

# *Arshā Vidya Gurukulam*

## *33rd Anniversary Souvenir*

### *August 11, 2019*



ॐ ग॒णानां॑ त्वा ग॒णप॑तिः॒ हवाम॑हे क॒विं क॑वीनामु॒पम॑श्रवस्तमम् ।

om gaṇānāṁ" tvā gaṇapātiṁ havāmahe kavim kāvīnāmupamaśravastamam ।

Through praise we worship you, the Lord of Vedas, the leader of all groups  
of *devās*, the visionary of all visionaries (all-knowledge), the one who has  
great fame through various similes



॥ नमो ग॒णेभ्यो॑ ग॒णप॑तिभ्यश्च वो नमः ॥

|| namo gaṇebhyo gaṇapātibhyaśca vo namah ||  
Salutations to you in the form of attendants of deities  
and the Lord of all of them.



*Arshā Vidya Gurukulam*  
*33rd Anniversary Souvenir*

*August 11, 2019*

*Saylorsburg, Pennsylvania*



न हि ज्ञानेन सदृशं पवित्रमिह विद्यते

*na hi jñānena sadṛśam pavitramiha vidyate*

Bhagavad Gītā 4.38

In this world, there is no purifier equivalent to knowledge







## Anniversary Message By Swami Dayananda

The Arsha Vidya Gurukulam is now completing its third year. As you all know, these three years of this infant institution have been eventful. Besides the three-year resident course now nearing completion, and the on-going Weekend Students' Programs, the gurukula has provided a number of other avenues of learning through camps, seminars, books, tapes, and self-study courses. At the same time, the gurukula has been busy equipping the facility with adequate accommodations and other basic amenities.

Currently, we are building a lecture hall and a small temple for Lord Daksinamurti. My old and new students have been working very hard to run and build this institution. Thus, the first three years have been a period of both service and growth.

On this occasion of the gurukula's third anniversary, I thank all the members of the Board, the National Committee Members and the devotees who have been supporting this holy project in so many ways.

I'm sure that I will have your continued support so that together we can make this institution a place for the traditional teaching of Vedanta, Yoga, values and Indian culture.

(Appeared in Third Anniversary Souvenir - October 15, 1989)



*Swami Dayananda*







## Anniversary Message by Swami Veditatmananda

Pujya Swamiji had a dream of building a lecture hall/dining hall complex that could serve the growing needs of Arsha Vidya Gurukulam and also provide state-of-the-art facilities to the community to celebrate cultural and religious events. That dream has now taken a concrete shape in the form of this wonderful facility, which we have named Swami Dayananda Vijnana Bhavan and in which we are celebrating this anniversary function.

We have already started using the facility as of Independence Day this year, and we are very happy that there has been very positive and enthusiastic feedback from all those who enjoyed attending the classes in the new lecture hall/auditorium and relished their meals in the new kitchen/dining hall area.

I am sure that this will also become a thriving location for events such as arangetrams, musical concerts, and religious functions as more and more people come to know of the excellent facilities available here. Pujya Swamiji would have been mightily happy to see this creation and we very much miss him on this occasion. I am sure that Swamiji continues to shower his silent grace upon us.

We thank all those who have contributed in making this dream of Pujya Swamiji a reality by contributing their time and/or talent and/or treasure. We pray to Lord Dakshinamurti to bless them all with peace, happiness, and spiritual growth.

*Veditatmananda*



# ARSHA VIDYA GURUKULAM

cordially invites you to attend our

## 33<sup>rd</sup> Anniversary Celebration

Sunday, August 11, 2019

9:30 a.m. - 4:00 p.m.



~ Music Concert ~  
Miss Vidya Kanthan

~ Anniversary Address ~  
**Sri Swami Veditatmananda**  
**Renunciation**



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(after lunch)  
**Sri Swami Veditatmananda**

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*We extend our sincere gratitude & appreciation to  
Revered Swami Veditatmananda Ji for his Valuable Guidance,  
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in the production of our yearly Souvenir.*

*We would also like to Thank  
Jane Cumberland, Janne Kowalski,  
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on 33rd Anniversary**



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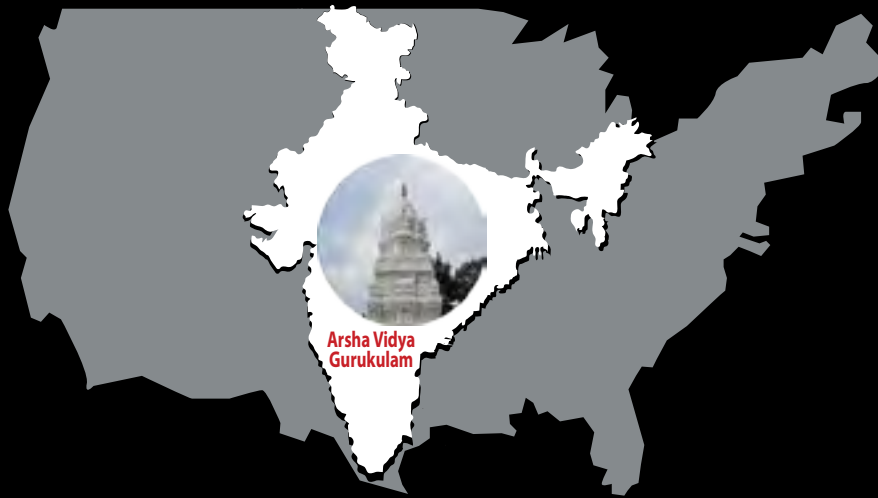
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वक्रतुण्ड महाकाय सूर्यकोटिसमप्रभ।

निर्विघ्नं कुरु मे देव सर्वकार्येषु सर्वदा ॥

*vakratuṇḍa mahākāya sūryakoṭisamaprabha |  
nirvighnaṁ kuru me deva sarvakāryeṣu sarvadā | |.*

“O the one with a curved trunk, O the one with a colossus body, O the shining one whose brightness is similar to the brightness of crores of Suns shining together, O Lord, please free my undertakings from all obstacles at all times.”

Gaṇeśa means the Lord, the leader, the controller of all the *gaṇās* – meaning the groups of external forces. There are groups or factors of forces obtaining at all the three levels, namely the individual, the elemental, and the cosmic level. At the individual level, the *gaṇās* or groups of external forces obtain in the form of sense organs and the different modes of the mind. At the elemental level they obtain as the five elements and the sense objects. At the cosmic level they obtain in the form of different deities.

Due to some past unbecoming action, performed out of insensitivity towards the order obtaining in the creation, when one or more of the *gaṇās* become inimical, then there are obstacles in the life of human beings. There are obstacles lurking to obstruct your undertakings. To avoid and to ward off these obstacles, it is pragmatic to offer a prayer to Lord Gaṇeśa, who is the leader and the controller of these forces, to keep them under check and remove all the possible obstacles that may cloud our path and our understanding.

