the end, Pujya Swamiji spoke at length about the unique qualities of Sanskrit language and how one develops a love for its grammar for its sheer brilliance.

Report by N. Avinashilingam

Bhumi Puja for Porbandar Gurukulam



SWAMINI NIGAMANANDA SARASWATI, who completed a long term course at Anaikatti Gurukulam during 2002-2005, has since been teaching Vedanta, Sanskrit, Bhagavatham, Chanting and Meditation in Porbandar. She has also been conducting *jnana yajnas* in various parts of Gujarat as well as in Dubai. She manages a *sandhya gurukulam* where 120 students are taught. She has authored two books on *Kenopanisad* and *Mundakopanisad*.

SWAMINI NITYAKALYANANANDA SARASWATI has studied Vedanta under Swami Viditatmananda Sarasvati at Ahmedabad. She manages 'BALA SANSKR KENDRA' at Porbandar where children are taught *Bharatiya* culture, besides helping in the running of *sandhya gurukulam*.

PORBANDAR is a holy place in South Gujarat as Mahatma

Gandhiji was born there. Now that place is becoming holier due to the proposed Gurukulam named 'ARSHA SANSKRUTT TIRTH' at Kuchhadi, Porbandar. In a sprawling land of 4 acres, a lecture hall and two *kutias* are proposed to be constructed.

PUJYA SRI SWAMI DAYANANDA SARASVATI due to his other commitments could not travel to Porbandar. Hence, on September 24, 2014, he blessed Swamini Nigamananda and Swamini Nityakalyanananda, and the *bhumi puja* was done at Anaikatti itself.

BHUMI PUJA including *Ganapathy puja* and *Vaastu puja* were done with the blessings of Pujya Sri Swamiji.

CONTACT nigamanandasaraswati@yahoo.com for further details.

Report by N. Avinashilingam



Ayurveda Hospital at Anaikatti



'SDJ AYURVEDALAYA' was inaugurated at Anaikatti on June 5, 2014 as an ayurveda treatment centre. **Pujya Swami Dayananda Sarasvati** inaugurated the inpatient wards at the hospital on August 29, 2014. Now it has become a **full-fledged Ayurveda hospital**. Dr. R. Parthasarathy is the Chief Medical Officer. Dr. P. Saranya wife of Dr. Parthasarathy is the Senior Medical Officer. Sri S. Narayanan is the Manager.

Those who wish to take treatment in the hospital may contact through e mail: sdjayurveda@yahoo.com or through Phone No +91 422 2657222 and + 91 9442241600. Further details can be seen in the hospital web site www.sdjayurvedalya.com

Report by N. Avinashilingam



24th Anniversary of AVG

AVG, Anaikatti celebrated its 24th anniversary on Nov 16, 2014 in the presence of **Pujya Swami Dayananda Saraswati**. Around 800 devotees attended.

PRAYER: The auspicious celebrations begun with the prayer song rendered by Pavithra Srinivasan in her melodious voice.

MUSIC CONCERT: There was a scintillating carnatic music concert by Dr. Sriram Parasuram and Smt Anuradha Sriram. The highlight was the rendering of the new composition of Pujya Swamiji "Devi Jnaneswari..."

WELCOME ADDRESS: Sri Ravi Sam, Trustee welcomed the gathering. He thanked Pujya Swamiji for his exemplary service to the society through Arsha Vidya Gurukulams, AIM for Seva and Hindu Dharma Acharya Sabha. Releasing successfully the Chidambaram temple from the clutches of Government control is one major achievements of Pijya Swamiji's initiative. Next step is to totally free the temple administration from HRCE.

RELEASE OF E BOOKS APPS: Pujya Swamiji released an apps titled 'TEACHINGS OF SWAMI DAYANANDA' which will enable the readers to read his books online.

GURUKULAM REPORT: Sri.V. Sivaprasad, Secretary in his annual gurukulam report, highlighted the activities in the teaching of Vedanta and the mission of protecting Hindu dharma and culture. Three months course on Vedanta and Sanskrit was conducted from May 1, 2014 to July 31, 2014. 75 students attended. The course was conducted under the guidance of Pujya Swamiji by Swami Sadatmanda with Swami Shankarananda and Swamini Agamananda.

After successful completion of three months course, a three year long term course on Vedanta and Sanskirt was started on August 15, 2014. 60 students have enrolled. The course is going on in full swing. Pujya Swamiji conducts regular classes on Vedanta. Swami Sadatmandanda teaches Vedanta. Swami



Sri Ravi Sam
Trustee Sruti Seva Trust



Sri N. Ravi
Editor-in-Chief, Hindu



Book Release

Shankarananda, Swamini Agamananda and Brni Medha Michika teach Sanskrit. Swamini Vedarthananda and Swamini Saradananda teach Chanting.

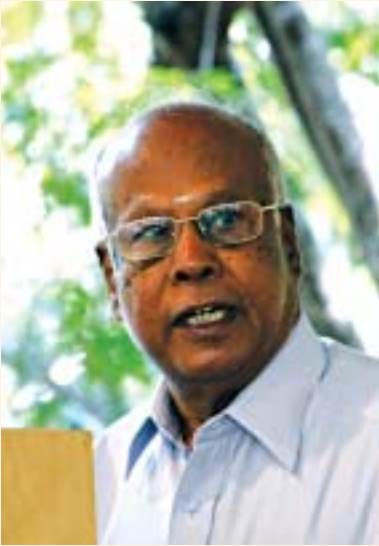
50 students attended Pujya Swamiji's **Gita Camp for VIPs**. 65 students attended Swami Vasudevacharya of Australia's camp. 50 students attended Swami Sudeerananda's camp. 150 students attended Swami Brahma Yogananda's camp. 60 students attended Swami Atmaprakashananda of UK's camp. 6 students attended camp of Smt Neema & Shri Surya's camp. 60 students attended Swami Guhuhatmanda's camp. 75 students attended Swami Chitruapananda's camp. 75 students attended Swami Parmatmanda's camp.

671 students have directly attended the residential camps and courses at Anaikatti during the year. More than 1000 non residential students have benefitted by taking part in the above classes.

Summer camp for 50 children was held in April 2014 by Smt Savithri Mani, Brni S. Radha and Brni S. Girija.

Four residential camps of **Dharma Rakshana Samiti** were held, where totally 500 persons attended.

40 persons participated in the **Veda Agama Patasala** workshop.



Sri Sivaprasad

590 persons have benefitted by participating in the above activities for protection of Hindu Dharma and culture.

A new dining hall has been constructed adjacent to the existing dining hall to cater to the growing requirements. All the guest rooms have been renovated during the year.

Pujya Swamiji's 84th birthday was celebrated on Aug 15, 2014 with performance of laksharchana. Maha Sivaratri, Shankara Jayanthi, Guru Peyarchi, Ganesa Cathurthi and Navratri puja were celebrated with fervor and enthusiasm.

Ayurveda Treatment Centre was inaugurated at Anaikatti on June 5, 2014. It has become a full-fledged Ayurveda Hospital on Aug 29, 2014.

Veda Patashala has been functioning from April 8, 2013 at Anaikatti. 9 students study Jaimini saka of Samaveda.

Swami Paramarthananda's jnana yagna was held at Bharathiya Vidya Bhavan between April 27, 2014 and May 3, 2014, where 500 students attended.

ADDRESS BY CHIEF GUEST: Sri N. Ravi, Editor-in-Chief, The Hindu, Chief Guest of the day appreciated the activities of the Arsha Vidya Gurukulams, Hindu Dharma Acharya Sabha and AIM for Seva. He praised Pujya Swamiji for initiating dialogue with other religious leaders. He said that this has great potential to promote harmony in a fractured society.

CONFERRING AWARDS: Pujya Swamiji conferred the ARSHA KULA SRESTHAH awards on

- **Dr. L. MAHADEVAN**, for his contribution to Hindu Dharma through Ayurveda
- **SHIVASRI S.K. RAJA BHATTAR**, for his contribution to Hindu Dharma by training authentic Shivagama priests and having performed more than 1200 temple consecrations.
- **Dr. S. RAJASEKARAN**, for his services in Orthopaedics and Spine surgery through his unit in Ganga Hospital. The father of the awardee, Dr. S.J. Shanmuganathan received the award on his behalf.



GM, AVG

ARSHA KULA TILAKAH award on **Sri. S. SRINIVASAN**, for his dedicated service with wit and wisdom as Editor of Arsha Vidya News Letter for 19 years.

BOOKS RELEASE: Pujya Swamiji released following books

'SRI BHAKTA VIJAYAM' written by Sri Krishnan Ramaswamy.

'TAITTRIYA UPANISAD' written by **Smt Sarojini Varadarajan**, based on Sw Paramarthananda's teachings.

'SANSKRIT ALPHABET STUDY BOOK VOLUMES I & II' written by **Brni Medha Mickika**.

PUJYA SWAMIJI'S ANUGRAHA BHASHANAM: Pujya Swamiji in his anugraha bhashanam the important value of Ahimsa.

This address is published as a separate article in the title **'PRAY FOR SANITY'**.

VOTE OF THANKS: Sri B. Ganesan, Manager proposed a vote of thanks.

The celebrations concluded with sumptuous and delicious lunch supplied by Raja & Raja, Caterers.

Report by N. Avinashilingam



Section of audience at Annual Function

Arsha Kala Bhushanam Awards 2014



Royal Reception

ArshaVidyaGurukulam under the auspicious of its cultural wing ArshaKalarangam, as a prelude to the 8th Annual Music Festival, organized a solemn function on November 16, 2014 at Kikani School, Coimbatore and conferred Arsha Kala Bhushanam awards to highly acclaimed five artists of Indian Fine Arts. The awards were given out by Sri. Dr. Gowri Shankar, Administrator, Sri Sringeri Sarada Math, Sringeri, in the presence of Pujya Sri Swami Dayananda Saraswati.

The five artists were lead to the function hall in a Royal procession with Veda Ghosaham and mallari on the nagaswaram, accompanied by young dancers of Lavanya School.



Dr.Gowri Shankar

INAUGURAL ADDRESS: Dr. V.R. Gowri Shankar in his inaugural address commended Pujya Swamiji's efforts in the promotion of Classical Art forms and the

encouragement he provides to the artists by instituting such awards, that too without any agenda. Classical music is primarily is nadopasana- for communion with Isvara. It is pleasing to note that there are committed youngsters interested to learn such fine arts, at the cost lucrative careers.

AWARDS PRESENTATION: Pujya Swami Dayananda

Saraswati gave the awardees a citation, a purse of Rs. One lac and a Silk shawl with the awardees name engraved.

This year's Arsha Kala Bhushanam awardees are:

- **SRI SRIRAM PARASURAM — Vocalists and Violinist**
- **SRI V.V.SUBRAHMANYAM — Violinist**
- **SMT ARUNA SAIRAM – Vocalists and abhangspeacialists**
- **SRI THIRUVAARUR BAKTHAVATHSALAM – Mridangists.**
- **SMT REVATHY RAMACHANDRAN – Dancer and Choreographer**

ACCEPTANCE SPEECH: The awardees thanked Pujya Swamiji for honouring them and with reverence considered the award as gift from Ishvara Himself. By such award they carry further responsibility to pass on the tradition to the next generation.

PUJYA SWAMIJI'S ANUGRAHA BHASHANAM: 'In the manifestation of jagat/



Opening Ceremony-Dance by Abhinaya School of Lavanya Shankar

world, Akasha was the first of the five punca-bhutas emerged' Pujya Swamiji quoted Upanishad pramanam. This akasha's quality is

sound or nada. Thus the very nada itself is Ishvara, having come out of Ishvara as karanam. With the seven notes as basis the whole system of Classical music evolved. No other culture has this type simple system with profound versatility. We look at the very music as Ishvara and invoke raga as a Devata. The vadyakara's lyrics are in praise or description of Isvara. Classical music and Isvara go together. Our musicians know this and bring this to the awareness of the audience.

Smt Anuradha Sriram, herself an accomplished artists, was the master of ceremony.

Report by N. Avinashilingam

16 Nov 2014



Recipients 2014



Sri. Sriram Parasuram
for his extraordinary accomplishment in both violin and vocal music, and for his knowledge of music in general, including Western classical, making him a teacher of musicians.



Sri. V.V. Subrahmanyam
for his contribution to Carnatic music through violin, as a soloist and accompanist in both Carnatic and Hindustani music, and for his compositions and creating a generation of violinists.



Smt. Aruna Sairam
for her contribution to Carnatic music by bringing joy and satisfaction to the music lovers through her vibrant music, abhangas, and for creating a parampara.



Sri. Thiruvaarur Bakthavathsalam
for his contribution to Carnatic music through the percussion instrument, mridangam, as an accompanying artist to all vidvans for over 50 years, and for creating numerous well-accomplished mridangam artists.



Smt. Revathi Ramachandran
for her performances revealing the classicism in abhinaya of the Melattur style, for her excellent skills in choreography, and for creating a number of very well-accomplished dancers.

Pray for Sanity



Anugraha bhashanam by Pujya Sri Swamiji delivered on the occasion of the 24th Anniversary of Arsha Vidya Gurukulam, Anaikatti on November 16th 2014.

Taking cue from the opening speech of Sri Ravi.N. Editor-in-Chief, The Hindu, Swamiji emphasized that unless until Ahimsa is considered as universal value by all religion, it will be difficult to put an end to conflicts arising out of religious beliefs.

Veda says Ahimso paramo dharmaH
आहिम्सो परमो धर्मः । All other values are derivatives of ahimsa. Ahimsa is basically based on common sense based value and hence is universal. Religious beliefs should sub-serve common sense based values.

But there are relegions who do not accept such values. For them their theology is supreme and it cannot be compromised against any other value system, since their theology is WORD OF GOD!

In our culture, not only the physical hurting but also all other forms of hurting – by word, by action and even by mind are all considered ahimsa. Pujya Swamji quoted Sheeksha Valli of Taitreeya Upanishad in this connection.

The final section of this upanishad is in the form of instructions from teacher to students. After having advised them to follow the various values, the teacher instructs that in case of doubt or conflict in the adherence to dharma, students should emulate the brahmanah -cultured elders. Or even in the matter of simple day-to-day conductance they should follow the brahmanah.

अथ यदि ते कर्मविचिकित्सा वा वृत्तविचिकित्सा वास्यात् ।
ये तत्र ब्राह्मणास्सम्मर्शिनः । युक्ता आयुक्ताः ।

अलूक्षा धर्मकामास्स्युः । यथा ते तत्र वर्तेरन् । तथा तत्र
वर्तेथाः ।..... एष उपदेशः ..