A sincere and a humble prayer to Lord Gaṇeśa not only has the power to destroy all obstacles, it also bestows auspiciousness and success. We therefore offer our humble prayer to Lord Gaṇeśa and invoke his grace to bless us.

ॐ गं गणपतये नमः ॥

*om gaṁ gaṇapataye namaḥ | |*

*Meaning by Swamini Parapjnananda*

वक्रतुण्ड महाकाय सूर्यकोटिसमप्रभ  
निर्विघ्नं कुरु मे देव सर्वकार्येषु सर्वदा



तदहं भक्त्युपहृतमश्नामि प्रयतात्मनः ॥९०२६॥

*tadahaṃ bhaktyupahṛtam aśnāmi prayatātmanah ॥*

I receive that offering which is imbued with devotion of the  
person whose mind is pure. *Bhagavad Gītā* 9.26

With deep appreciation to all those, visible and behind the  
scenes, who give generously of their time, skills, resources,  
and most of all, loving care to keep the gurukulam healthy and  
growing. Like any good family, this *guru-kulam* thrives  
because each and every family member is doing his or her best to  
contribute. We all have reason to be thankful for the results of  
our combined efforts.

## *Thank You*

*We gratefully acknowledge the advertisers,  
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souvenir possible.*

# Śāntipāṭha, prayer of the Gaṇapati Atharvaśīrṣa

by Swami Veditatmananda

There is a *śāntipāṭha*, or prayer, specific to each of the Vedas, chanted before the study of an Upaniṣad of that particular Veda. The prayer for the Atharva Veda, which applies to Gaṇapati Atharvaśīrṣa also, is the following:

ॐ भद्रं कर्णेभिः शृणुयाम देवाः । भद्रं पश्येमाक्षभिर्यजत्राः ।  
स्थिरैरङ्गैस्तुष्टुवांसस्तनुभिः । व्यशेम देवहितं यदायुः ।  
स्वस्ति न इन्द्रो वृद्धश्रवाः । स्वस्ति नः पूषा विश्ववेदाः ।  
स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः । स्वस्ति नो बृहस्पतिर्दधातु ॥  
ॐ शान्तिः शान्तिः शान्तिः ॥

*bhadraṁ karṇebhiḥ śruṇuyāma devāḥ | bhadraṁ  
paśyemākṣabhiryajatrāḥ  
sthirairāṅgaistuṣṭuvāṅm sastanūbhiḥ | vyaśema  
devahitaṁ yadāyuh  
svasti na indro vṛddhaśravāḥ | svasti naḥ pūṣā  
viśvavedāḥ  
svasti nastārksyo ariṣṭanemiḥ | svasti no  
brhaspatirdadhātu  
om śāntiḥ śāntiḥ śāntiḥ*

“Om! Oh gods (shining ones), with the ears<sup>1</sup> may we hear what is auspicious. Oh gods (fit to be worshipped), with the eyes may we see what is auspicious. With firm limbs may we complete the full span of life allotted to us, in service to the gods, offering praise. May Indra of great fame be auspicious to us. May the all-knowing Pūṣan (Lord Sun) be auspicious to us. May Tārksya be auspicious to us. May Brhaspati bestow auspiciousness upon us. Om Peace! Peace! Peace!”

This is a prayer for the well-being of everybody. It is traditionally chanted together by the teacher and the students, and therefore all the verbs are plural. It is a prayer to *īśvara* in the form of various gods. In a prayer, there is a recognition of the need for grace or blessing. We recognize that we are limited in many ways, that there are many things which are not within our control. This prayer is recited so that this study or this interaction between the teacher and

the student takes place as it should, that the teacher is able to communicate what needs to be communicated, and that the student or the students understand it in the manner in which the teacher intends it. The teacher wants to convey a vision using words, and the students should get what is intended by the teacher. Sometimes the teacher may have to go beyond the derivative or commonly known meaning of the words in order to convey the vision. Therefore, in Vedānta there is a distinction between *vācyārtha* (literal meaning) and *lakṣyārtha* (implied meaning). When the *vācyārtha*, the literal meaning of the words, is not able to convey the teacher’s intent, there is a need to resort to *lakṣyārtha*, the implied meaning. What is most important is the *tātparya*, the intended meaning that the teacher wants to convey.<sup>2</sup> When the commonly known meaning is not adequate, the scriptures resort to implied meaning.

Therefore, there must be a tuning between the student and the teacher so that the student is able to appreciate what is intended by the teacher. In case of the Upaniṣad also, since the teaching is in the form of spoken words, *tātparya-niścaya* (ascertainment of the intended meaning) becomes important. When communication takes place in the form of spoken words, the right environment should prevail in terms of the proper frame of mind between the teacher and students.

If we analyze the factors that cause disturbance in our mind, they can be classified into three categories, based on the sources from which they arise. First, there can be *ādhyātmika*, factors relating to my own self. My body

2 *Naiyāyikas* (logicians) say that words themselves convey their meaning. The *Vedāntin* says that the meaning is not just contained within the words, but rather in the intent of the speaker who uses those words. A word can have more than one meaning. For example, there is a statement: *saindhavam ānaya*, please bring *saindhava*. *Saindhava* means that which is born or produced in Sindhu. Sindhu again means the sea, or it also refers to the country around the river Sindhu (Indus). In the first case, *saindhava* would mean salt produced in the ocean. In the second case, *saindhava* would mean a horse bred in the territory called Sindhu. So in the sentence “*saindhavam ānaya*,” the context determines whether it means “Please bring salt” or “Please bring a horse.” If a person uses this sentence while eating his meal, *saindhava* would mean salt. If a person ready to travel a long distance utters this sentence, the word would mean a horse. From this example, it is clear that the word *saindhava* doesn’t determine what the meaning is; it is the one who uses the word that determines what the meaning is.

1 Normally by the rules of grammar, the third case plural of the word *karṇa*, ear, would be *karṇaiḥ*, but here the Veda uses *karṇebhiḥ*. This is *chāndasa-prayoga*, or Vedic usage.

and my mind can disturb me and come in the way of my understanding. Second, there can be *ādhibhautika*, factors relating to the elements in the form of things and beings around us, including other people and animals. These can also come in the way of the serenity of my mind. Third, there can be *ādhidāivika*, factors relating to cosmic forces, such as floods, earthquakes, hurricanes, and so on. Thus, to enjoy peace or serenity of the mind, we require a lot of grace: grace of our own self, grace of the environment, and grace of the cosmic forces.

Understanding the Upaniṣad is not simple, and the knowledge it gives is also valuable, something very rare. Therefore we begin the study with a prayer – “Oh gods, please bless us, so that we hear what is auspicious through our ears.” In the present context, it means to please bless us so that we are able to listen to the statements of the Upaniṣads, the nature of the Self, the nature of *brahman*, the nature of Truth.

*Yajatrāḥ*<sup>3</sup> is another word for *devatās*. Oh gods, please bless us so that we see with our eyes what is auspicious. What is auspicious? *īśvara* is auspicious and, as Vedānta teaches us, the whole universe is a manifestation of *īśvara*. Please bless us so that with our eyes we see *īśvara* everywhere. This is the reality, but because of my own likes and dislikes, my own ignorance, my own ego, and my own sense of I and mine, which brings about these likes and dislikes, I do not see what that reality is. Instead, I see things through the glasses of my likes and dislikes. Oh gods, please bless us so that our minds become objective and we perceive auspiciousness in whatever we see and we hear auspiciousness in whatever we hear.

*Sthiraiḥ aṅgaiḥ* means with healthy limbs. With firm and healthy limbs of the body, *vyaśema yad devahitaṁ āyuh*, may we enjoy the full span of life as allotted to us by the Lord. May our actions be performed in the spirit of service or devotion or offering to *īśvara*. *Tuṣṭuvāmsaḥ* is from the root *stu* in the sense of “to praise,” so *tuṣṭuvāmsaḥ* means praising, glorifying. *Tanūbhiḥ* means through the Vedas, or through words. Glorifying or praising the Lord with our words, serving the Lord with our limbs, may we spend the rest of our life granted to us by the Lord. With the ears may we hear what is auspicious. With eyes, may we see what is auspicious. With our limbs, hands, and legs, may we do what is auspicious. With the speech, may we speak

what is auspicious. Eyes and ears include all the organs of perception: sound, touch, form, taste, and smell are what we experience through the five organs of perception. Oh gods, may we recognize the presence of *īśvara* through all the experiences at the level of the sense organs. With organs of perception may we perceive *īśvara* and with organs of action may we serve *īśvara*. May our whole life be centered around *īśvara*.

When we go to a temple, we circumambulate – sometimes once, sometimes three times, sometimes five times. The idea is that *īśvara* is kept in the center of our actions and prayers at the temple. Even though we cannot circumambulate the whole day, symbolically we can do so, keeping him in the center.

The second part of the prayer, *svasti na indro vṛddhaśravāḥ*, means may Indra of great fame be auspicious to us. Indra is the king of all the gods, the most famous and the most powerful. According to the Vedic scriptures, there is a presiding deity for every function. Indra is the presiding deity of arms and therefore he is the god of strength, with which we perform various actions. May we enjoy the blessing of Indra. In the first part of the prayer it was said, “May we perform auspicious actions.” Performance of auspicious actions requires the grace of Indra because he is the presiding deity of action or *karma*. May Indra bless us so that actions that we perform with our hands are auspicious, of the nature of service to *īśvara*.

*Svasti naḥ pūṣā viśvavedāḥ* – another *devatā* is Pūṣan, the nourisher, which is a name of the sun god. The sun is the nourisher of the universe because rains are possible only because of the sun. By the heat of the sun, water gets transformed to clouds, and from the clouds it comes down as rain. Therefore, the sun is responsible for rain and from rain comes food, and by food life is sustained and nourished. So among many names of Sūrya, or sun, one is Pūṣan, the nourisher. Oh nourisher, oh sun god, may you shower auspiciousness on us, may you be favorable. The sun is also the presiding deity of the eyes because only when the sun illumines the objects can the eyes see colors and forms. With the grace of the sun, may we see what is auspicious.

*Svasti nastārṁṣyo ariṣṭanemiḥ* – Tārṁṣya is a name of Garuḍa, an eagle, the vehicle of Lord Viṣṇu, Nārāyaṇa.

<sup>3</sup> *Yajnaiḥ trāyante iti yajatrāḥ*, those who protect us by our performance of the *yajña*, or Vedic rituals, are called *yajatrāḥ*.



*Ariṣṭanemi* means one whose flight cannot be obstructed. May this Tārksya, Garuḍa, be auspicious and favorable to us so that there are no obstacles. This prayer is in reference to the study of *brahma-vidyā*. We want the words of the teacher to carry their meaning to us. Garuḍa, the eagle, is the vehicle of Nārāyaṇa, meaning that Lord Nārāyaṇa comes to us riding on Garuḍa. So also, *brahman* comes to us riding on the words of the teacher, one may say. Just as there are no obstructions to the movement of Garuḍa, so also let there be no obstruction to the words of the teacher, so that we can listen to them and understand them.

*Svasti no br̥haspatirdadhātu*. Br̥haspati is the preceptor of the gods. He is of great intelligence and is the presiding deity of intelligence and speech. We seek the grace of Br̥haspati so that we are blessed with intelligence, and also so that our speech functions properly. By the grace of Br̥haspati, may we be inspired with the right thoughts and words, so that we can praise the gods and perform right actions.

This is the prayer for seeking the grace of all the presiding deities. A few of them are mentioned here, but the idea is

that with the grace of all the gods, may the entire body-mind-sense complex be favorable to us. We require the favor of our body, our mind, and our personality; only then is learning and gaining this knowledge possible. If the mind does not favor us, we have a great difficulty in applying ourselves to the study. The serenity of one's mind and that of the entire personality is possible only when all the presiding deities are favorable to the person. So here we are seeking the favor of the deities, and through them we are seeking the proper functioning of all the resources available to us to learn. Lord Kṛṣṇa says in the Bhagavad Gītā that our mind can be our friend or our enemy. We want the mind to be our friend; we don't want it to create obstacles in our path. We want the mind to always be available to us.

*Om śāntiḥ śāntiḥ śāntiḥ*. Let there be peace, peace, peace. May the peace of the mind not be disturbed by obstacles relating to the individual personality, the elemental forces, and the cosmic forces.

The prayer is for gaining a mind that is composed, that is conducive, and that is fit for study or listening to the teacher.

रागम् - तिलङ्ग तालम् - आदि

पल्लवी: महागणपतिं मनसा स्मरामि  
महादेवमुदं शिरसा नमामि

अनुपल्लवी: मातङ्गाननं माहेश्वरम्  
तापत्रय युत भवरोग भैषजम्

चरणम् १ - शतकोटि विघ्न परिहार चरणम्  
शान्त्यादि सर्वकल्याण गुणदम्  
हृदन्तरं निखिल लोकं शिवम्  
परं पदं प्रदं प्रततम्

चरणम् २ - ब्रह्माण्डान्तर्गत भूतस्थम्  
यजुरादिवेद शिखरस्थम्  
नितान्तशुद्धान्तःकरणस्थम्  
प्रशस्तं तटस्थं समस्तं तम्

*Rāgam - Tilang*

*Tālam ādi*

*Pallavī: mahāgaṇapatiṃ manasā smarāmi  
mahādevamudaṃ śirasā namāmi*

*anupallavī: mātaṅgānanam māheśvaram  
tāpatraya yuta bhavaroga bhaiṣajam*

*caraṇam 1- śatakoṭi vighna parihāra caraṇam  
śāntyādi sarvakalyāṇa guṇadam  
hṛdantaram nikhila lokagam śivam  
param padam pradam pratatam*