The vrttavicikitsa, Pujya Swamiji said includes even the table manners. One cannot afford to hurt someone by not following the etiquets. This depicts how our scriptures are so sensitive to even to these trivial issues.

Swamiji again emphasised that unless every one agrees to these values, it will not be possible to come to an lasting understanding in regard to relegious matters. He said he himself, with the best of intention and with most satvic approach could not convince others. Only prayer could help.

All relegions believes in prayer. It works. Disciples' prayer was responsible for Pujya Swamiji himself to recover from serious illness. So it works. If at all any prayer is done it should be the **PRAYER FOR SANITY** – soundness of mind to follow AHIMSA by one and all. So please pray for sanity .. pray for sanity.

*Report by
N. Avinashilingam*

Rajkot Swami Paramatmananda's Camp at AVG

Swami Paramatmananda of Rajkot conducted spiritual camp at Anaikatti between October 28, 2014 and November 3, 2014. He was assisted by Swamini Dhanyananda. Around 75 persons participated in the camp.

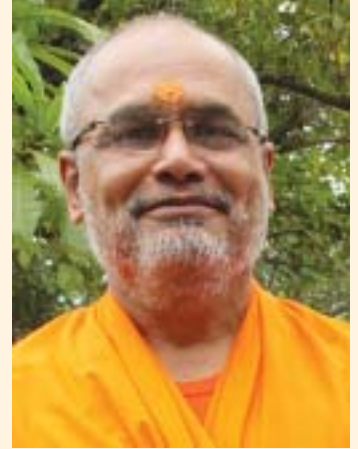
Swami Parmatmanada is the founder Acharya of Arsha Vidya Mandir, Rajkot. He is also the Secretary General of Hindu Dharma Acharya Sabha. His talks reveal clarity about the vision of the Sastras and deep understanding of modern life. His talks are enriched with systematic, rational and lucid presentation with relevant lively examples.

Swamini Dhanyananda is an excellent Teacher of Vedanta who communicates

directly, which imparts clarity to the listeners.

The camp commenced with prayers at Lord Dakshinamurthy temple. Swami Paramatmananda taught **Isavaya**

Upanisad in the morning. Later in the morning and in the afternoon, Swamini Dhanyananda taught two classes on **Bhagavad Gita, Chapter VI**. Swamini Saradananda taught **chanting**. In the afternoon, Swami Paramatmananda taught



Bhagavatam. Late in the evening, there was a **satsangh** session, when Swami Paramatmananda answered the questions raised by the campers.

Puja Sri Swami Dayananda Saraswati answered the questions raised by the campers one day. Regarding emotional problems, he

said that one should welcome emotions like jealousy and fear and at the same time not act upon it. It should be resolved within *Ishvara* as it surfaces and accepted as



Ishvara's order. Responding to a question regarding enhancing self confidence, he said that big ends should be reduced to small ends and small ends can always be done. His message to children was that we should inform them that our inherited wealth is spiritual heritage and it needs to be protected. They will imbibe value for our spiritual heritage.

The students enjoyed the spiritual atmosphere and the excellent facilities at Anaikatti. They were given the profound vision of the Sastra and explained the life style required to own up the knowledge.

Report by N. Avinashilingam

Arsha Vidya Newsletter

To the subscribers of Arsha Vidya News Letter

Many subscribers of this newsletter are getting hard copies regularly. A new team has been formed at our end to streamline few issues connected with subscription, its renewal, its proper distribution etc,. Please send your enquires to our dedicated e-mail address nlquery2014@gmail.com.

All your letters relating to subscription should be clearly **marked in the envelop top** itself as “ **Arsha Vidya News Letter query — Attn Br.KumaraCaitanya**”.

This will enable us to act fast.

Thank you

Editor.

ARSHA VIDYA GURUKULAM

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Skanda Sashti Puja at AVG



Lord Muruga also known as Subrahmanya, Karthikeya, Skanda and Kumara is the son of Lord Siva and Goddess Sakthi. In Bhagavat Gita, the Lord says that He is Skanda among the army generals (Chapter X Verse 24). Lord Muruga as the Commander-in-chief of the Devas' army fought for six days against the armies of the asuras Simhamukha, Surapadman and Tarakasura. On the sixth day he vanquished all of them. The sixth day or sashti of the waxing moon in the month of Ashada (October-November) is celebrated as Skanda Sashti.

On October 29, 2014, Skanda Sashti was celebrated at the Murugan temple situated atop the hill at Anaikatti. The temple was decorated all around elegantly, creating a

festive atmosphere. The presiding deity, **Sri Kalyanasubrahmanya** with his consorts **Valli and Devasena** were worshiped with an elaborate puja, eleven dravya abishekam, chanting of Subrahmanya astotram and devotional songs. The puja concluded with Mahadeeparadana.

All the Swamis, Swaminis, long term course students and campers attending Rajkot Swami Paramatmananda's camp participated in the puja. It was a grand sight to see the temple and the precincts overflowing with devotees, worshipping the Lord with devotional fervor and enthusiasm.

Report by N.Avinashilingam

Purna Vidya Ashram Inauguration



Pujya Swami Dayananda Sarasvati inaugurated the Purna Vidya Ashram at Molapalayam, off Siruvani Main Road, Coimbatore, on Nov 2, 2014. He unveiled the inauguration stone for the *ashram* and laid the foundation stone for the *goshala*. He also released two books by Swamini Pramananda titled "Indian ethos and self transformation" and "Introduction to Hindu civilization".

Swami Siddhabodhananda welcomed the gathering of around 500 invitees. He said that Purna Vidya Foundation is an outreach programme designed as per the vision of Pujya Sri Swamiji. It will serve the cause of Hindus, Vedanta and Sanskrit.

Swamini Pramananda's captivating address was like the smooth flow of Ganga. She

said that that day was a significant milestone in the Purna Vidya Foundation. With 25 books to its credit, it was the completion of a big journey. Although her name is there in the books, she cannot claim it as her own. It was some divine power manifested. Pujya Swamiji had read every line of them and given his inputs.

Our youth today are well educated to be global citizens. But they are disconnected with their parents and our glorious culture. Hence, we have designed programmes like *suparivar*, *sukanya* and *sukumara* which are aimed at connecting them with our spiritual roots. We plan to reach at least 10,000 students in the next one year.

Coimbatore has many retirement homes with highly intelligent and competent

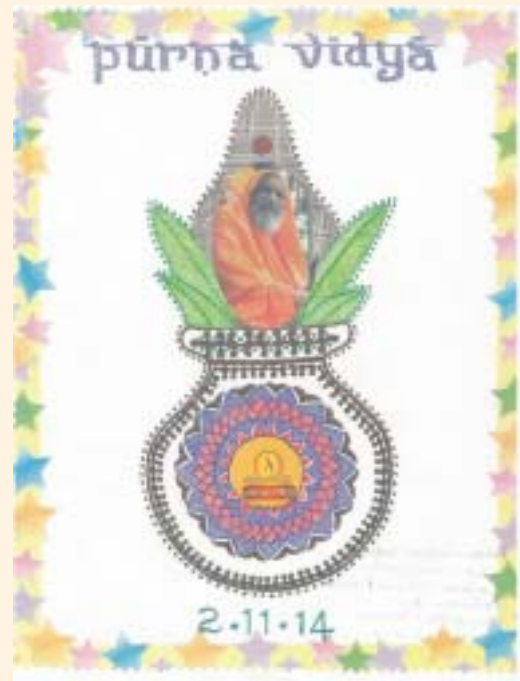


resources. If we can tap these resources, we can serve more.

Purna Vidya Foundation will be yet another centre of Pujya Swamiji. It will be a model institution. It will create a road map, and it will belong to all of us. With *Ishvara's* grace, it will be shared all over the world.

Sri Arvind Kikani and Dr. K.G. Bakthavatchalam addressed the gathering. The message of Sri C. Soundararaj was read. Sri Acharya Balkrishna of Pathanjali Yogapeeth gave his benedictory address.

Pujya Swamiji gave his anugraha bhashanam. He said that rain on the occasion confirmed the blessings from heaven. This institution is meant for reaching out to people our spiritual heritage. Even a simple villager in India knows that all that is here is *Ishvara* through the elders. We are born into a great culture viewing everything as a manifestation of *Ishvara*. One cannot afford to miss to imbibe the proper attitude towards all aspects of life. Purna Vidya will reach out and help imbibe this and hand over the spiritual heritage to the next generation. This cause



requires more financial resources. He requested people to contribute generously to this worthy cause.

The function ended with *maha prasadam*. For more details visit www.purnavidya.com

Report by N. Avinashilingam

Long Term Course at AVG during October - November 2014

A summary of the Vedanta classes held during October – November 2014 is presented below:

CLASSES ON VAKYA VICHARA BY PUJYA SWAMI DAYANANDA SARASWATI

Pujya Swami Dayananda Saraswati taught select mantras from various Upanisads covering significant topics.

SAARIRAKA BRAHMANA

ATMA IDENTIFIED AS A SAMSARI: *Brhadaranyaka Upanisad 4.4.5 "savaayamatma brahma..."* Atma who is in reality, Brahman, seems limited when identified with intellect (vijñanamaya), mind (manomaya), prana (pranamaya), senses (cakshurmaya, shrothramaya), as one made up of the elements (prthivimaya, etc), thinking (tejomaya), having desires (kamamaya), etc. Having identified with these limitations, the jiva is prompted by desires (kama) to perform action (karma) that further ensnarls him into the cycle of samsara.

ATMA IS BRAHMAN: *Brhadaranyaka Upanisad 4.4.22 "savaeshamahanajah..."* This jiva who has identified himself with vijñanamaya is in fact, Atma, the one who abides in the budhi as 'I', the one who lends existence to the whole world of beings and the one who as the order makes everything function and gives one the result of one's karma.

TRANSITION IN A SADHAKA'S LIFE: *Brhadaranyaka Upanisad 4.4.6 "athakamayamanoyokam..."* Atma-jnani understands that he is of the nature of fullness and gives up binding desires. The transition is described beautifully: From being a person full of desires, he becomes the one who is free from desires, then the one from whom desires have gone, to a person who has attained all that is to be attained and finally as one who is ananda himself. Such a person has no more re-birth, loses jiva-hood and becomes one with Isvara.

ANTARYAMI BRAHMANA

ADHIDEIVATHAM: *Brhadaranyaka Upanisad 3.7.3 "eshate atmaantaryamrutah..."* 'Eshate atma' is a mahavakya. Brahman is the one who remaining in the earth, makes the earth function the way it does, whom the earth does not know, cannot be objectified and for whom earth is the body.

Just as it sustains the earth and supports its function, water, fire, space, air, heaven, sun, directions, moon, stars, darkness and light are also sustained. Similarly, remaining within everything, Brahman through the various orders makes everything function the way it does.

That Brahman is your Atma, who is the antaryamin.

ADHIBHOOTAM: *Brhadaranyaka Upanisad 3.7.15 "yahasarveshubhooteshu..."* Brahman remaining in the living beings, sustains them and makes them what they are. That Brahman is your Atma, who is the antaryamin.

ADHYATMAM: *Brhadaranyaka Upanisad 3.7.16 "yapranetistan..."* The individual is covered. Brahman is the one remaining within the sense organs: nose, tongue, eye, ear, skin, mind and intellect and making them function. That Brahman is your Atma, antaryamiamrtaha.

SVARUPA NIRUPANAM: *Brhadaranyaka Upanisad 3.7.23 "adristodrista, asrutaha, srota..."* Brahman is never seen, but is the seer; is never heard, but is the hearer; is never thought, but is the thinker; is never known as an object, but is the knower of all that can be objectified; Brahman as Atma is the witness of all activities.

EVERYTHING FUNCTION AS PER ISVARA'S ORDER: *Brhadaranyaka Upanisad 3.8.9 "etasyavaaksarasya..."* As per Isvara's order the sun, moon, heaven, earth, time and rivers function. Isvara's order is manifest as this jagat and all functions of this jagat.

ATMA, THE INVARIABLE IN ALL THE 3 STATES: Mandukya Upanisad 3.5 “**nantha prajnam na...**” Atma is presented as the invariable witness that exists **during all the three experiences of waking, dream and deep sleep.** People wrongly consider the atma to be the fourth state distinct from the above three states. However, in reality, atma is the only reality in and through all the three states and yet independent of them. Atma cannot be objectified by words, has no characteristics and not available for sense perception, yet is the content of every experience. Atma is the one in whom the whole world of experience and the experiencer resolve into.

MAITREYI BRAHMANA

THE VEDAS EMERGED FROM BRAHMAN: Brhadranayaka Upanisad 2.4.10 “**asya mahatho bhutasya...**” When fire is lighted, sparks fly in all directions. Similarly, **the Vedas, puranas, sutras and other forms of the books of knowledge manifested from Brahman as if they were effortlessly breathed out by Bhagavan.**

Different sense perceptions end in their respective sense organs. A crystal of salt dropped in water becomes one with water. Similarly all differences are resolved in Brahman.

ANTARYAMI BRAHMANA

BRAHMAN IS THE WITNESS OF ALL ACTIVITIES: Brhadranayaka Upanisad 4.3.23 “**yadvai thanna pasyathi...**” Sun lights up all objects, but it does not have any doership of lighting up. Similarly **due to the presence of Atma, which is not bound by time, everything becomes evident.** Atma is present as sight consciousness in sight, smell consciousness in smell, taste consciousness in taste, sound consciousness in hearing and touch consciousness in touch. Consciousness experiences touch, taste, sound, etc. due to the upadhi. By itself it doesn't undergo any change. Atma is the witness of all activities.

THE VISION: (General talks)

THE SEEKER IS ALREADY THE ONE WHO IS SOUGHT: What one seeks through various pursuits is a happier, secure and satisfied self, living a life of constant struggle

to ‘become’ happy. This cannot be gained by obtaining external objects. Attainment of desired objects does not guarantee eternal happiness or security. Happiness seems to last only between the fulfillment of a desire and the rise of the next desire. **One need not fulfill any wants to be happy. Otherwise in spite of pending desires, one cannot be happy. It means one is already happy.** But one is not aware that his true nature is happiness and it is due to the two-fold powers of Avidya, Avarana - not knowing the real nature of the self and Vikshepa - distortion that causes the mistaken notion of the non-self to be the self.

Therefore, freedom from a life of ‘becoming’ can be gained only in terms of knowledge that one is already the happy, secure and satisfied self that one seeks.

Vedanta is not a philosophy or a school of thought. It talks about you. It liberates you from the false sense of bondage.