*caraṇam 2- brahmāṇḍāntargata bhūtastham  
yajurādiveda śikharastham  
nitāntaśuddhāntaḥkaraṇastham  
praśastam taṭastham samastam tam*

*Composed by Puṣya Swami Sri Dayananda  
Saraswati*



*Pujya Swamiji,  
Thank you for teaching us the true meaning  
of freedom. To be in your presence was  
our biggest blessing .*

*Love, Shakuntalaben, Rasilaben,  
Jayshri, Ishita, Shilp  
& Dr. Umesh Dalal*

*“A relationship is built only by relating and involves  
understanding. When you understand your own limitations, your  
mind and everything about it is very clear to you, then you  
accept the other person’s virtues and are kind to his or her  
limitations. You then have appreciation, love, compassion,  
understanding and freedom in relation.”*

*Swami Dayananda*

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पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति।

तदहं भक्त्युपहृतमश्नामि प्रयतात्मनः ॥ २६ ॥

*patraṁ puṣpaṁ phalaṁ toyam yo me bhaktyā prayacchati |  
tadaham bhaktyupahṛtamaśnāmi prayatātmanah | | 9.26 | |*

He who offers me with devotion – a leaf, a flower,  
a fruit, water – I receive that  
offering imbued with the devotion of the person  
whose mind is pure.

यत्करोषि यदश्नासि यज्जुहोषि ददासि यत्।

यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ॥ २७ ॥

*yatkaroshi yadaśnāsi yajjuhoṣi dadāsi yat |  
yattapasyasi kaunteya tatkuruṣva madarpaṇam | | 9.27 | |*

Whatever you do, whatever you eat, whatever ritual  
you perform, whatever you  
give, whatever religious discipline you follow,  
Kaunteya (Arjuna)!  
please do it as a offering to me.

**SYRACUSE GITA VICHARA GROUP**

# Lord Gaṇeśa

## by Swami Dayananda

I find that Lord Gaṇeśa is very popular in all our remote villages. Even people from non-Indian traditions like the form of Lord Gaṇeśa because they can relate to it, even when they cannot relate to any other form. The written form of *Om* can be seen in the form of Gaṇeśa. The *Om* itself cannot be worshipped because you cannot have a form for *Om*. It is a sound symbol, a *pratīka*, and not a physical form, a *pratimā*.

Lord Gaṇeśa is the inspiration for every artist. Each one gives us a form that is unique and beautiful. You cannot worship *omkāra* in its written form, but you can worship Lord Gaṇeśa, which has a form that suggests the written form of *Om*.

अगजाननपद्मार्कं गजाननं अहर्निशम्  
अनेकदन्तं भक्तानां एकदन्तं उपास्महे ।

*agajānanapadmārkam gajānanam aharniśam*

*anekadantam bhaktānām ekadantam upāsmāhe*

“We meditate day and night on the one-tusked one who is the sun for the lotus in the form of the face of Pārvatī, the one with the elephant face and the one who is the giver of all desired ends to his devotees.”

*Gajānanam ekadantam aharniśam upāsmāhe*. *Gaja* means elephant and *anana* means face. *Gajānana* is one who has the face of an elephant. *Ekadanta* is the one who has only one *danta*, tusk. *Upāsmāhe* means ‘we meditate upon,’ and *aharniśam* means ‘day and night.’ We meditate day and night upon that one who has the face of an elephant and who has one tusk.

*Agajānana-padmarkam* is a compound word. That which is born is *jaḥ*.<sup>1</sup> *Gaḥ* means that which goes.<sup>2</sup> *Agāḥ* means that which does not move.<sup>3</sup> This refers to a *parvata*, mountain. The king of the mountain is called *parvata-rājā*. *Agajānana* means *agāt jāyate*, the one who is born of *agāḥ*, the mountain king. This is Goddess Pārvatī. Pārvatī is called *agajā* or *girijā*. In this context, *agajānanam* is *agajayaḥ ananam*, the face of Goddess Pārvatī. This face of Pārvatī is likened to the lotus, *padma*.<sup>4</sup>

For a lotus to bloom, the presence of the sun is required.

<sup>1</sup> *jāyate iti jaḥ*

<sup>2</sup> *gacchati iti gaḥ*

<sup>3</sup> *na gacchati iti agāḥ*

<sup>4</sup> *agajānanam eva padmam*

While the waterlily blooms in the wake of moon at night, the water lotus blooms only when the sun is up. *Arka* means the sun. So too, Pārvatī’s lotus-like face requires a sun to bloom, and this is Lord Gaṇeśa. He is the one who is the sun, as it were, for the lotus that is the face of Goddess Pārvatī. When she sees Lord Gaṇeśa, she is so happy that her face blossoms. Lord Gaṇeśa is himself *gajānana*, the one who has the face of an elephant, which is a symbol for all wisdom and all power.

What is *anekadantam*? This is actually two words: *anekadam* and *tam*. The one who gives is *daḥ*.<sup>5</sup> The one who gives *ekam*, one thing, is called *ekadaḥ*.<sup>6</sup> But Lord Gaṇeśa is not the giver of only one thing: he is *anekadaḥ*, the giver of all that you want. In the second case ending, it becomes *anekadam*. He gives *aneka*: *dharma*, *artha*, *kāma*, and *mokṣa*. You can get everything by his grace. *Tam* means him. *Anekadam tam* means unto that Lord, whose grace will help you achieve everything.

For whom is he *anekadaḥ*? *Bhaktānām*, for his devotees, those who invoke him. We meditate upon this Lord Gaṇeśa.

The vedic *mantra* invoking the grace of the Lord Gaṇapati is chanted first before the chanting of *Rudram*.

ॐ गणानां त्वा गणपतिं हवामहे  
कविं कवीनामुपमाश्रवस्तमम् ।  
ज्येष्ठराजं ब्रह्मणा ब्रह्मणस्पत  
आनेदृश्वन्नृतिभिस्सीद सदानम् ॥

*om gaṇānām tvā gaṇapātigṃ havāmahe*

*kaviṃ kāvīnāmupamaśrāvastamam*

*jyeṣṭharājaṃ brahmāṇām brahmaṇaspatā*

*ānāśśṛṇvannūtibhissīdā sādānam*

“Through praise we worship you, the Lord of Vedas, the leader of all groups of *devas*, the visionary of all visionaries (all-knowledge), the one who has great fame through various similes, the most exalted of the knowers of Brahman and the one who shines in the hearts of devotees. Listening to our prayers of praise, please sit at the altar of our hearts with all protective means.”

<sup>5</sup> *dadāti iti da*

<sup>6</sup> *ekam dadāti iti ekadaḥ*

Here, Lord Gaṇapati is looked upon as *parameśvara* and not as a given *devatā*. It is so because he is addressed by the word *brahmaṇaspate*, “O Lord of *brahma* – the Veda *śāstra*.” The word ‘*brahma*’ here means the body of knowledge known as Veda. *Pati* means the Lord. *Brahmaṇaspate* – O Lord of the Veda, *parameśvara*! The subject matter of the Vedas, like the *devatās*, rituals, heaven and so on, is not within the range of human perception and inference. It has to be revealed by the source of all-knowledge, the Lord. The *ṛṣis*<sup>7</sup> are the recipients of this sacred knowledge.