QUALIFICATIONS OF A SEEKER: Bhagavad Gita Chapter XIII, teaches some attitudes and values for the seeker:

AMANITVAM: Amanitvam means absence of self praise. The person following this value has self respect, but does not demand respect from others even for the good qualities one actually possess.

ADAMBHITVAM: Adambhitvam means not declaring one's own glories that one does not have. Persons having dambhitvam demands respect from others for the qualities one does not actually possess but pretend to possess.

AHIMSA: Ahimsa is not hurting the living beings. Our dharma sastra says that ahimsa is the main dharma one should follow. One having ahimsa, will eventually develop all other required values and attitudes. Vegetarianism is ahimsa allowing animals to live.

KSHANTIH: Kshantih is remaining unchanged when one is wronged by another. One having this virtue will have the capacity to allow others to be what they are. One will have the mental space to accommodate others with their own beliefs and practices.

Report by N. Avinashilingam

Long Term Course at AVG during November - December 2014

A summary of the Vedanta classes held during November- December 2014 is presented below:

CLASSES ON VAKYA VICHARA BY PUJYA SWAMI DAYANANDA SARASWATI

Pujya Swami Dayananda Saraswati taught select verses from various Bhagavat Gita verses covering significant topics.

QUALIFICATIONS OF A SEEKER: Bhagavad Gita Chapter XIII, teaches some desirable attitudes and values like *arjavam*, *acaryopasanam*, *soucamet* for the seeker. One possessing these qualifications will be an amiable, admirable and acceptable person.

One who has analysed the limitations of material pursuit, understands that the only thing he wants is *atmajnana*. For him Vedanta study is not a part time pursuit. It is more than a full time pursuit, it is a life fulfilling pursuit. In the whole pursuit, beauty lies in the clarity that moksha is the only worthwhile *purushartha* to be pursued.

Without the above qualities *jnana* is not possible. The seeker deliberately pursues these qualities until they become his own nature. What is natural for a *jnani* is *sadhana* for a seeker.

COMPASSION: Gita Chapter XII talks about *daya*. *Jnani* sees the entire *jagatas* himself. He has no animosity to even people who are critical or inimical to him. He is kind while relating to all living beings. Compassion is a dynamic expression of *Jnani'sananda*.

Sadhu is the one who helps others. He is non-judgmental and evokes in others trust. He reaches out to people.

As long as one is not giving, one is small. Limitlessness is far for him. Compassion is the closest to one's nature of fullness and satisfaction.

One is not rich because one has money. One is rich only when one gives money.

ISVARA JAGAT KARANAM: Gita Chapter XVIII Verse 46, explains that *Ishvara* is both the material and efficient cause. *Ishvara* is both the manifest and unmanifest *jagat*, in other words whatever is there is *Ishvara*. The whole physical, physiological, psychological orders etc are *Ishvara*. In appreciation of this fact, when one offers his work as an offering to *Ishvara*, he gains success – relative success (of being able to manage *raga* and *dvesha*) and absolute success – *moksha*.

GENERAL TALKS:

UNCONSCIOUS EMOTIONS: Every one – mother, father, teacher – whoever the child considers as infallible, proves to be fallible eventually, creating emotional disturbance on the part of the child. It looks up for someone who is absolutely infallible.

Finally one understands that the infallible is *Ishvara*. One's awareness of *Ishvara* validates him. There cannot be hidden or surfaced emotions that cannot be validated by *Ishvara*. In the eyes of *Ishvara*, everyone is acceptable. All that is here is *Ishvara*. Only when one understands that *Ishvara* is in the form of psychological order, he can totally accept his emotions.

WORK IS WORSHIP: One should not do work as per his likes and dislikes. In whatever situations one finds himself, he does cheerfully what is to be done by him in that place and time. One does with the awareness all the way that he is giving his contribution in keeping with *Ishvara's* order. Then all work becomes worship.

CONTRIBUTOR: One gives because one is in a position to give and the other person needs it. One becomes an active partner of *Ishvara*, when one gives. Reaching out action makes one a contributor. A person can be said as a matured person only when he is a contributor.

ATMA JNANA: *Atma* is satisfaction. 'I' am the meaning of satisfaction. He does not depend upon external situations for his happiness and security. He understands

that his intrinsic nature is *satyam-janam-anantam-brahman* and hence of external situations will not at all affect him.

SUMMARY OF VIVEKACUDAMANI CLASSES BY SWAMI SADATMANANDA

Swamiji has taught this text with full details in the classes along with a detailed overview of *Vedanta sastra*. Brief summary of the classes is presented below.

GURU'S ASSURANCE: In response to the *Shisya's* request seeking freedom from *Samsara*, the *Guru* assures him the way to cross *samsara*, pointing out that the *samsara* that is experienced is due to the identification of the self with *anatma*. The fire born of the discriminative knowledge of *atma-anatma* will burn *samsara* along with its roots."

SISHYA'S QUESTIONS: "What is bondage? How did it come about? How is it sustained? What is the way to freedom? What is *anatma*? What is *atma*? How to differentiate them?"

GURU'S ANSWERS: By *atma-anatma viveka* or discriminative knowledge one understand one's own *svaroopa* is *poornam brahma* and the rest are all *anatma* or *mitya*.

Guru then points out that five *koshas*, three bodies (*sthula-sukshma-karanashareera*), three states of experiences (*jagrat, svapna, sushupti*) which are all *anatma* are the products of *avidya* and goes on describing

their nature. *Atma* or consciousness is witness of all the three states of experience and is distinct from five *koshas* and three bodies and by itself it never undergoes any changes.

WHAT IS BONDAGE? : Having “I” sense in the *anatma* due to ignorance, is bondage and is the cause for *samsara*. Just as a silk worm gets trapped in its own cocoon, the *jiva* get bound to *samsara* due to this ignorance of the *atma*.

HOW BONDAGE: *Maya'savaranasakti* (veiling power) covers the *atma* as it were which is part-less consciousness like shadow covering the sun. *Maya's viksepasakti* (projecting power) makes one think that the *anatma* body is *atma* (“I”). It afflicts him with binding desires and anger.

HOW FREEDOM IS GAINED FROM THIS BONDAGE: By commitment to *Sruti* with *shraddha* and with committed *karmayoga* lifestyle, one gains a pure mind and exposure to *sastra* and teacher leads to *atmajnana*. This knowledge of the self destroys *samsara* along with its root, freeing the person from this notional bondage.

Thus by cognitive separation and not by physical separation, one negates the five *koshas*, and the very nature of the negator is understood to be witness consciousness, in the form of *bodha*, knowledge.

TVAM PADA VICHARA: JIVA SVARUPA: Now, the *Sishya* raises a question that after negating everything he did not find anything remaining. *Guru*

replies that **when everything is negated, the knower of this absence remains un-negated.** One should understand that he is that *Atma* which shines as ‘I’, which by itself is not objectified.

After understanding that the nature of oneself as witness-consciousness, *Isvara* and the world still remain. Complete knowledge is gaining the understanding that I’m the cause of the world, the reality of the *jiva*, *Isvara* and the *jagat*. In order to accomplish that, TAT PADA has to be enquired into.

TAT PADA VICHARA: BRAHMA SVARUPA: When one understands oneness between *Atma* and *Brahman*, he is released from *samsara* and gains freedom from the sense of limitation.

Brahman is defined in terms of *tatasthalaksana*, indirect means using extrinsic features, as cause of this *jagat* and *svarupalakshana*, direct means using the intrinsic feature, as *Satyam*, *Jnanam* and *Anantam*.

Brahman is pure existence (*Satyam*) unconditioned by any object, which is unqualified consciousness (*Jnanam*). Since it is free from any qualifying factors, it is not limited by space, time or object (*Anantam*). ***Brahman* is the truth upon which the *jagat* comprising of all *nama-rupas* are superimposed.**

This truth is pointed out by quoting both from the *Sruti* and *Smriti*.

Report by N. Avinashilingam

Gita Jayanthi at AVG



Gita Chanting Arati

Gita Jayanthi was celebrated at AVG, Anaikatti in the august presence of Pujya Swami Dayananda Saraswati on December 2, 2014.

The celebrations had an auspicious beginning at 8:45 AM with the Ganapathi puja followed by puja for Gita-acarya Sri Krishna to seek his grace. . The entire Bhagavat Gita was chanted by all in the Gurukulam. The puja concluded with aarathi to the Mother Gita at 12:45 P.M.

Swami Sadatmananadaji explained the significance of Gita Jayanthi. On this day Lord Krishna gave the teaching of Gita to Arjuna, making this an occasion to celebrate. Gita has been compiled by Sri Veda Vyasa. In Bhagavat Gita, the Lord says that he is Krishna among the Yadavas, Arjuna among the Pandavas and Vyasa

among the seers. All the three glories are the manifestation of the same Lord. We invoke the grace of Gita acharya Sri Krishna to successfully complete the study of Gita Bhasyam.

Report by N. Avinashilingam



Gita Jayanti AVG, Anaikatti Students' Chanting

Value Education Classes



Netaji School Srinivas Pulluri
addressing students

Brahmachari Pulluri Srinivas has successfully completed a long term course of 2010 -13 batch in Vedanta at AVG, Anaikatti. With the blessings of **Pujya Swami Dayananda Saraswati and Swami Saksatkrtananda** he has formed a trust called '**AARSHA SAMSKRTI**' to share the Bharathiya samskruti to the students. It is located at '**SRI DAYA SHANKARA SATSANG BHAVAN**', Malakpet, Hyderabad.

During July 2014 to Nov 2014, he has addressed more than 25,000 students in different schools of Telengana State in South India. He spoke on Bharathiya samskruti, values, yoga and personality development to the school students.

With the guidance of **Swami Sankarananda**, he has conducted a programme titled '**SUMEDHA-2014**' during July 2014 to Oct 2014. More than 7,500

students from 72 schools in Hyderabad, Medak and Ranga Reddy Districts of Telengana participated in the programme. **ARSHA DHARMA SEVA TRUST, BENGALURU** sponsored this programme.

As per this **programme**, a motivational talk on values and personality development is given to the students in their school assemblies or class rooms. A book titled '**Secret of Concentration**' published by Ramakrishna Math is distributed to Students studying standards 8, 9 and 10. This book quotes verses from the Bhagawad Gita on the functioning of the mind and gives useful guidance to the students on concentration in studies. Based on this book, a test is conducted. Based on the result of the test, toppers from each school are given prizes in a function held at the school. The prize distribution function is usually attended by local elders, parents, Officials of Education Department of the Government and/ or Officials of local bodies. In this prize distribution function a talk based on **Pujya Swamiji's talks to teenagers** is delivered.

The **benefit derived by the students** due to the programme is getting exposure to Bhagawad Gita and profundity of Bharatiya samskruti. It helped students build their personal, social, moral and spiritual values and made them aware of practical methods to develop their thinking abilities. It also gave them increased ability to concentrate on academic studies.

Report by N. Avinashilingam

Pujya Swamiji's New Year Message to Students at AVG, Saylorburg



This message of Pujya Swami Dayananda Saraswati was video recorded at AVG, Anaikatti and exhibited to students at AVG, Saylorburg on New Year's Day, January 1, 2015.

Happy New Year. Ring in the new. Ring out the old. Past is gone. It is there only in our memory. The future is going to unfold and whatever it is going to unfold, we are ready to receive. **We need to be ready.**

Years of our life help us receive the New Year with a better poise, with a better capacity to understand. **We have better perception - in short.**

We want our desires to be fulfilled in the New Year. From our past experience, we know that all our desires do not get fulfilled – some gets fulfilled some do not. If they do not get fulfilled, they leave the person unhappy.

In the New Year also we will continue to entertain desires, but irrespective of its

getting fulfilled or not we will decide to keep equipoise –in other words **we will manage our desires.**

If fulfilled we are happy. If not, we try to fulfill them. There are so many reasons for the desires not getting fulfilled. In all of them we cannot claim success. Being in the right place at the right time is success. But we do not know what is the right place and right time.

Therefore **we just pray.** Prayer brings about grace as its result. **Earn this grace by prayer, by good deeds and reaching out deeds.** Keep also some grace under your belt.

This year will be meaningful and graceful with prayer. This is my New Year wish.

Happy New Year. May the year give you a lot of grace.

Thank you.

Report by N. Avinashilingam

Long Term Course at AVG during December 2014 - January 2015

A summary of the Vedanta classes held during December 2014 – January 2015 is presented below:

CLASSES ON GENERAL TOPICS BY PUJYA SWAMI DAYANANDA SARASWATI

Pujya Swami Dayananda Saraswati gave talks on various topics of practical application for the students:

LOVE: The ego born of ignorance, separates the individual from the world which is nothing but Isvara. However ego is not absolute, it can resolve momentarily. In love, there is fusion of the ego with the object of love. This subject-object resolution causes one to experience ananda, which is but an expression of fullness, one's own nature. Love is the dynamic form of ananda or wholeness. Since this ananda is experiential, everyone seeks love.

Someone or something invokes love in you and you are one with it. You love the stars, the blue sky, the mountains, you become one with it. The mountains don't invoke the wanting person in you. You don't want the mountains to be any different.

Since I'm unable to command this experience of oneness, I need someone or something to evoke that love. Through knowledge one can be that person. Or one can act lovingly. Through loving action one can invoke the loving person, a non-demanding ego. One's actions can express love. Through such actions one can discover love. Initially even if it is not there in full measure in a person, he can later discover it.

COMPASSION: Compassion manifests as caring, giving, listening and sharing with all living beings. All living beings undergo pain. A human being is capable of empathizing with other's pain. The response can be of compassion and care. One needs to discover compassion. It helps one to expand oneself to wholeness. In Buddhism this is highly promoted. Ahimsa is based on compassion. Compassion accommodates people's irritant behavior. One can always reach out through giving time, knowledge, material help and kind words.

One, who retains his ego and at the same time has compassion to all living beings, can be said to be a grown up person. He can accommodate other's omissions and commissions. When such a person listens to Vedanta, understanding happens.

MARRIAGE: The individual feels isolated. That ego needs to undergo a fusion with another ego keeping with male/ female design. That resolves separation. Fusion of ego is marriage. Marriage is meant for having children. Father and Mother are associates of Isvara in the child birth. Marriage also helps one gain emotional growth. For the majority, getting married is suitable. For the exceptions, brahmacharya to sannyasa is suitable.

FEAR: A child up to the age of four cannot handle pain. Whenever there a violation of trust by Father or Mother, it goes to the unconscious. The pain is covered. After becoming an adult it comes out. Only with awareness of Isvara as the psychological order, this can be fully resolved.

The secret of dealing with fear is to welcome it. When one experiences fear, he should say "I welcome fear. I am not afraid of fear." It is like magic and fear will go.