We can also interpret the word *brahma* as Hiranyagarbha, the creator of Brahma. So Gaṇapati here is *parameśvara*.

*Gaṇānām tvā havāmahe* – We worship you, *parameśvara*, the Lord, the creator and protector of *gaṇas*, all living beings including the *devas*. A *deva*, deity, is also one of the manifestations of *īśvara*.

“You being the Lord, *havāmahe*, we worship you, *parameśvara*, we worship you for a pure mind.” It is a *mumukṣu*’s prayer. You seek the Lord’s grace to accomplish various goals in life. A human being, though intelligent, many a time becomes helpless. Intelligent living is seeking help when you need it, and here you offer a prayer to ask for help.

Gaṇapati is *kavīnām kavīḥ*. *Kavi* means the one who knows the past, present, and future. A good astrologer is also called *kavi*, as is a poet. Gaṇapati is the *kavi* of all *kavis*. All the *kavis* need the grace of this *kavi*, even to be a relative *kavi*. He is all-knowledge.

Gaṇapati being *parameśvara*, there is no simile for him. In other words, *parameśvara* is like *parameśvara*. Vālmīki said, “*rāma-rāvaṇayoryuddham-rāma-rāvaṇayoriva* – the battle between Rāma and Rāvaṇa was like the battle between Rāma and Rāvaṇa.” So the *mantra* says *upama-śravastamam*.

What is *upamā*? *Upamīyate anayā iti upamā* – that by which something is approximated. Many *upamās* are given in the *śruti*, such as space to point out the all-pervasiveness of the Lord and sun to point out the effulgence of the Lord. The sun example is also used to represent one being many; there is only one sun, but its reflections are many. One comes to know that in spite of all the varieties of *upamās* that the *śruti* gives, the Lord stands far beyond them, his glory being

infinite. He is *upamā-śravastama*<sup>8</sup> – the one who is praised in various *upamās* and yet there is no one equal to him. He stands apart and cannot be compared with anything, which is why the Lord cannot be flattered. Anything one says will fall short of his glory. For the same reason, the Lord can be understood in his transcendental nature as one who is free from all attributes. And everything else is only his manifestation. Thus appreciating *parameśvara*, *havāmahe*, we worship.

*Jyeṣṭharājā* – The one who always shines in the hearts of the devotees is *rājā*. He also shines in the hearts of even those who are not devotees, but is not recognized by them. One who is to be counted and reckoned with in society is *jyeṣṭha*.

*Naḥ śṛṇvan ūtibhiḥ sādhanam āsīda* – Listening to our praises, with all protective means, please sit at the altar of fire ritual, *sādhanam*, in our heart. We, your devotees, are praising you, revealing who you are, and these words of prayer merely state your virtues. The more words you have for Bhagavān, the fewer the things which are outside Bhagavān. You see the *ananta*, limitless, totally as well as severally. All individual objects are also *parameśvara*, and you can see this up to the quantum level. Any ray of glory is *īśvara*. The less of you and the more of *īśvara*, the more you get in life. By our own individual presence, we deny the whole. Listening to all these prayers, may you abide in our heart and protect us.

8 *upamīyate anena iti upamanam - taiḥ ākāśādyupamanaiḥ śrotṛṇām cetasi samutpannam śravaḥ = kīrtiḥ yasya saḥ tathoktaḥ upamaśravaḥ atīśayena upamaśravaḥ upamā – śravastamaḥ tam* – that simile by which an object is illustrated is *upamanam*, example; with such examples as space and so on, the knowledge of whose glory is born in the minds of the listener is *upamaśravaḥ*, and the one whose glory is beyond comparison, in other words, the one who is the most glorious, is *upama-śravaḥ*, and the one whose glory is beyond comparison; in other words, the one who is the most glorious is *upama-śravastamaḥ*, *tam* = him

7 *ṛṣati jñānīti iti ṛṣiḥ, mantra-draṣṭā* – the one who knows is *ṛṣi*, the seer of *mantras*







# Arsha Vidya Pitham

## (Outreach Program)



Resident Acharya of Swami Dayananda Ashram, Arsha Vidya Pitham Rishikesh is teaching now at the Bay Area. He Had conducted short term and long term programs at Rishikesh and all over the world. Has a PhD in philosophy which was awarded the best thesis of 2014. Being an outreach teacher of AVG Saylorsburg conducts Regular classes in a traditional and systematic manner at the following centres as per schedule below. Interested people may write to avg@siliconvalley@gmail.com

All classes are conducted on behalf of ARSHA VIDYA PITHAM Saylorsburg.

### CLASS SCHEDULE

Classes are conducted at the bay area as per the schedule listed below. All classes will start on time and shall finish on time. Class notes and books shall be guided or given by the respective centres.

Day	Class	Venue	Time	Contact
Sunday	Mandukyopanisad bashya	San Jose	07:00-09:00 AM	5702024583
Monday	Bhagavad Gita, Ch-2	SANTA CLARA	05:30-06:30 PM	5702024583
Tuesday	Bhagavad Gita - Chanting Intro to Sanskrit	San Jose	03:30-05:30 PM	5702024583
Wednesday	Bhagavad Gita, Ch-2	SANTA CLARA	05:30-06:30 PM	5702024583
Thursday	Mandukyopanisad bashya	San Jose	07:00-08:00 PM	5702024583
Saturday	Katopanisad Moolam	CUPERTINO	07:00-08:00 AM	5702024583
Saturday	KATOPANISAD BASHYA	FEEMONT	03:30 - 06:00 PM	

### CONTACT DETAILS



santatmananda@gmail.com



santatmananda.org

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# Namaste Gaṇapataye

## by Swami Tattvavidananda

*Namaste Gaṇapataye* – to you, Lord Gaṇapati, I prostrate and pay my obeisance.

*Gaṇapataye namaḥ* – The word *namaḥ* has a very interesting etymology. Literally, it indicates the *prahvī-bhāva*. This assumes that you have another person, an altar, or a *mūrti* in front of you, which amounts to saying that *īśvara* is present there. Before one such, you would bow your head in respect. This is called the *prahvī-bhāva*. *Prahva* literally means bowing one's head. Therefore, here the word *namaḥ* means "I bow my head before you" and is a symbol of humility.

*Namaḥ* has another interesting etymology: *na me iti namaḥ*. The phrase *na me* translates as 'not mine.' As a person takes birth in this world, he assumes a few things to be his own. When he is born, he starts life with a physical body. Even though strictly speaking the mother gives this physical body to him, we can make an allowance for him owning it. Therefore, while he cannot claim ownership of even the clothing he wears upon that body, he can say that the body is his. Every other consideration comes later and it comes to him by the grace of *īśvara*.

This grace appears in the form of the *pañcabhūtas*, the five elements. So whatever we have, whether they are inanimate material objects or relationships such as that of a son, daughter, mother, or father, they are given to us by *īśvara* and all of them are manifestations of the *pañcabhūtas*. For example, take a rock and a tree. One is a living form and the other is inanimate. Even though the difference is seen and experienced, both are nothing but the *pañcabhūtas*. In a particular configuration, these *pañcabhūtas* result in the formation of a rock, and when assembled in a different configuration, they have the ability to form an organism and reflect life. This applies to a human being also. The body that you consider to be you and yours is just another configuration of the *pañcabhūtas*. Even these *pañcabhūtas* have been given to us, in the sense that they do not belong to anyone nor were they created by anyone.

In this universe, ignorance alone makes it possible to imagine that a few things belong to me. In knowledge, these notions have no meaning. It is this understanding that is reflected in saying *na me* or *namaḥ*. It is a way of presenting this understanding before the Lord, as though saying, "Hey *paramēśvara*, in my existence, it is out of ignorance that I assume my body to be me and a few possessions to be mine. Everything is really yours, nothing is mine." In the context of this Upaniṣad, both meanings may be taken together: namely, that we emerge from the sense of 'me and mine'

and that we assume humility before the altar of the Lord. This therefore is the meaning of *namaḥ*.

The Lord's name here is Gaṇapati, and the devotee addresses Gaṇapati as *te gaṇapataye* – unto you, Lord Gaṇapati, my *namaskāra*. The word '*gaṇapataye*' is the fourth *vibhakti*, declension. Grammatically, the word '*te*' can be in either the fourth or the sixth declension. But the context here determines that '*te*' means *tubhyam* ('unto you') and not *tava* ('yours'). So this line translates as "unto you, Lord Gaṇapati, I prostrate and pay my obeisance."

### The meaning of Gaṇapati

Let us examine who Gaṇapati is. We can look at Gaṇapati in two ways. One way is the theological or story aspect. We have to take into account that every altar is associated with a story. This is because you can relate to the same *īśvara* either as *nirguṇa-nirākāra* (without attribute or form) or as *saguṇa-sākāra* (with attributes and form). *Upāsanā*, meditation, on *saguṇa-sākāra* is easy. A devotee's life begins with an *upāsanā* in his assumption that he is a limited individual and has to relate to the all-powerful *paramēśvara*. The *saguṇa-sākāra* aspect arises from this point of view.

In the Gītā, Bhagavān says *mamaivāṁśo jīvaloke jīvabhūtanātanaḥ*<sup>1</sup> – you take yourself to be a *jīva*, a limited individual, and while you see yourself as being this limited individual, you must also understand that you are never separate from the whole. It is this *pūrṇa-tattvam*, the whole or the total entity, with which one must establish a connection. Based on this we have the *upāsanā* in which the altar is the *saguṇa-sākāra*. By definition, the *saguṇa-sākāra* implies infinite *guṇas* and infinite *ākāras*.

When faced with the numerous forms of the Lord, it becomes difficult to relate to any one of them. That is why the Vedic sages have presented a few forms before us, depending upon the disposition of the person. One of these forms is Gaṇapati. When we have an *ākāra*, a set of attributes or *guṇas* goes with it and there is also a set of stories around it. The purpose of the stories is not so much to establish historicity as to buttress the *guṇas* that are attributed to the *ākāra*. We relate a *purāṇic* story about Gaṇapati. Then you have Śiva, the *pūrṇa-tattvam-parabrahma*. It may be Śiva in a particular context or Viṣṇu in a different context. Śiva as *maṅgala-svarūpa* is all auspiciousness. Just as the power of a person is associated with him in an inseparable way, Śiva is associated with a *śakti*. Now we have *śiva-śakti*.

<sup>1</sup> Bhagavad Gītā, v. 15-7



And then there is the *jīva*. Unlike in the case of *pūrṇam*, where there is only one *pūrṇam*, if you say *jīva*, you mean an infinite number of *jīvas*. Some of these *jīvas* are exalted and some of them may be at a lower status or stratum as it were. Some of these exalted *jīvas* are very close to *īśvara* by virtue of their *bhakti* and knowledge. All the exalted *jīvas* that are close to *īśvara* together constitute one entity or group called a *gaṇa*.

There is beautiful symbolism here. From the unique perspective of the universe that obtains here, no *jīva* is an island. You can have real happiness only when you dilute your personality and individuality, and surrender it at the altar of the whole. That is why all living beings exist and thrive in groups, each of these groups being a *gaṇa*. This *gaṇa* group psychology applies to *devatās*. These *gaṇas* exist in one final supreme reality, which is *īśvara*. *īśvara* is the overlord of all these *gaṇas* of life forms. That is why he is called the *gaṇapati*. This is the meaning of the mantra “*gaṇānām tvā gaṇapatim havāmahe*.”

Because the compound word *gaṇānām* can mean many things, such as *gaṇasya patiḥ* (Lord of one *gaṇa*) or *gaṇayoh patiḥ* (Lord of two *gaṇas*), or *gaṇānām patiḥ* (Lord of innumerable *gaṇas*), the mantra says that he is the ‘*gaṇānām patiḥ*,’ or *Gaṇapati*.

Thus, we have here *namaste Gaṇapataye*. You can look at it as *saguṇa-sākāra*, i.e., Gaṇeśa Maharāj, the son of Śiva. The other way would be to look at it as meaning that all the life forms in this universe come into the world as groups, live as groups, and resolve as groups; the source of all these three processes is *īśvara*; and here he is in the form of *Gaṇapati*.

### ***Tvameva pratyakṣam tattvamasi***

*Tattvam* means reality. What appears to be real may not be real. In fact, we define reality as “an existence that is not affected or influenced by time.” For instance, consider a *ghaṭa*, pot. We don’t call the pot reality because it did not exist before a particular given time, and after a while it may not be there. Even an antique pot will disappear: it comes to exist in time, and after a while it ceases to exist. We don’t call such a thing real. Reality is *trikāla-abādhitam-satyam*, something that is not negated in the three periods of time: *bhūta*, *bhaviṣya*, and *vartamāna* (past, present, and future). Such a thing alone is reality.

Addressing *Gaṇapati*, the teacher says that this changeless reality, this immutable truth is you, *tvameva pratyakṣam tattvamasi*. The *tattvam* is *pratyakṣam*, directly understood. You are the reality, which expresses itself through the eyes, ears, etc. as *śrotasya śrotram cakṣuśaścakṣuḥ*, the ear of the ear, the eye of the eye. That is the *pratyakṣam*. The word is grammatically derived as *akṣam prati pratyakṣam*, that

which is directly seen. Eyesight is *caitanya*, consciousness, which has acquired a particular expression. When I see a fruit and I understand it as fruit, this is ‘fruit knowledge’ expressing itself. This is the awareness in which the fruit appears. When this awareness is expressed through a certain *upādhi*, conditioning adjunct, it becomes the knowledge of fruit. The fruit happens to be the *nāma-rūpa*, the *upādhi* through which that knowledge is expressing. It is like a necklace of gold, which is gold expressing as a necklace. When reflecting in a different form, the same gold is called something else. It is the same with pot knowledge, book knowledge, etc. All these ‘knowledges,’ as it were, appear to be different but they are not. While there is a difference in them, there is also a commonality. The factor which makes them differ from each other is unreal – the *nāma-rūpa*.