SUMMARY OF VIVEKACUDAMANI CLASSES BY SWAMI SADATMANANDA

Swamiji has taught this text with full details in the classes along with a detailed overview of Vedanta sastra. Only a brief summary of the classes is presented below.

ASI PADA ARTHA: Chandogya Upanisad states "tat tvam asi" nine times pointing to oneness of Jiva and Isvara. The vachyartha of Jiva and Isvara, have mutually opposite qualities like the glow-worm and the sun, the well and the ocean, the servant and the King and the atom and the Himalayas. The difference between Jiva and Isvara is only in the upadhi. Jiva's upadhi is panchakosa and Isvara's upadhi is maya. A king has the upadhi of kingdom and a soldier an armour. If the upadhi is removed both of them are nothing but human beings.

The implied meaning of Jiva and Isvara cannot be arrived by jahad lakshana or ajahand lakshana. But it can be arrived at by jahad ajahad laksana or bhaga tyaga laksana. The implied meaning of Jiva and Isvara can be arrived at, only after dismissing the upadhis (attributes) and understanding both of them as chaitanya.

From the statement "This is that Devadatta", we understand that it refers to the same substantive, a person although the place, time and qualities are different. Similarly oneness in the form of consciousness is understood between Jiva and Isvara as revealed by hundreds of mahavakyas. Only this Sat exists. The creation is nothing but super imposition of name, form and function to this Sat.

Dream is a pradhikasika satya or subjective reality, dismissed on waking. Similarly the world called vyavaharika satya or empirical

reality is dismissed from the stand point of paramartika satya or absolute reality.

FRUIT OF KNOWLEDGE: JIVAN MUKTI: Jnani understands himself as limitless consciousness. He is free while living. He has clear understanding of atma and has uninterrupted happiness. For him the world is as good as forgotten. He has no 'I' or 'mine' sense. His body follows just like a shadow.

He is not engaged in brooding of the past, anxiety about the future or obsession for the present. He sees everything as Isvara's order. He sees everything as manifestation of Isvara. In his vision, there are no desirable or undesirable qualities or objects. He has equanimity whether he is worshipped by noble people or criticized by immoral people. A Jnani will not depend upon external situations for happiness and security.

Actions done during dream are falsified on waking up. Similarly after getting Brahma jnana, sancita karma accumulated over millions of earlier births gets dissolved. Space is not tainted by liquor smell in a pot. Similarly agami karma done after Brahma jnana, do not affect the Jnani as he has no doer-ship.

PRARABDHA OF A JIVANMUKTA: From the view of an ajnani, it appears at the empirical (vyavaharika) level that even after jnana, prarabhdha karma continues. An arrow released thinking that the target is tiger, will hit even if it is known to be a cow later.

For a Jnani, from the absolute (paramartika) point of view, there is no prarabhdha., just as there is no connection for the waker with the dream objects after waking up. There is only non-dual Brahman.

THE ESSENCE OF TEACHING: The reality of Jiva and the Jagat is the same non-dual Brahman. They appear as different due to the various names, forms and functions. Abiding in the understanding of non-dual Brahman

is moksha. Sruti is the only pramana with reference to Brahman.

SISHYA'S GRATITUDE: Sishya expresses his gratitude to the Guru, since only due to the Guru's grace he gained atma jnana. He says that he is blessed; he has accomplished what is to be accomplished; he is able to clearly appreciate himself as happiness, i.e. fullness; he has gained his svarajya. He salutes the Guru again and again, due to the deep sense of gratitude.

GURU'S FINAL MESSAGE: The Guru blesses the Sishya and advises him to recognize atma everywhere, see himself as consciousness and enjoy atma ananda.

The Sishya reverentially salutes the Guru and take leave of him. The Guru moves around sanctifying the entire earth by his mere presence and teachings.

CLASSES ON GITA BHASYAM BY SWAMI SADATMANANDA

Bhasyam is a commentary in prose form, where the meaning of a sutra is explained. By extension, similar commentary on Bhagavad Gita and Upanisads are also called bhasyam. In the bhasyam, first a brief explanation is given. Later it explains these words and describes further in detail.

The benefit of this study is that one gets the in depth meaning of the sutras/ mantras/ slokas. How the meaning is extracted is given in the bhasyam. The Vedanta teacher will have the tools of pada sastra (grammar) , vakya sastra (analysis of a sentence) and nyaya sastra (logic) in analyzing the subject. With this methodology any other text on Vedanta can be analysed.

Vedanta is not logical as the teaching is not established just by logic, but Vedanta cannot be dismissed as illogical either.

PRAYER: The dhyana sloka for Gita bhasyam is taken from Brahmanda Purana. It says Lord Narayana is beyond the cause

of the universe and beyond the effect in the form of gross and subtle universe including this world with seven continents.

UPODGHATA BHASYAM: Sri Sankara's introduction bhasyam on Bhagavad Gita called upodghata bhasyam, on Brahadaranyaka Upanisad called sambanda bhasyam and on Brahma Sutra called adhyasa bhasyam are all very popular and profound.

Upodghata bhasyam or introductory analysis of Gita, describes the essence and back ground of the Sastra. It explains the place, basis, purpose, speaker, listener, situation and benefit for the listener.

The introductory bhasyam can be seen as containing four parts; vedaarthasara, gita background explaining the purpose of avatara and the situation that called for the upadesha, the necessity for writing a commentary and finally to present the anubandachatustayam.

VEDA ARTHA SARA: Isvara after creating the world, for its sustenance created Mariichi and other Prajaapatis , who were the progenitors of subsequent lineage of householders, and taught them Vedas. They were taught pravrtti marga so that they can pursue artha and kama in a dharmic way.

Isvara later created Sanaka and other ascetics. They were taught nivrtti marga so that they can pursue moksha, withdrawing from activities of artha and kama.

One sincerely pursuing pravrtti marga will primarily have pleasure and will also get qualification to pursue nivrtti marga. Varna asrama dharma were prescribed to achieve the four purusharthas. If human beings follow dharma as prescribed in the Vedas, all living beings will be cared for.

BACK GROUND OF GITA: When there is a decline in dharma initially, the Brahmanas and Kshatrias can help restore dharma. But when dharma falls more, even the

Brahmanas and Kshatriyas do not follow dharma. Then Isvara incarnates for sustenance of the jagat and for re-establishment of dharma.

PURPOSE OF AVATARA: Isvara assuming the body is called avatara. Lord Vishnu assumed the avatara of Lord Krishna through Devaki and Vasudeva. His avatara was for protection of Brahmin-ness of Brahmins. Keeping maya under control, He appears to be born. He has covering power (avarana) and projecting power (vikshepa) under his control. His nature is timelessness (nithya), pure (suddha), consciousness (buddha) and is free (muktha).

CONTEXT FOR GITA: Lord Krishna taught Arjuna two fold life style of house holder and sannyasi. Arjuna was immersed in sorrow and delusion. He asked for the jnana. Considering that dharma received and practiced by a famous person with noble qualities will attain popularity, the Lord taught him. Veda Vyasa compiled the teaching. The teaching is in the form of dialogue between Lord as the Teacher and Arjuna as a disciple.

PURPOSE OF BHASYAM: Gita is the essence of all Vedas. Its central theme is difficult to comprehend. Existing commentaries at that time contained contradictory ideas. Hence Sri Adi Sankara wrote the brief commentary to ascertain the import of Gita distinctly.

ANUBANDHA CHATUSTAYAM: The purpose of Gita is to give moksha or the highest happiness with complete cessation of samsara or the life of becoming. The purpose is achieved by a life style committed to self knowledge. Sannyasa life style is more conducive to pursue moksha. Sannyasi has already weakened his ego, has more time available and has undistracted mind. Hence he is in a better position to assimilate Brahman.

During Sri Adi Sankara's time, there was a popular 'jnana karma samuchchaya vada'

that action and knowledge should be combined to gain moksha. He dismissed this view. He quotes four verses from Anu Gita (Mahabharata Aswamedika parva) where Lord Krishna says: "Nivrti dharma alone is enough for attainment of Brahman", "A wise person not doing any vedic karma becomes free by his wisdom", "One absorbed in non-dual Brahman becomes free", "Characteristic of jnanam is sannyasa". All these verses confirm that without karma and by jnana alone moksha is gained.

He also quotes the last verse of Bhagawad Gita teaching where Lord Krishna says "Give up identification with all your activities; surrender your individuality by understanding of non-dual Brahman; there will be no sorrow after oneness with Brahman".

Visaya is pravirti lakshana dharma (karma yoga), nivirti lakshana dharma (jnana yoga) and param Brahma. Adikari is a person having a mind purified by karma yoga. Sannyasa life style with commitment to self knowledge is preferable. Sambandha is pradipadya (revealed) and pradipadaka (revealer) sambandha.

ESSENCE OF THE FIRST 57 SLOKAS: Atma is asanga. Due to ignorance of this, one suffers from sambandha bhranthi. One thinks that I belong to them and they belong to me. This causes sneha or attachment. Actual or imaginary separation from them causes sorrow and delusion. Discriminative knowledge is totally over powered. This will make one do what is inappropriate or make one not do what is appropriate leading to punya/ papa. This leads to rebirth. There is perpetuation of samsara.

Arjuna although came for fighting a war for protection of dharma, on seeing his dear and near people on the other side decided not to fight. He preferred to live on alms. His discriminative knowledge was over powered by grief and delusion.

Report by N. Avinashilingam

Pujya Swamiji Launches Website www.arshaavinash.in



Pujya Swamiji with Avinash

With the blessings of Pujya Swami Dayananda Saraswati, Sri N. Avinashilingam of Coimbatore has formed a trust named Arsha Avinash Foundation. Web site of the foundation is www.arshaavinash.in

The main purpose of the trust is to conduct meetings and publish books on Indian culture, Vedanta and Sanskrit Grammar.

In this website the following books are available for reading online and downloading:

1. Swami Sadatmananda's Sadana Bodhini
2. Swami Guruparananda's 2 books in English on Vedanta and 10 books in Tamil on Vedanta.
3. Brini Medha Micika's four sanskrit grammar books
4. Sri N. Avinashilingam's books on summary of Tattva Bodha, Vivekachudamani, Gita, Kathopanisad, Brahma Sutra and Gita Bhasyam (Part 1)
5. Smt. Ponmani Avinashilingam's book on Stress Management through Yoga

Pujya Swami Dayananda Saraswati launched the web site www.arshaavinash.in on December 31, 2014 at AVG, Anaikatti.

Swami Paramarthananda of Chennai has sent the following message: "I am happy to know that Arsha Avinash Foundation, trust has been formed with the objective of publishing books on Indian culture, Vedanta and Sanskrit Grammar. Also, I am glad to know that you are making books available on your website www.arshaavinash.in. I congratulate you for this effort and wish you success in this noble venture."

Benedictive messages have been received from other Swamis and senior disciples of Pujya Swamiji's guru parampara.

This website is available for all the disciples of Pujya Swamiji to publish online their standard books on Indian culture, Vedanta and Sanskrit Grammar. Pujya Swamiji's disciples may inform their website address so that it can be mentioned in the links of this website. Readers are welcome to send their message to this website. E mail contact for this website is arshaavinash@gmail.com



Swami Sudeerananda's Camp at AVG



Camp participants

Swami Sudeerananda did a long term course on Vedanta at AVG, Anaikatti during 1990-93. Since then he has been teaching *Vedanta* and *Sanskrit* at Coimbatore.

He conducted a spiritual camp at Anaikatti between December 21, 2014 and December 27, 2014. Morning meditation class, one *vedanta* class on *Drk Drsya Viveka*, two *Vedanta* classes on *Kaivalya Navaneetham*, one yoga class and evening *satsangh* were the routine everyday. **Brni. Mahalakshmi** conducted Gita chanting class. **Pujya Swami Dayananda Saraswati** addressed the campers on two days. Around 20 persons participated in the camp.

In *Drk Drsya Viveka*, Swamiji explained that I, the witness consciousness the seer (*drk*) and all other things including the body, mind and the material world are seen (*drsya*). The *svaroopa* of the witness is *satyam-jnanam-anantam brahma* and whatever seen is *mitya*.

KaivalyaNavaneethama classical Tamil Vedanta text authored by Sri Tandavaraya Swamigal. Swamiji explained the work

consists of two main sections – Exposition of Truth (*Tatvavilakkapadalam*) and Clarification of doubts (*sandehamtelitalpadalam*).

The first section starts with the four fold qualification required by the seeker, building on to *adhyaropa-apavada* and culminating in with *jiva-ishvara-aikyam* in terms of *maha-vakya* "Tat TvamAsi".

The students thanked Pujya Swamiji and Swami Sudeerananda for the profound teaching received in a pleasant ambience.

Report by N. Avinashilingam



Swami Sudeerananda

Long Term Course at AVG During January 2015 - February 2015

A summary of the Vedanta classes held during January 2015 – February 2015 is presented below:

CLASSES ON GENERAL TOPICS BY PUJYA SWAMI DAYANANDA SARASWATI

Pujya Swami Dayananda Saraswati gave insightful talks on various topics requested by the students:

SURRENDER: Surrender to *Ishvara* is a relative surrender. The ego is temporarily kept suspended. **Absolute surrender takes place when there is understanding that all that is here is *Ishvara*.** The individual ego is a part of the total ego. **The more one understands *Ishvara*, more is the surrender.**

VEDA AS THE PRAMANA: One needs to understand what we are trying to understand from the Veda. The Veda has a vision about me - that I'm the whole, I'm the meaning to security, happiness. I cannot arrive at this vision by any other means of knowledge. No other *pramana* has access to it. No will is involved. **Just as one surrenders to the sense organs like one's own eyes for sight, the Veda has to be operated as a *pramana* to know the truth.** Veda being an external *pramana*, the ego interferes. The more one sees that the Veda is the only means of knowing the reality about myself, the more is the attitude of *sraddha* towards the Veda.

GURU: Guru is the one who teaches the *Mahavakya*- the equation between the *jiva* and *Ishvara*. The Guru handles the *Shastra pramana* in a way that makes one see that 'I'm the cause of the entire universe'. The

Guru is praised as the very same *vastu* that he teaches about. All the praise goes to *Brahma vastu* alone. Guru as an institution transcends the individual. **The wielder of the *pramana* is also looked upon as *pramana*.** The ego is kept suspended by acceptance of *pramana*. Only then learning can take place.

GURU SEVA: In olden days, *sishtyas* had lot of physical work to do at the Gurukulam and also personal *seva* to the Guru. But in today's context of large Gurukulams, **attending classes regularly is *Guru seva*.** After gaining knowledge, **sharing that knowledge with others is a great way for *Guru seva*.**

IS BRAHMAN TO BE EXPERIENCED? There is a wrong popular belief that *Brahman* should be studied first. Later it has to be experienced in meditation. This is because there is no understanding that the Vedas are the only *pramana* to know *Brahman*. *Brahman* has to be known only through the Vedas. **It is not something that can be experienced. Every experience is *Brahman*.**

TIME MANAGEMENT FOR STUDENTS: Pujya Swamiji advised the students to do what is to be done. The suggested **order of priority for the students: Vedanta study, Sanskrit study, Japa and Prayer, Meditation and Chanting.** All the programmes are important. During earlier long term courses, those who sincerely attended the entire programme are frontline teachers now.

SELF APPROVAL: Welcome yourself means welcome all facts about your life

such as: parentage, upbringing, social status, education, economical status, looks and all emotions. You are connected to others. Welcome them as well. *Ishvara* is both the maker and the material of the whole universe. All emotions are within the order of *Ishvara*. You can never go wrong in the eyes of *Ishvara*. He is the super-therapist. Resolve your emotions in the understanding of *Ishvara* as the Infallible. **Your own awareness of *Ishvara* as the orders, validates you. You do not require anybody's approval.** Everybody's approval will come when you have no complaint.

PURIFICATION OF MIND: The whole set of instruments like mind, *buddhi*, *chittam* are referred to by one word, *antahkarana*. *Antahkarana* is momentary. How to clean it? **No one can escape from likes and dislike when one encounters the world.** They by themselves are not a problem. **Only when likes and dislikes dictate your actions that are unacceptable according to *dharma*, can it be called an impurity.**

Antahkarana shuddhi means *raga-dvesha* neutralization. Likes and dislikes can be neutralized only through *adrshtha*. **One gains *adrshtha* (*punya*) and neutralize *duritas* (*papa*) through performance of prayer and reaching out actions.** It is important to understand the significance of the role of *karma* in producing purity of the mind.

CHARACTERISTICS OF A JNANI: Chapter XII of Bhagavad Gita talks about some characteristics of a *Jnani*. This is not intended to judge someone, but **it is meant for the seeker to imbibe and emulate.** What is spontaneous for the *jnani* becomes a *sadhana* for the seeker. A *jnani* doesn't acquire these qualities at once. They must have to exist in relative measure even before, for it to become spontaneous. **A deliberate act, with practice, becomes spontaneous.**

A JNANI IS HAPPY BEING HIMSELF: *Jnani* has a sublated ego, like a roasted seed – there is **no real sense of doer-ship/ enjoyer-ship.** He **sees everything as manifestation of *Ishvara* and *Ishvara's* order.** He is compassionate, free from doer-ship, accommodative and free from elation, fear and anxiety.

CLASSES ON GITA BHASYAM BY SWAMI SADATMANANDA

Arjuna entered the battlefield for protection of *dharma*, but when he saw his Gurus and relatives on the opposite camp, he was overpowered by sorrow and delusion. He realized that the confusion was born of a deeper problem that he could not solve himself and sought a permanent solution from Lord Krishna to end that sorrow.

ESSENCE OF THE FIRST 57 SLOKAS:

Sri Adi Sankara, begins his commentary by presenting the summary of the ideas presented in the verses in Chapter-1 till the 10th verse of Chapter-2.

The preceding verses till verse 11 of Chapter 2 are meant to demonstrate the perpetuation of defects like **grief and delusion forming the seeds of samsara.** It is **caused due to ignorance.** Ignorance further causes delusion characterized by the notion of **"I belong to them and they belong to me"**. This leads to **intense attachment** causing grief and delusion. This further leads one to engage in actions that are **prohibited karma or karma to safeguard one's possessions.** These actions result in **punya-papa** which further cause **re-birth**, thereby **perpetuating samara.** Arjuna seeing his relatives in the opponent camp of the battle field was overcome with delusion and sorrow and in order to retain their lives, preferred to live as a mendicant, which was *paradharm* (Gita 2.4). Similarly **everyone under the spell of grief and delusion abandon their *svadharma* and take up prohibited action. Only *atma jnana* can remove grief and delusion.** The Lord

desirous of blessing all the people by teaching atma jnana starts his message by telling Arjuna “**you grieve for those who are not to be grieved for**” (Gita 2.11).

Bhasyakara presents possible opposing ideas and resolves them in the form of a objections raised by the Purvapakshi (opponent) and establishing the right idea in the form of Siddhanti’s answer to the objections.

PURVAPAKSHI’S VIEW: Moksha can be gained by combination of knowledge and actions. The Vedaas seen as pramana with reference to both karma kanda and jnana kanda indicates that both karma and jnana have to be pursued to gain moksha. The following verses also support this view: “This righteous battle if you do not fight” (Gita 2.33), “your choice is for action alone” (Gita 2.47) and “therefore do action alone” (Gita 4.15). Even if some karma involves himsa, that which are ordained by the Veda do not result in papa. Sruti mandates that one shall perform sruti ordained karma as long as one lives.

SIDDHANTIN’S VIEW: Moksha can be gained by knowledge alone without combining with karma (as prescribed by the Sruti and Smruti). The verses starting with “those who should not be grieved for” (Gita 2.11) and ending with “even considering your duty” (Gita 2.31), the Lord explains that Samkhya is the nature of the self. Later he says that he will tell about (karma) yoga (Gita 2.39).

There is impossibility of commitment to knowledge and action by the same person at the same time as the two lifestyles have their basis in two different understandings and the candidates are different. **A life committed to jnana** is characterized by an understanding that “I’m not the doer” as Atma is not subject to changes. **A life committed to karma** is characterized by pursuit of means that lead to moksha with

the understanding that “I’m the doer” and “I am other than the body”.

Brahadaranyaka Upanisad 4.4.22 and 1.4.17 also tell that when one is exclusively interested in atma loka and not interested in son, wealth or svarga, he becomes a sannyasi.

This idea is further substantiated by citing Arjuna’s questions which would otherwise be untenable. Arjuna asks the Lord in Gita 3.1, “When you say knowledge is superior, why do you ask me to do action?” This implies that the Lord did not teach that knowledge and action can be combined but taught that knowledge is superior to action.

Further, in Gita 5.1, Arjuna asks the Lord to advise which among the two, knowledge or action is best for him. If knowledge and action were to be combined, the Lord would have told him that I already asked you to combine both.

The Lord clearly says in Gita 3.3, that there are two distinct life styles; for people committed to knowledge and for people committed to action.

These arguments will apply equally with reference to the purvapakshi’s contention of combining just Smruti based karma with the pursuit of knowledge.

Therefore, in the Gita, none can show that there is the slightest proposal to combine pursuit of knowledge along with actions prescribed by Sruti or Smruti, for attaining moksha.

Gita says in 4.15, Janaka and others performed action and attained success. If for argument sake, we say Janaka is an ajnani, we can say that he did action and attained mental purity and later got jnana. If we say Janaka is a Jnani, we can say that he did action for protection of the world.

We may conclude that Lord Krishna and Jnanis like Raja Janaka performed action

with the understanding of non –doer ship. They did not perform action for getting purity of mind or for gaining punya. But they performed action for the welfare of the world and for setting an example for others to emulate.

KATHOPANISAD BHASYAM CLASSES BY SWAMI SADATMANANDA

INTRODUCTION: We study mainly three **prasthanas** (texts) in Vedanta. The main prasthana is Sruti or **Upanisads**. The other two prasthanas are **Bhagavad Gita** called smarta prasthana and **Brahma Sutra** called nyaya prasthana, are based on Sruti.

Muktiko Upanisad gives the number of Upanisads in each of the four Vedas. There are totally **1180 Upanisads**. Of them Lord Rama lists to Hanumanji 108 **main Upanisads**. Out of them 10 are considered **major Upanisads** as Sri Adi Sankara has written bhasyam on them.

Vedas are revealed by the Lord to Rsis. Kathopanisad belongs to Katha saka of Krsnayajurveda. Katha rsi received Kathopanisad or Kathakopanisad. He was a disciple of Vaisampayana rsi. Vaisampayana rsi was a disciple of Sri Veda Vyasa.

Kathopanisad comprise of two adhyayas (chapters) each contains three vallis (sections) and totally 119 mantras. It is in the form of a dialogue between Lord Yama, the teacher and Naciketas, the disciple.

SANTI MANTRA: The most popular “**sahana vavatu**” is the santi mantra. The prayer is let the Lord protect both of us, the Teacher and the Student by nourishing us with the result of knowledge. Let both of us make adequate effort so that the study be effective. Let there not be any misunderstanding between us. Let there not be obstacles from the individual, surroundings and from one’s purva karma.

PRAYER FOR BHASYAM: The first sentence starts with ‘om’ and the second

sentence starts with ‘**atha**’ as these are the auspicious words used by Brahmaji, at the time of manifestation of this jagat. Salutations to Lord Yama, the Lord of death, son of Lord Sun and Teacher of Brahma Vidya. Salutations to the glorious student Naciketas. Sri Adi Sankara says that a brief explanation is given so that the students can grasp easily the teaching.

MEANING OF UPANISAD: The root ‘sad’ means destruction, reaching and weakening. The prefix ‘upa’ means going near the Teacher teaching Brahavidya. The prefix ‘ni’ means pursuit with determination. The suffix ‘kvip’ means the doer. The first meaning is, it is the **destroyer of the seed of samara** i.e. ignorance along with desire, karma and punya-papa by giving Nirguna Brahman jnanam. The second meaning is that the **knowledge of Nirguna Brahman makes the Mumukshu reach Brahman**. The third meaning is that the knowledge of Saguna Brahman can **weaken the effect of samsara** by taking the person to Brahmaloaka. To summarise, Upanisad means **Brahma Vidya**.

OBJECTION: The students who chant Upanisad say that we study Upanisad. The Teachers who teach chant of Upanisad also say that we teach Upanisad.

REPLY: The word Upanisad in the primary sense means brahma vidya. In the secondary sense it means the text of Upanisad.

ANUBANDHA CATUSTAYAM OF UPANISAD: ADIKARI- One possessing sadhana catustam. **VISAYA-** Param Brahman **PURPOSE-** Destruction of Samsara and attainment of Brahman **SAMBANDHA-** **Sadhana** (Knowledge is the means) **Sadhya** (Moksha is the end) Sambandha.

Report by N. Avinashilingam

Pujya Swami Dayananda Saraswati - His Uniqueness in the Vedanta Sampradaya - Book Release



Pujya Swami Dayananda Saraswati released the second edition of the book titled '**Pujya Swami Dayananda Saraswati-His uniqueness in the Vedanta sampradaya**' written by Sri D. Venugopal on February 8, 2015 at AVG, Anaikatti. **Swami Sadatmanada** received the first copy of the book.

This book discusses the **uniqueness of Pujya Swamiji in unfolding** Vedanta as a pramana, handling of prakriyas, correction of the current deviations from the sampradaya, nurturing and spreading the vision and protection of Sanatana Dharma.

Swami Paramarthananda in the foreword to the book mentions: "By going through this, a Vedantic student can steer clear of the possible pitfalls of misunderstanding. May this book reach all sincere students of Vedanta and benefit them."

Sri D. Venugopal completed a long term course in Vedanta at Anaikatti during 2002 to 2005. He is currently teaching Vedanta

at Coimbatore. He has also written another book titled '**Vedanta- the solution to our fundamental problem**'. The subject Vedanta and the methods employed in unfolding are discussed in this book. This book is available online at www.arshaavinash.in

Sri D. Venugopal states that Vedanta is a pramana only when it is handled by a traditional Teacher. Pujya Swamiji unfolds the authentic vision of Vedanta in the most understandable and appealing way with remarkable clarity. He is the living example of what he teaches.

Pujya Swamiji told that he is unique because he is a traditional teacher and due to the usage of words and means employed in teaching. But charts used may not be able to convey this vision. Some of his disciples does teach Vedanta as per tradition. All the Acharyas in this Gurukulam teach as per tradition.

Report by N. Avinashilingam

Vedanta Retreat & Workshop



Smt Neema Majmudar and Sri Surya Tahora have both done long term course on Vedanta at Anaikatti. They conduct retreats and workshops all over the world bringing the vision of oneness. Details of the enormous work done by them can be seen in their website www.discoveredvedanta.com

They conducted a Vedanta retreat and workshop at AVG, Anaikatti from January 23 to 27, 2015. The participants were from different professions and came from various parts of India and abroad.

In the morning, participants learnt **different verses of the Gita**. In the afternoon, interactive sessions were held to help participants assimilate and incorporate vision of the Gita in their daily life. The interactive sessions covered 4 modules revisiting some essential aspects of the teachings through engaging participants in **group discussions, case studies drawn from personal and work situations, role plays and videos**. The topics covered were: successful living, decision making,

interpersonal relationship in light of the teaching of the Gita.

These two sessions were reinforced with **morning meditations, yoga and practice of meditative moments**. They were also given an opportunity to interact with resident Acharyas **Swami Sadatmananda** and **Swami Sankarananda**. At the end of five day programme, the participants left with a feeling of gratitude for having an opportunity to be exposed to the teaching.

During the valedictory function, the participants thanked the Teachers for helping them discover their true nature and ways to initiate self growth to be able to assimilate the profound teaching of the Gita. One of the participant, Dr. Anand Nadkarani, Psychiatrist, who runs one of the biggest mental health centre in India told that he had in the past tried to incorporate Indian spiritual teaching to his profession. This retreat had given him some more ideas in this direction.

Report by N. Avinashilingam

An Enthusiastic Teacher of Indian Culture



Can you believe that one Teacher can teach 5,710 students Indian culture every week ? It s o u n d s incredible until you meet **Brni. Mahalakshmi of Tirupur** in Tamil Nadu and listen to her statistics.

Brni. Mahalakshmi has been a student of **Swami Sudeerananda** of Coimbatore since 1994. She has studied chanting, Sanskrit, Bhagawad Gita, Upanisads and introductory texts on Vedanta from him. She has received mantra diksha from **Pujya Swami Dayananda Saraswati** in 1998.

Her special talent lies in teaching school children. In the **11 schools** she teaches, the students from different classes from standard I to standard XII assemble eagerly in the auditorium for those 45 minutes that she spends with them. The school management decides which classes participate in the classes.

In schools, she teaches **daily prayers**, Sanskrit and Tamil **sloka chanting with meaning**. She tells inspiring **stories** from Ramayana, Mahabharata, life of Nayanmars and Always from Tamil Nadu, life of Maharastrian Saints, life of Sri Adi Sankara, Sri Ramakrishna Paramhansa, Smt Sarada

Devi and Sri Vivekananda. The students eagerly look forward to her classes.