The commonality in all these knowledges is real, and that is the *tattvam*. In the *tattvam* vision, there is no scope for *rāga-dveṣa* because *tattvam* is *anāropitākāram*, free of any superimpositions. There is scope for *rāga-dveṣa* only in the *nāma-rūpa* vision. For example, when you talk of a shirt, the question of liking or disliking it arises, but when you talk of fabric or cloth, there is no question of like or dislike. Fabric doesn’t evoke the response of like or dislike in you in the same manner that it does when it is in a particular form. That is why the Vedantic attempt is to divert the attention of a person away from the *nāma-rūpa* and towards the *tattvam*. The *tattvam* alone is real. The *nāma-rūpa* is always unreal. Therefore, we have here, *tvameva pratyakṣam tattvam asi*.

### ***tvameva kevalam kartāsi – tvameva kevalam dhartāsi – tvameva kevalam hartāsi***

Here there are three things: *kartā*, *dhartā*, and *hartā*. There are many phenomena that occur each day, but at the universal level they are only three. Any discussion of *īśvara* centers upon these three universal actions or phenomena, which are *sṛṣṭi*, *sthiti*, and *pralaya* (creation, sustenance, resolution). *Sṛṣṭi* arises from ‘you’, *sthiti* is in ‘you,’ and *pralaya* happens into ‘you.’ *Kevalam* means that ‘you alone’ are the one source. We may ask if there are three entities, each with a responsibility, but the difference is only verbal because here Gaṇeśa is the only *tattvam*. This is not to be interpreted to mean that Gaṇeśa and not Brahmāji is the creator. It means that there is one reality responsible for creation, and the universe abides in him and resolves in him. You may call this reality Śiva or Viṣṇu or Rudra, but in this present context we are calling it Gaṇeśa Maharāj or *Gaṇapati*.

### ***tvameva sarvaṁ khalvidaṁ brahmāsi***

Space and time originate from *īśvara* and he transcends both in being *niratiśayam brhat*, or bigger than space. So *brahman* means ‘subtler than space.’ The universe is

understood as a plurality, while in reality it is not so. In the context of a space and time framework alone, as experienced by the sense organs, this plurality is a ‘perceived’ division. *Īśvara* is the reality in which this universe has its existence. There are several ways of understanding *Īśvara*. One could perceive this universe before us, in all its apparent plurality and diversity, as nothing but a collection of the *pañcabhūtas*, some reflecting life, others being inanimate. These *pañcabhūtas* exist in a tapered manner. In their grossest form, they are *prithvī* and in their subtlest form, they are *ākāśa*. In between, we have all the varying degrees of manifestation. Everything that exists can be broken down into its component *pañcabhūtas*, with one or the other of the *pañcabhūtas* being more or less predominant in its existence, giving it its own characteristic form or feature. In perceiving all existence thus, we understand both the limited ‘is-ness’ and its opposite, ‘is not-ness,’ to have their existence in *Īśvara*. This way of arriving at *Īśvara* called the *sat* model.

The other is the *cit* model. Just as there is a world outside in which I see *Īśvara*, there is a world inside me also. First, there is this body, which has its existence in the sense organs because without them there is no body. These senses have their existence in the mind. This in turn exists in the *buddhi*. This *buddhi* exists in the *aham*, the ego, and the *aham* exists in the *ātma-caitanyam*. All the limitations of the *aham* are superimposed on the *ātmā*.

The *aham* is the awareness. For instance, we know of the atom and how subtle it is. But the mind through which we know it has to be subtler than the atom because in the knowing, the atom becomes an object of the mind. This is quite like saying that the mind that made the computer possible is superior to the computer. The *ātmā* is superior to this mind because the mind is like a wave that comes up in the *ātma-caitanyam* and goes back into it. The ego belongs to the mind, and there is no ego without the *ātmā*. So in a way, the ego is the child of the *ātmā* even though the ego overshadows the *ātmā*. With the birth of the ego, this *ātma-caitanyam* is as though lost sight of and the ego becomes all. When I understand this truth, the ego diminishes. As the ego becomes smaller, the *ātma-caitanyam* comes into focus better, and finally, when the ego is resolved, there is only *ātmā*. Because the ego identifies itself with the physical body, it is subject to the limitations of time and space. The limitations of time and space do not exist in this *ātmā*, and therefore *ātmā* is indeed *saccidānanda brahman*.

This realization arrived at through the path that highlights the *sat* aspect of reality is called *brahman*, and arrived at through the other path, where the *cit* aspect of reality is highlighted, it is called *ātmā*. They are one and the same. Taking both these approaches into account, the *śruti* says, *tvameva sarvaṃ khalvidaṃ brahmāsi*.

## *tvam sākṣādātmāsi nityam*

*Sākṣāt* is an important word. There are a few categories: one is *pratyakṣa*, something that is understood through perception. Another is *parokṣa*, meaning that it is *akṣa-para*, not available to the eye. Heaven, for example, would be *parokṣa*.

The mind is not available for perception in the same manner as a fruit is, even though it is through the mind that we perceive the fruit. The objects of the world are known to this ego. The ego identifies with the mind, and as the mind, the fruit is *pratyakṣa*. That is why the world is called *ābhāsa-bhāsyā*, that which is lit up or made visible by *ābhāsa*, which is the ego identified with the mind. This *ābhāsa* is the seer, hearer, taster, etc. The moods of the mind are not *ābhāsa-bhāsyā*, however. They are the states of the mind, and the mind is not available to itself. Although the mind is not available for perception, the individual who is the witness (*sākṣī*) knows and is aware of the states of the mind. We do know our minds, and so the states of the mind are called *sākṣi-bhāsyā*. Thus, there is *sākṣi-bhāsyā* and *ābhāsa-bhāsyā*. The ‘pot’ is *ābhāsa-bhāsyā* and *sukha* is *sākṣi-bhāsyā*. This *sākṣi-bhāsyā* is called *aparokṣa*.

Therefore *ābhāsa-bhāsyā* is either *pratyakṣa* – as in *phala*, a fruit – or *aparokṣa* – as in *svarga*, heaven. The states of mind like *sukha*, *duḥkha*, *cañcala-manah*, or *ekāgra-manah* are called *aparokṣa*.