She teaches in the following schools in and around Tirupur: Century Matric Hr Secondary School, Century Nursery & Primary School, KCS CBSE School, Kid Club Matriculation School, Kids Club International School, Gurukulam International School, Sathya Sai Matric Hr Secondary Schools Tirupur & Chithode, MGV Global Academy, Palaniappa Matric Hr Secondary School and Nachammal Vidya Vani CBSE School. In all these schools put together, **she teaches 4,860 children**.

She also **teaches 700 women workers** of SCM Garments & SCM Mills near Tirupur for an hour every week. They learn Tamil sloka chanting and stories from Ramayana and Mahabharata.

In addition, she teaches home makers of Tirupur in 5 locations, through classes of 2 hours each. Totally, she **teaches 150 home makers**. She teaches them chanting and meaning of Bhagawad Gita, Vishnu Sahasranama, Lalitha Sahasranama, Soundarya Lahari and Narayaneeyam.

If we have more such energetic, enterprising and dedicated teachers like Brni. Mahalakshmi, and Schools committed to teaching Indian culture, the whole of our future generation will be blessed with the knowledge of their precious culture.

Report by N. Avinashilingam

Photo by Uga Tomoko

Maha Sivaratri Puja at AVG



Acarya rendering Japa



AkandanamaBajan by Swamiji and Swaminis

Pujya Swami Dayananda Saraswati blessed the *MahaSivaratri Puja* at AVG, Anaikatti on Feb 17, 2015 by his presence and blessings.

NITYA PUJA: Regular puja at Lord MedhaDaksinamurthy shrine and Lord Narmadesvara shrine begun early in the morning.

AKHANDA NAMA JAPA:

AkhandhaNamaJapa of *pancaksarimantra* "Om NamahShivaya" was performed from 7 AM to 3 PM at the *satsangh* hall. PujyaSwamiji led the *japa* for some time. Swami Atmatriptananda, Swamis, Swaminis, students and guests led the non-stop relay *japa*. The holy chant vibrated in the atmosphere and in the minds of the participants later for many more days.

EKADASA RUDRA ABISEKA:

Ekadasarudrabiseka was done at the shrines of Lord MedhaDaksinamurthy and Lord Narmadesvara from 4 PM to 8 PM. The 11 *rudraabhiseka* done at both the shrines.

PUJYA SWAMIJI'S ANUGRAHA BHASANAM:

PujyaSwamiji in his *anugrahabhasanam* explained the meaning of the popular *vedamantra* " *Triyambakamyajamahe..*" from Sri Rudram. On *Sivaratri*, the day of spiritual commitments, vows and disciplines, PujyaSwamiji prayed for invoking the Lord's grace for everyone.

RATRI JAPA&PUJA:

The Swamis, Swaminis, students and guests took part in the *bhajans* and chants with lot of enthusiasm. The participants remained awake for the whole night with chant of the Lord's name.

Ratri puja was done at 12 midnight at the shrine of Lord Narmadesvara. Later *ardhajama puja* was done at 3 AM. The last *kala puja* was done at 6 AM of the following day, concluding the *Sivaratri puja*.

Report by N. Avinashilingam

Long Term Course at AVG during February - March 2015

A summary of the Vedanta classes held during February - March 2015 is presented below:

CLASSES ON GENERAL TOPICS BY PUJYA SWAMI DAYANANDA SARASWATI

Pujya Swami Dayananda Saraswati gave insightful talks on various topics requested by the students:

SANNYASA: *Sannyasa* is total renunciation of this world, other worlds and everything in between. Total renunciation implies just being under the sky with no crutches. Such a person may not have an address, keeps moving and is happy with what comes his way. Teaching is a *sadhana* as one gains *nistha* by teaching. Internal renunciation by change of attitude is important. Bhagavan Sankaracharya emphasizes on *sarva-karma-sannyasa* for moksha. A *Sarva karma sannyasi* understands that he is *atma* and as *atma*, there is no doer-ship. He is uninvolved with anybody or anything.

ANGER: Anger is born of some pain already existing in the person. People and situations only play as trigger points. Each one has erroneous zones, like inability to handle criticism in some areas like being looked down regarding one's ability, understanding, etc. Each one has different trigger points. When that point is touched, the potential anger becomes manifest.

Pujya Swamiji explained the verses from Bhagavad Gita Chapter 12 describing a *Jnani*:

JNANI: *Jnani* is pleased just by being himself and does not depend on persons and things. He doesn't look for security or pleasure, knowing that he is of the nature of security. He is free from hold of likes and dislikes. His happiness is not denied by an unhappy situation. Everything is acceptable in his vision as *Isvara's* order. All his emotions are sublimated. Grief does not affect him. He treats everyone including friends and foes in the same manner. He is not affected by praise or criticism. He accepts the pairs of opposites with equanimity. He has a say over his words. He does not go looking for things, is just happy with whatever comes his way. His daily life is just pure unfoldment of *prarabdha*. His fullness is manifest as happiness, love and compassion.

The words used to present a *Jnani* become a *sadhana* for a *mumukshu*.

VEDANTA SADHANA: *Sravana, Manana* and *Nididhyasana* are the *sadhanas*. There is no mysticism involved. It is knowledge all the way. *Sravana* involves the study of Vedanta. It is *pramanavicara*. Study of *bhasya* is for clarity. Study of Sanskrit grammar helps in the understanding. Grammar helps to know from which root and how the word has been derived. In

manana, all doubts are cleared. Even if one does not have doubts, *bhasya* raises the doubt and clarifies. *Nididhyasana* is contemplation and is for understanding fully that “I am the *asanga sat chit anandapurna*atma”.

SVAKARMA: All that is here is *Isvara*. My *svakarma* is my offering to *Isvara*. Whenever I do, what is to be done, I feel good. It helps me become qualified for gaining *atmajnana*. Afterwards, there is no delay in getting *atmajnana*.

MODERN VEDANTA – COMMON ERRORS: The vision is not there in many areas due to non-understanding. A few popular mis-understandings are:

- Self inquiry on “**Who am I?**” is the way to know the *atma*. (*Guru* and *Sastra* as *pramana* are not understood)
- How to **become Brahman?** (You are already Brahman is not understood)
- I know I’m *satchitananda*atma. Now, I **need to experience** it. (*Atma* is self-evident and only knowledge is required is not understood)
- The self can be known through **any one of the four yogas** - *bakthi yoga*, *karma yoga*, *jnana yoga* or *hatha yoga*. (Knowledge is possible only through *jnana yoga* is not understood)
- One should **exhaust all *vasanas*** to know the self. (*Karma* is *mithya* is not understood, only *jnana* can destroy the *karma* accounts).
- Neo Vedanta **dismisses *Isvara***; without appreciation of *jiva-Isvara* connection, the vision is not complete.

EMOTIONS: One cannot master emotions. One can only neutralise emotions by bringing in *Isvara*. One accepts all emotions as *Isvara*’s order. One contemplates that I am in *Isvara*’s order, whenever emotions arise.

TEACHING TRADITION: *Atma Jnana* is through *Vedas* or *sabdapramana* by understanding *lakshya*artha of the words. It has to be handled by a *shrotriya* and *brahma-nisthta* Teacher. This knowledge can be handed over to another person without entropy. It is a privilege to be part of the tradition.

ATTITUDE OF HINDUS: For a Hindu every square inch of his mother land is sacred. All places like Himalayas, Badrinath, Kedarnath, Ayodhya, Madura, Kasi, Kanchipuram, Rameswaram, Kanyakumari, Puri and Dwaraka are considered very sacred. Ganga, Yamuna, Narmada, Sindhu, Cauveri and all rivers are sacred. It is a vedic country. Land, trees, animals and people are worshipped as manifestation of *Isvara*. People walk along the river as *Ganga parikrama*. Every 12 years there is a *kumbhamela* where millions converge. There are temple chariot festivals where people assemble together. India is the only place where Hindus can claim that it is their own country. Unfortunately the media is biased against the Hindus. India is a religious country. Any change is welcome, retaining the religiosity and sense of belonging and not destroying this culture.

VALUE OF VALUE: No one is ignorant of values. Preaching is not required. Value is gained by education. Loss of telling a lie is, one creates a split person within oneself. When the core person is disturbed, even

with all external comforts, the person is not available to enjoy.

CLASSES ON GITABHASYAM BY SWAMI SADATMANANDA

CHAPTER 2: *Bhagavan* Sankaracharya begins his commentary on the verses starting from Verse 11 of Chapter 2, because the teaching begins from that verse. Arjuna surrendered to the Lord Krishna and requested him to teach him what is *Sreyas-moksha*.

The Lord tells Arjuna that Wise people grieve neither for the departed nor the un-departed. Whereas, Arjuna was grieving after those who are not to be grieved after, like a confused person even while speaking words of wisdom. (BG 2-11)

Bhasyakara explains further that: From the body standpoint, once born, its death is imperative. From the stand point of Bhisma and others being *jivas*, they are of noble conduct and hence will go only to higher *lokas*. **From the absolute level of *atma*, they are timeless and exist in all the three periods of time. (BG 2-12).** Therefore, from all standpoints, Bhisma and others need not be grieved after.

Atma does not undergo any change when the body undergoes change from childhood to youth to old age. Similarly **there is no change for the *atma* even during the attainment of another body. (BG 2-13)**

Contact of the sense organs with sense objects produce experience of cold and heat, **pleasure and pain which are all temporary. One should understand and accept them as *Ishvara's* order. (BG 2-14).**

One who is not agitated by pain or disturbed by pleasure is fit for gaining *moksha*. (BG 2-15).

Pairs of opposites like cold and heat together with their cause do not have real existence. Only *atma* has real existence. This truth is understood by wise people.

There is no being for *asat* (*mithya*) and there is no non-being for *sat*. (BG 2-16)

That which has independent existence is *sat* and that which has dependent existence is *asat*.

This is established by *Bhasyakara* by taking the example of a clay pot. **A pot does not exist apart from its cause, clay.** Pot does not exist before its origin and also does not exist after it is destroyed. Even clay does not have existence apart from its cause.

By extension, on account of every object being non-separate from its cause and the cause itself being an effect of its cause, **the whole world of cause-effects is *asat*.**

Objection: If all effects are negated, it will lead to *sunyavada* or absence of everything i.e. Nihilism.

Reply: In every existent object cognition, there are two cognitions: Pot cognition and existence ('is') cognition. When we say "pot is", we cognize *asat* which is the object called 'pot' and we also cognize *sat* by the word 'is'. The cognition of pot, which is *asat* is subject to change whereas **the cognition of 'is', which is *sat* remain changeless even when the pot is destroyed.**

Objection: When pot is destroyed, along with pot cognition, **existence cognition also goes.**

Reply: No. Even if a given pot cognition goes, **there is "Is-cognition" with reference to other things like cloth and surviving pots.**

Objection: Real and unreal things cannot exist in a common ground.

Reply: No. Unreal water and the real sand which appears as 'idam' are in a common ground.

Brahman is the only existing reality. Pairs of opposites like cold and heat are mithya. Hence the seeker should endure the pairs of opposites.

May you know this indestructible reality by which everything is pervaded. No one is capable of bringing about the destruction of this indestructible reality. (BG 2-17)

Brahman pervades everything like space pervading pot. It cannot disintegrate because it is partless. It cannot be destroyed by external factors as nothing is connected to it. Even the Lord cannot destroy Brahman, as the same entity cannot be the subject and object.

These bodies belonging to everlasting, indestructible, unobjectifiable, embodied self are said to be subject to end. Therefore Arjuna, fight. (BG 2-18)

Bodies in dream and magic have their end. There are two types of destruction like the body reduced to ashes and the body transformed due to disease. Brahman is not having these two types of destruction. Self

is not unknown to anyone. But the qualities that do not belong to the self, super imposed on the self are removed by the Scriptures. Brhadaranyaka Upanisad 3.4.1 declare that *Brahman* is that which is direct and immediate, which is the innermost self. As the self is timeless and changeless, **Arjuna was advised not to withdraw from the battle, which was his duty.**

Gita teaching is for removing grief and delusion which are the cause of samsara. It is not to induce action.

**CLASSES ON KATHOPANISAD
BHASYAM BY SWAMI
SADATMANANDA**

CHAPTER I VALLI I

Naciketas story is for glorification of self-knowledge.

Vajasravas having a desire for svarga, performed *Visva jityajna*, where he gave away all his wealth as *daksina*. At the end of the *yajna*, **old and unproductive cows were given as daksina**. When his son **Naciketas**, a young boy, saw this, he felt that his father would go to the undesirable worlds by offering such cows to the priests. He felt that instead of the unproductive cows, he could be given as *daksina*. **Naciketas asked his father to whom he would be given as daksina**. He nagged his father by asking this second and third time. The irritated father told him that **he would offer him to Lord Yama**.

Report by N. Avinashilingam

Long Term Course at AVG During March - April 2015

A summary of the Vedanta classes held during March- April 2015 is presented below:

CLASSES ON GENERAL TOPICS BY PUJYA SWAMI DAYANANDA SARASWATI

Pujya Swami Dayananda Saraswati gave insightful talks on various topics requested by the students:

ON DODGING EMPIRICAL PROBLEMS BY SWITCHING THE ARGUMENT TO ABSOLUTE LEVEL: At the empirical level, problems can never be fully solved. When one problem is solved, another problem crops up. They have a chain reality. Empirical problems are to be solved only at empirical level. If one brings absolute level while dealing with empirical problems then there is dissociation. **It is important not to switch from empirical level to absolute level and vice versa. However, Vedanta students can use them to contemplate.**

VAIRAGYA & ABHYASA: Mind does not stay in a given subject. It seems to be shifting always. This is because of binding desires and excessive craving for insecure objects. What is required is dispassion. **Dispassion is seeing the absence of connection between what one needs and what one does.** The mind of a person with dispassion will stay. **Practice is required to keep the mind focused in one thing.** Repetition of *Ishvara's* name and Meditation are helpful.

ISHVARA: In Hindu dharma, *Ishvara* is all pervasive. All our dance, music and *bhajans* convey this message. In Maharashtra, Lord Ganesa is invoked in an areca nut. In Tamil Nadu, Lord Ganesa is invoked in a lump of turmeric. Lord can be invoked in a stone or a piece of wood. In the vision of the Veda, all that is here is *Ishvara*. Based on this vision, **Ishvara can be invoked in anything and can be worshipped in any form.**

UNDERSTANDING THE VALUE OF VALUES VS. HAVING IDEALS: We imbibe values from parents, teachers and the society. Having no money is impractical. We should earn money through *dharmic* means. One becomes whatever his predominant beliefs, commitments and convictions are. *Ahimsa* is a universally applicable value which is ingrained in a human being through the *dharmic* order of *Ishvara*. No one needs to be taught that anyone doesn't wish to get hurt. **When one understands what one loses when a value is compromised, the person understands the value of the value.** When one lies, it creates a split in the personality of the person. The value of being 'a together' person versus a split is the choice one needs to make. Ideals on the other hand, are usually not fully understood and are always away from the actual.

CLASSES ON GITA BHASYAM BY SWAMI SADATMANANDA

Swamiji has taught this text in full detail in the classes. A brief summary of the classes is presented below.

CHAPTER 2: The one who thinks that the self is the killer or the one who thinks that the self is killed, both of them do not know the true nature of the self. The self does not kill nor is it killed, because the self is changeless. (BG 2-19).

The self is never born, nor dies. The self having been existent, does not become non-existent. Unlike the body, the self is ever new, birth-less, decay-less and deathless. Even when the body is destroyed, the self is not destroyed. (BG 2-20).

The above two verses are based on Kathopanisad mantras.

The one who knows the self to be indestructible, not transformable, unborn and decay less, how and whom does that person kill or instigate to kill? (BG 2-21)

This verse is not in interrogative sense but in the sense to convey the idea of negation of all actions by a knower of the self. Negation of killing is mentioned for the purpose of illustration.

Objection: Due to what specific reason actions are ruled out by the knower of the self ?

Reply: Changelessness of the self is the reason for impossibility of action by the knower of the self.

Objection: We cannot say that action is not possible by the one who knows the post to be changeless.

Reply: The knower of the post is not the post. But the knower of the self is the self. Action is prescribed in the Sastra only for an ignorant person.

Objection: Knowledge is also prescribed for an ignorant person. Knowledge is useless for a wise person like grinding of

corn that is already ground. Hence action is prescribed only for an ignorant person is not reasonable.

Reply: An ignorant person thinks that he should perform actions like fire rituals. He is eligible for doing action. A wise person and a seeker of freedom are eligible for renunciation of all actions. Two distinctive life styles, one committed to jnana yoga and another to karma yoga are prescribed by Gita 3.3 and Mahabharata 241.6. The Lord shows these two different life styles again in the Gita verses 3.27, 3.28 and 5.13.

Objection: Self being inaccessible to the sense organs, self-knowledge is not possible

Reply: Brhadaranyaka Upanisad 4.4.19 declares that the self is to be appreciated through the mind alone. The mind which is purified by the teachings of teacher and scriptures and by discipline of mind and sense organs, is fit for self-knowledge. The Lord will say in Gita 5.13 that a wise person renouncing actions in the mind sits in this body.

Objection: Only mental actions should be renounced. Not physical and oral actions.

Reply: No renunciation of all actions prescribed

Objection: Only all actions of the mind prescribed

Reply: Physical and oral actions have to be preceded by mental action

Objection: Renunciation of all actions prescribed for a dying person

Reply: Self is said to comfortably sit in the body of nine gates which is not possible for a dead person.

Therefore according to Gita sastra, the one having self knowledge has fitness for

renunciation alone and not for action. This idea we will show in all such relevant places later on in the context/ topic of self-knowledge.

Just as a person remaining changeless, discards old clothes and puts on new clothes, the embodied self remaining changeless discards old bodies and takes up new bodies. (BG 2-22)

Self is partless. Weapons do not cut this self. Fire does not burn it. Water does not wet it. And wind does not dry it. (BG 2-23)

The Self cannot be cut, burnt, drowned or dried. Self is changeless, all-pervasive, stable, motionless and everlasting. (BG 2-24).

The Self is said to be un-manifest, inconceivable and unchangeable. Knowing this one need not grieve. (BG 2-25).

Even if one takes the atma to have constant birth and death, even then one need not grieve. (BG 2-26)

For that which is born, death is certain. For that which is dead, birth is certain. Therefore one should not grieve for what is inevitable. (BG 2-27)

All beings are unmanifest in the beginning, manifest in the middle and again unmanifest at the end. Hence there is no reason for grief. (BG 2-28)

One sees the self as a wonder. Another speaks of it as a wonder. Another hears it as a wonder. Still another even after hearing about it, does not understand it. (BG 2-29)

The embodied self present in all bodies is ever indestructible. One ought not to grieve regarding all living beings. (BG 2-30)

Lord Krishna explains why there is no reason for sorrow for Arjuna from the absolute level.

CLASSES ON KATHOPANISAD
BHASYAM BY SWAMI
SADATMANANDA

CHAPTER I VALLI I

Vajasravas while performing Visavajit *yagna*, inadvertently uttered that he would offer his son Naciketas to Lord Yama. Naciketas contemplated on his father's words: "Among many students and sons his conduct was the best and medium sometimes but never inferior. Lord Yama does not require his service." His father should have uttered these words due to anger. Even then he was determined that his father's words should not go false.

Naciketas advised his father that the word uttered in the *yagna sala* should be kept and he should be sent to Lord Yama. Their forefathers and contemporary noble people kept up their word. Human beings like the crop grains die and later emerge again. Vajasravas reluctantly sent his son Naciketas to Lord Yama.

When Naciketas went to Lord Yama's palace, Lord Yama had gone out. Hence he waited outside for three nights without food. When Lord Yama returned, his ministers and wives reminded him about honouring Naciketas because a Brahmin guest was like Fire entering the house. It can either bless or burn the house down. Noble people propitiate the guest by offering water and honouring him. Otherwise the householder would incur *pratyavaya dosha*.

If a Brahmin guest is not duly respected and provided food by the host, the *papa* incurred from this *dosha* can destroy the person's hopes, expectations, *punya* gained through *satsangh*, noble speech, vedic rituals and

social service, progeny and cattle. This is to be understood as *artha vada* to **emphasise proper treatment of the guest.**

Lord Yama offered for his well being salutations to Naciketas and **granted him three boons as compensation for three nights he stayed in his house without food.**

Naciketas told Lord Yama, that when he is sent back to his father, his father should be free from anxiety, have a calm mind, free from anger, recognize him and talk to him. **His choice of first boon was for his father's benefit.** Lord Yama granted the boon completely, without any reservation.

Naciketas told that in *svarga* there is no fear of death, no old age, no hunger or thirst, no grief and one can rejoice. He asked Lord Yama to teach him the **fire ritual, the performance of which leads one to svarga** and attain relative immortality. **His choice of second boon was for the society's benefit.** Lord Yama taught in detail the fire ritual along with all its accessories. Naciketas understood the teaching and repeated in detail as taught. Lord Yama was pleased. He announced that the fire ritual will be known in Naciketas's name. He also offered a *srnkam* which means a necklace made of precious gems. Alternate meaning for *srnkam* is a vedic ritual for material prosperity. **Naciketas did not accept the srnkam.**

Lord Yama said that the one who invokes **Naciketa fire thrice** and the one who has received proper instructions from mother, father and teacher **attains svarga.** If he also does *upasana on Virat* **attains brahmaloka.**

Through the first boon Naciketas asked for *ihaloka phala* for his father. Through the second boon he asked for *paraloka phala* for the society. Both fall in *anatma prapanca.* **Through the third boon he asked for**

knowledge of atma. He asked Lord Yama, "There is a doubt about a person who is dead. Some say that the surviving self is there. Others say that there is no surviving self. Instructed by you I want to understand about this self. This is the third boon."

Lord Yama wanted to test whether Naciketas was qualified to receive self knowledge. He told that self is subtle. It cannot be easily understood. Even *Devas* had doubt about that in the past. He told Naciketas to choose another boon. Naciketas told that **as even Devas had doubt about that in the past and he cannot find a better teacher than Lord Yama, he wanted only self knowledge** as his third boon.

Lord Yama tried to tempt Naciketas with material wealth. He offered instead of self knowledge, sons, grandsons with hundred years of life, many animals, elephants, gold, horses, vast kingdom and as many years life as he wished. Lord Yama further told that **Naciketas can choose in addition to that any other material wealth he desired, be emperor of this great earth and enjoyer of all the pleasures. He further offered pleasures not available to human beings.** He offered celestial women with chariots and musical instruments who will serve him.

Naciketas did not yield to the temptation. Naciketas reasoned that the enjoyments are temporary; They only weaken the sense organs; Every form of life is short. **Let all the vehicles, dance and music stay with Lord Yama himself.** Man cannot be satisfied with wealth. As he had already seen Lord Yama he will anyhow get wealth and long life. **He knew the limitations of preyas and he desired only sreayas. He declared that Naciketas cannot choose anything else other than self knowledge as the third boon.**

Report by N. Avinashilingam

Long Term Course at AVG During April - May 2015

A summary of the Vedanta classes held during April-May 2015 is presented below:

CLASSES ON GENERAL TOPICS BY PUJYA SWAMI DAYANANDA SARASWATI

Pujya Swami Dayananda Saraswati gave insightful talks on various topics requested by the students:

BEING AN INSTRUMENT OF ISVARA: Flute in the hands of Lord Krishna produces enchanting music. Without the flute, there's no music, but Krishna is the producer of the music. Flute remains just an instrument.

Similarly one can surrender totally without the sense of doer-ship just like an instrument in the hands of *Ishvara* and relax. *Ishvara* is the real author of the end result. This attitude makes one's life enjoyable to oneself and others. The understanding that results happen as the manifestation of *Ishvara's* order, (as per Law of Karma), enable one to accept all situations with equanimity (as *Ishvaraprasada*).

COMMITMENT TO VEDANTA: Commitment to Vedanta implies that one is committed to oneself. Commitment means that it is not open to choice, there is single pointedness.

When one is happy, one does not want the situation to be different. One is not a wanting person. If one is unhappy, it implies that this world is not adequate enough to make one happy, and he/she continues to be a wanting person. *Viveka* is discerning that the problem is not what I miss but that I miss. Vedanta teaches that "I am satisfaction. Satisfaction is not an

object but the subject." Then why am I not satisfied all the time? Something is stopping it. One doesn't know what it is. Not knowing oneself, one becomes committed to knowing oneself.

ASSIMILATION OF VEDANTA: A psycho-therapist tells his client that his feelings and emotions are valid as per his given background. Vedanta is a super therapist. It tells that in the absolute level there is no duality. The world is *mithya*. Assimilation of Vedanta is going against this orientation of duality. It is the understanding that all that is here is one non-dual Brahman.

FREEDOM IN ACTION: All actions are result oriented. There is pressure to achieve the desired result. But the results depend upon *Ishvarain* the form of the order of *Karma*. If one has the capacity to take the results in the form they come, more or less with the same response, then there is freedom in action. The results are taken as *prasada* coming directly from *Ishvara* with readiness and prayerfulness.

STRESS FREE LIVING: This world is a manifestation of *Ishvara*. Everyone is connected to other individuals. In dealing with different people the roles and script are dynamic. One has to play roles as father, mother, brother, sister, son, daughter, employer, employee, etc. One understands that these are one's roles only. The one who is mature, does his *svakarma* cheerfully. When one understands that he merely plays roles in this world, he has stress free living.

BEING A CONTRIBUTOR: The growth of a person is measured by how much one

contributes. A fully grown person is the one who consumes the least and contributes the maximum. In Indian culture, renunciation is the ideal. Mahatma Gandhi understood that the Indian genius is in consuming the least. Hence he was a successful leader.

LIFE OF LEAST DISTURBANCE: One should remain undisturbed and also not disturb others. One should have sensitivity to one's surroundings and environment. This sensitivity also becomes a liability and one feels helpless and disturbed. Being disturbed one disturbs others. As a community, society, family and individual we disturb others. We have to reinforce ourselves to remain undisturbed and at the same time remain sensitive. Those exposed to Vedanta teaching can do that.

PRAYER: A seeker asks for grace, purity of mind, power to manage likes and dislikes, power to manage emotional outbursts like anger and jealousy and manage unconscious emotions. He prays for happiness of all living beings. Prayer is three fold of mental worship, chant and physical worship. Prayer helps to neutralize *duritas* or unpleasant situations that unfold and positively earn grace. Before prayer one can declare the *sankalpa* i.e. for what result one does the prayer.

PRAYERFULNESS: One recognizes *Ishvara* as the order and as one who manifests as this universe. He understands that everything including the body, mind and material wealth, are all given by *Ishvara*. There is no room for arrogance. Prayerfulness is the attitude that pervades breathing, thinking, while playing various roles in life and while doing one's own duty. The attitude is that all actions one does are *puja* to *Ishvara*.

IMPORTANCE OF PRAYER: Prayer is based on one's *sraddha*. In prayer free will is totally free because the result is not

immediate generally. One needs grace to be in the right place at the right time. The side effect is that one feels good due to exercising free will, as it is meant to be.

ROLE PLAY AS A DEVOTEE: Understanding *Ishvara* is restricted by the ego. Ego wants to survive. It fights until it has no chance to win. *Ahankara* can be enlightened understanding that I am *sat chit ananda*. It can continue to complete the *prarabdha karma*.

BRINGING ISVARA IN ONE'S LIFE: *Ishvara* is the maker and material of this universe. Whatever one sees is one aspect of *Ishvara*. One can *Ishvarise* one's emotions as there is leisure. But it is difficult to *Ishvarise* one's pain and illness. The unfavourable situations that unfold are due to the order of *Karma*. There is *Ishvara* when one opens the eye. There is *Ishvara* when one closes the eye. There is nothing but *Ishvara*.

SENSE OF ALIENATION FROM THE WHOLE: If an Indian child grows up in America, the home is like India and outside the home everything is America. The child experiences a sense of cultural, linguistic and ethnic alienation. This alienation cannot be solved by a Therapist. The solution is there only at the absolute level in Vedanta. At every stage, at every turn, in every move and in any focus there is a connection. When one understands that *Ishvara* is this connection, there is no more alienation.

WELCOMING EMOTIONS: One has emotions of fear, anger, jealousy and hatred. When one cannot avoid them, better welcome them without labeling them as 'negative emotions'. By welcoming them one takes away the strength of those emotions. It works. As one grows up likes and dislikes change. In fulfilling one's likes and dislikes let dharma, common sense and wisdom rule. One ought to be objective.

REACHING OUT ACTION: It is natural for a living being to seek security. *Moksha*

is freedom from insecurity. We have to address the incapacity to give. We should start giving small things in terms of time, materials and knowledge. Later giving becomes bigger and bigger. In Indian culture renunciation is a big thing. By reaching out action we become bigger than the universe because universe is *mithya*.

CLASSES ON GITA BHASYAM BY SWAMI SADATMANANDA

Swamiji has taught this text in full detail in the classes. A brief summary of the classes is presented below.

CHAPTER 2: Having explained from the *paramartika* stand-point, Lord Krishna explains why there is no reason for sorrow for Arjuna at the empirical level (from sloka 2.31 to 2.47) from *svadharma* point (*karmayoga* attitude) and also purely from pragmatic point of war.

Lord Krishna then pointed out how *karmayoga* attitude is superior to mere *karma*.

CLASSES ON KATHOPANISAD BHASYAM BY SWAMI SADATMANANDA

CHAPTER I VALLI II

Naciketas requested for self knowledge as his third boon. Lord Yama tried to tempt Naciketas with material wealth. As he rejected the offer, Lord Yama was satisfied that Naciketas was qualified to receive self knowledge.

Lord Yama told that human beings have two different pursuits of *sreyas* and *preyas*. The one who chooses *sreyas* or spiritual goal attains good and auspicious end. The one who chooses *preyas* or material goal is deprived of the highest goal. The intelligent person chooses *sreyas* like a swan which separates milk from water. The dull witted

person chooses *preyas* for the sake of acquiring and preserving progeny and wealth.

Lord Yama praised Naciketas for discarding the pleasant and attractive objects and also not accepting to receive the ritual to gain wealth. There are two different goals, of ignorance and knowledge. Naciketas was a true seeker of knowledge and numerous sense objects could not distract him.

The deluded ones are in deep ignorance, but consider themselves to be wise and learned and wander all over like the blind led by the blind. They come to the control of death again and again.

The self is not available even for listening for many people. Even after listening, many people do not understand this self. The teacher of this self is rare. One who understands this self being instructed by a competent teacher is also rare. The self is understood when taught by a competent teacher.

Lord Yama praised that Naciketas for his fortitude towards attaining self-knowledge and he may have more qualified students like Naciketas. Lord Yama told that when he was a human being earlier, he knew that permanent end cannot be attained by impermanent means. Yet he performed Naciketa fire ritual and attained the relatively permanent position of Lord Yama. He praised Naciketas for his dispassion and firmly rejecting the vast, adorable and glorious position of Hiranyagarbha with all its incidental pleasures.

Atma is located in the cave of intellect, is difficult to understand. A competent seeker is able to know that by fixing his mind on *atma*. A *Jnani* transcends both elation and depression.

Report by N. Avinashilingam

Summer Camp for School Children at Coimbatore



'Participants and Teachers'



Story Time



Special Fan - Sanskrit Skit

Arsha Vidya Gurukulam Anaikatti, Suguna International School and Arsha Avinash Foundation conducted a summer camp for school children to impart values, Indian culture, fine arts and Sanskrit study. It was held from April 15, 2015 to April 21, 2015 at Suguna International School, Tatabad, Coimbatore. The camp was organised by **Smt. Lalitha Ramachandran** along with **Brni S. Radha and Brni S. Girija**.



Swachh Bharat



Tu..Tu..Tuu.. Bangada



Bharata Desa Hitaaya..



Feed-Back from Parent

The camp commenced with prayer. **Smt. Sunita Santaram** inaugurated the camp and gave the inaugural address on April 15, 2015.

Smt. Suguna taught **spoken Sanskrit** to the students. The students were taught so well that they enacted a Sanskrit skit on the valedictory day.

The next programme was by **Smt. Lavanya Prasad**, a wonderful and **innovative story teller** who made the teaching of values simple by narrating stories and by demonstration. To cite a few topics taught were, **Speak the truth, Living in harmony and How to host a guest?** Her dramatic skills and the sound of animals mimicked like “*thacku thack, thacku thack*” was reverberating in the minds of the participants.

Brni S. Radha and Brni S. Girija taught **sloka chanting and doing puja**. The children were taught to draw **rangoli (kolam)**. The children were taught the **Punjabi dance, bhangara**. It was choreographed by **Smt. Lavanya Prasad and Smt. Sriranjani Ramesh**.

Smt. Sriranjani Ramesh taught the children theme song of **AIM for Seva**, written by **Pujya Swami Dayananda Saraswati**.

The theme of the camp “*Swachcha Bharat*” was brought out in the form of a **drama** enacted by the children in English. The students were guided by Smt. Lavanya Prasad and Smt. Sriranjani Ramesh.

Two guest speakers gave talks. **Sri Mohan Kumar** gave a wonderful demonstration on **disaster management** and how to protect oneself from earth quake. **Sri Ganesh** spoke on **body language and communication skills**.

On the valedictory day, the children demonstrated what all they learnt during the camp. Parents of two children , who spoke during the valedictory function told that the children have learnt a lot with fun during the camp and they feel sad that there is no camp on the next day.

To sum up, **the children learnt a lot about Indian culture in a week with fun.**

Report by S. Radha, S. Girija and Sasikala Jayakumar

Page sponsored by:

Sri Ramachandra Trust, N.Ramachandran,
5, Devadi Steet, Mylapore, Chennai 400004

Inauguration of Aarsha Teertham & Aim for Seva Student Home at Palakkad

Pujya Swami Dayananda Saraswati inaugurated Swami Dayananda Ashram named 'AARSHA TEERTHAM' and AIM for Seva Student Home at Palakkad on May 31, 2015.



Swami Krishnatmananda welcomed the gathering. He told that with PujyaSwamiji's blessings and best wishes he had commenced the work. The facility is located in an area of 1.8 acres. For the last 18 months, the AIM for Seva Student Home for Boys, Palakkad was functioning in a small building within the existing campus. Now the building work for the new premises has been nearly completed and the Student Home will move there shortly. Around 60 students will be accommodated during this year.

He thanked Pujya Swamiji and other Swamijis who had attended the function in spite of their busy schedule. He thanked the Vedanta students who had attended the function in large numbers.

Swami Chidananda Puri, Head of Advaita Ashramam, Kolathur told that the Sannyasis, in addition to teaching Sastra, should undertake reaching out action.

Pujya Swamiji gave his inaugural address. He told that he was happy to inaugurate the new building which was very beautiful and very impressive. He told that he felt that we should have a seva wing in addition to teaching work. Hence AIM for Seva was born.



We accommodate students in the Student Home, who may not otherwise pursue their studies. We have a duty not only to serve human beings but also to serve trees and animals. All that is here is Isvara. Hence listening to Sastra, praying and meditation on Isvara are also seva. Mainly reaching out to people is considered seva.

Pujya Swamiji congratulated Swami Krishnatmananda for his commitment, enthusiasm and accomplishment in completing the AIM for Seva Student Home. He also congratulated the others who have worked with him.

Sri K R Sureshkumar, COO, AIM for Seva told that 3500 children are presently studying in 104 student homes. More than 95% of the students from our Student Homes have successfully passed 10th and 12th examinations. Many of them are School toppers.

Sri K A Chandran, Chairman, Malabar Devaswom Board and Sri Shafi Prambil MLA felicitated the activities of AIM for Seva Student Home.

Swami Amritakripananda Puri from Mata Amirtanandamayi Math and Swami Adhyatmananda from Sambodh Foundation gave benedictory address.

Sri K Vijayaraghavan Master proposed vote of thanks.

Report by N. Avinashilingam

PUJYA SWAMIJI LAUNCHES WEBSITE

www.dayanandam.org



Pujya Swami Dayananda Saraswati launched the website of Arsha Vidya Vanam, Kerala www.dayanandam.org on Sankara Jayanthi day, April 23, 2015 at AVG, Anaikatti. He said that this trust will be educating about Hindu dharma and various disciplines of traditional knowledge.

Arsha Vidya Vanam is an institute for traditional study of Vedanta, Sanskrit, yoga, ayurveda, astrology and other classical Indian disciplines. Pujya Swami Dayananda Saraswati is the Chief Patron. A trust has been formed at Kerala with Brahmachari Devatama Chaitanya (purva asrama name M.K.Rajeev) as its President.

Brahmachari Devatma Chaitanya told that the following features are available in the website:

1. **TEACHERS:** The details of Teachers available for teaching classical Indian disciplines all over the world are given.
2. **PROGRAMMES:** Various programmes on Vedanta, Sanskrit and yoga currently available are given.
3. **PROGRAMMES FOR CHILDREN:** Details of Camps for children imparting values, and Indian culture are given.
4. **READING ROOM:** Link is provided for reading books on Vedanda, Indian culture and Sanskrit from www.arshaavinash.in

Contact details phone: +91 9446793651 E mail address greatmkr@gmail.com

Report by N. Avinashilingam

Bhumi Puja for Clinic at AVG

On June 4, 2015 in the presence of **PUJYA SWAMI DAYANANDA SARASWATI**, bhumi puja for Allopathic clinic at Arsha Vidya Gurukulam, Anaikatti was done.

Dr. Rahul Dixit and Dr. Purnima Dixit represented the Gurukulam in the puja. Many Swamis, Swaminis and students were present during the puja.

BHUMI PUJA including *Ganapathy puja* and *Vaastu puja* were done with the blessings of Pujya Sri Swamiji.



*Report by N. Avinashilingam
Photos by ugal tomoko*



International Yoga Day Celebrations at AVG, Anaikatti



United Nations General Assembly has declared June 21 as International Yoga Day. This was done after the address of Indian Prime Minister Sri Narendra Modi to UN General Assembly on Sep 27, 2014 where he presented the greatness of yoga.

International Yoga Day was celebrated at AVG, Anaikatti on June 21, 2015. Swami Sadatmananda and Swami Sankarananda participated. Patanjali Yoga Sutra book was kept as the altar of worship. SmtFalguniHarikisandas taught Suryanamaskar. Sri Sujeet and Smt Devi taught yoga asanas. The students participated in the celebrations and did all the exercises with zeal and enthusiasm.

Report by N. Avinashilingam

Photos by ugal tomoko



Guru Peyarchi Puja at AVG



Jupiter enters Cancer on Guru-Peyarchi day. This day is favorable for spiritual pursuits. We worship Isvara in the form of Guru (or Jupiter). Lord Dakshinamurti is the guru of gurus. We do puja to Lord Dakshinamurti on this day to overcome obstacles in our spiritual studies and to invoke his blessings for the welfare of all.

On the occasion of Guru-Peyarchi on Monday July 6, 2015, a special abhisheka and *puja* was performed at AVG, Anaikatti from 10 a.m. Puja Swami Dayananda Saraswati personally blessed the students and visitors who turned in large numbers to AVG on this day. Around 12.30 noon the puja ended with *diparadhana*.

Report by N. Avinashilingam

Guru Purnima at AVG



INTRODUCTION : Sri Veda Vyasa collected and compiled the four Vedas. He has written Mahabharata containing Bhagavad Gita, 18 Puranas and Brahma Sutra. His contribution is there in all three prasthanas of Sruti, Smrithi and Nyaya. He has also written bhasyam on Yoga

Sutra. His birthday is celebrated as **Guru Purnima**. From this day for two months, traditional Sannyasis observe chaturmasyavratam. This is rainy season and lot of small insect would be on the foot path. When one walks, the small insects may accidentally get destroyed. To uphold their vow of non-violence, the Sannyasis stay in one place for two months and teach Vedanta texts.

GURU PURNIMA PUJA: Guru Purnima was celebrated with immense fervor and enthusiasm at AVG, Anaikatti on **July 31, 2015**. Early in the morning, gratitude through special abhishkam and puja were offered to Adi Guru, Dakshinamurti Swami in the temple.



Pujya Swami Dayananda Saraswathi's paduka adorned the altar in the lecture hall. Gurupaduka puja was performed with devotion with all upacaras followed by ashtotara and various stotras and bhajans were chanted and sung glorifying the greatness and importance of the Guru, invoking Guru's blessings.

ACHARYA'S ANUGRAHA BHASHANAM:

Swami Sadatmananda delivered the anugraha bhashanam. He explained the greatness of Guru purnima and Sri Veda Vyasa in the tradition: This day the tradition gives us an opportunity to express our gratitude to the Guru parampara. When we express our gratitude our study will be more effective. We can all take a chaturmasya resolve for a period of



four months, where we can give up an object or do spiritual sadana or practice one value intensely. As Pujya Swamiji says, we can feel blessed for receiving this teaching, dhanyoham and anugrahitoham. We express our gratitude to the Guru parampara.

BOOK RELEASE:

Pujya Swami Dayananda Saraswati's book titled VISION OF THE GITA- in 10 essential verses was released by Swami Sadatmananda. Brni Nandana representing ArshaVidya Research and Publications Trust spoke. She explained that the talks given by Pujya Swamiji in the 80's have been transcribed and edited to form the book. It does not just give the meaning of the 10 verses but the vision of the entire Gita. The context and content of various topics like karma, karma-yoga, sannyasa and moksha are unfolded.

PUJYA SWAMIJI'S MESSAGE:

Students and devotees were in for a pleasant surprise when the recorded video

message of Pujya Swamiji was played after the puja. Pujya Swamiji said that Mahavakya reveals that you are Isvara. The seeming contradiction is resolved by the teaching. The subject matter is not available for any other means of knowledge. It can be taught that "*purnam brahma tvamasi*", and handed over

without verbal entropy. The Guru parampara started with Sri Sadasiva or Lord Dakshinamurti and has Sri Adi Sankara in the middle and flows into the current Acharya. We seek the blessings of the Guru parampara.

PUJA TO OTHER ACHARYAS:

In the afternoon, students undergoing long term course offered their gratitude to all the Acharyas teaching in the Gurukulam through a special Guru Vandanam function. Garlands made of flowers with students' thoughts about each teacher were offered. The Acharyas blessed the students and spoke about the importance of the Guru and the great guru-parampara. A few students representing the group, spoke expressing what a blessing it was to have the opportunity to study in the Gurukulam, taught by such committed and caring Acharyas.

Report by N. Avinashilingam

85th Birthday Celebration of Pujya Swamiji



85th birthday of Pujya Swami Dayananda Saraswati was celebrated AVG, Avaikatti with great devotion and enthusiasm.

Laksharchana to Lord Medha Dakshnamurti was performed in the temple. Special altars were set-up and the Lord was invoked in pictures and lamps. Swamis, Swaminis, Students and Guest performed the archana with flowers, chanting of the Lord's name 100,000 times.



The following bija mantra of Lord Dakshnamurti was chanted:

"Om hrim daksinamurtaye tubhyam vatamulanivasine dhyanakanirantangaya namo rudraya sambhave hrim om". Around 120 participants including Swamis, Swaminis, Students and Guests participated. Other visitors also joined the chanting of the mantra.

The laksharchana programme concluded with Maha-arati.

*Report by N. Avinashilingam
Photos by ugal tomoko*