This *sākṣī* cannot fit into any of these categories: it is not *pratyakṣa*, or *parokṣa*, or even *aparokṣa*. So it is called *sākṣāt-aparokṣa*. It is *svayam-prakāśa* or *svayam-jñāta*, self-evident. Just as one light, however, dim or bright, glows in its own light and cannot be illuminated by another light, the *sākṣī* is self-evident. This *sākṣi-caitanyam* is *brahman*. This is a *mahāvākya* – *yad sākṣādaparokṣat caitanyam vartate, tad brahma*. This is the essence of *tvam saksādātmāsi nityam*.



ध्यानमूलं गुरोर्मूर्ति

पूजामूलं गुरोर्पदम्।

मन्त्रमूलं गुरोर्वाक्यम्

मोक्षमूलं गुरोर्कृपा॥

*dhyānamūlaṁ gurormūrti  
pūjāmūlaṁ gurorpadam  
mantramūlaṁ gurorvākyaṁ  
mokṣamūlaṁ gurorkṛpā | |*



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उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥

tadviddhi praṇipātena paripraśnena sevayā  
upadekṣyanti te jñānaṁ jñāninastattvadarśinaḥ ॥

Understand that (which is to be known) by  
prostrating, by asking proper questions, (and)  
by service. Those who are wise, who have the  
vision of the truth, will teach you (this) knowledge.

*Bhagavad Gita 4-34*

**With our eternal gratitude**

Swamini Vedavidyananda Saraswati

Ramesh and Renuka Adiraju  
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शोषणं भवदिन्धोश्च ज्ञापनं सारसम्पदः।  
गुरोः पादोदकं सम्यक् तस्मै श्रीगुरुवे नमः॥

*śosanaṃ bhavasindhośca jñāpanaṃ sārāsampadaḥ।  
guroḥ pādodakaṃ samyak tasmai śrīgurave namaḥ॥*

The water that has washed the feet of the Guru dries up the ocean of *saṃsāra* (bondage) and reveals the truth of everything, without any doubt. To that Guru, my prostrations.

## ***Our Humble Pranams and Gratitude to Pujya Swamiji***

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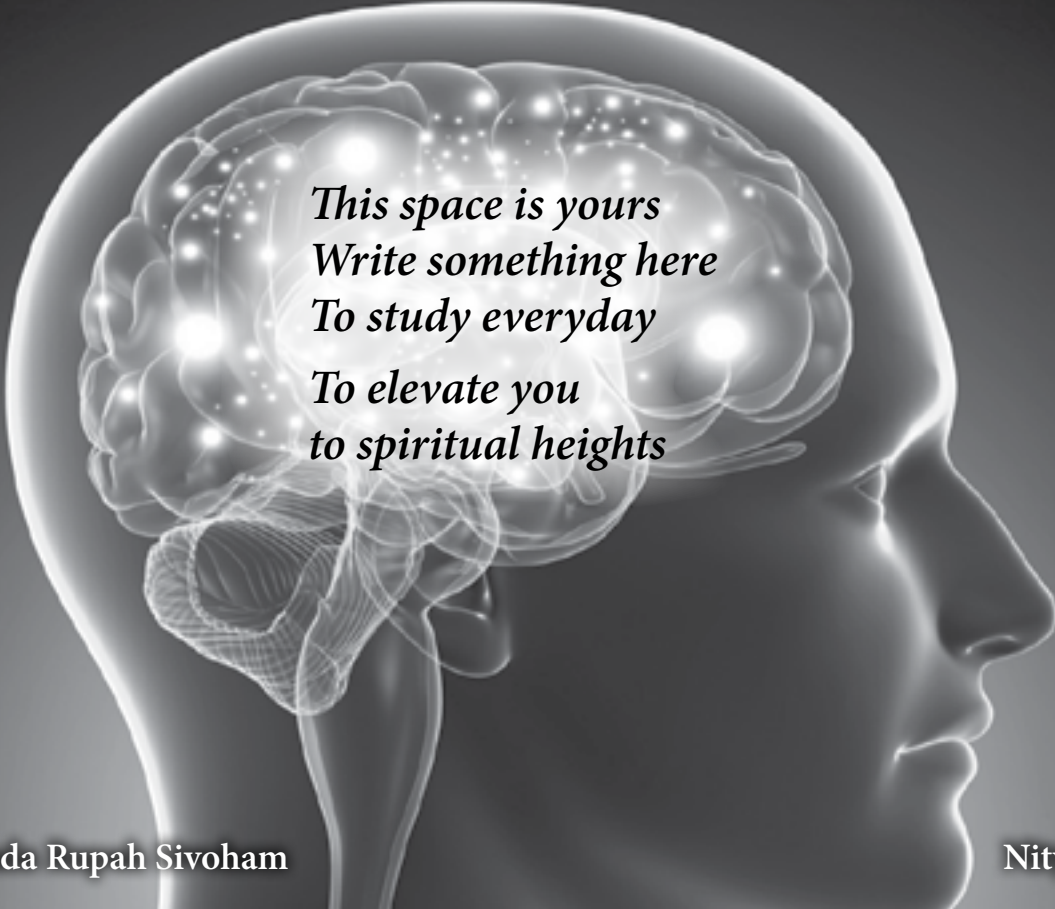
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Nitya Nivasi

प्रजहाति यदा कामान्सर्वान्पार्थ मनोगतान् ।  
आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥ ५५ ॥

When a person gives up all the desires as they appear  
in the mind, happy in oneself with oneself alone,  
Pārtha (Arjuna)! that person is said to be one of  
ascertained knowledge.

**Our Heartful Gratitude and Humble Pranams  
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of great teaching*

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Ganga, Girish, Sujani,

Keshav, Kedar, Tarun, Meena,

Kyle, Chad, Jayram & Neil Conant

सदाशिवसमारम्भां शंकराचार्यमध्यमाम् ।  
अस्मदाचार्यपर्यन्तां वन्दे गुरुपरंपराम् ॥



ॐ श्रीमत्परमहंस-परिव्राजकाचार्य-वर्य-  
श्री दयानन्द-सद्गुरुभ्यो नमः ।

*with Best Wishes*

Prasad, Meena, Adarsh, Geetha, Anand, Santhi, Anjali, Ishaan, Avinash,  
Manasa, Adhya, Aarya and Medha Mantravadi



Fort Wayne, IN

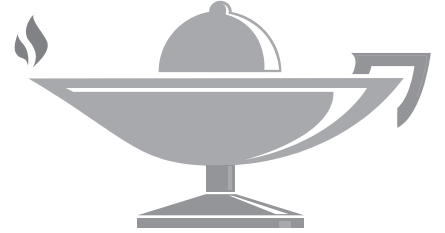
न हि ज्ञानेन सदृशं पवित्रमिह विद्यते ।  
तत्स्वयं योगसंसिद्धः कालेनात्मनि विन्दति ॥

Therefore, in this world, there is no purifier equivalent to  
Knowledge. One who has attained preparedness through  
*Karma-Yoga* gains in time that (Knowledge) naturally in the mind.

*Bhagavad Gita 4-38*

सर्वधर्मान्परित्यज्य मामेकं शरणं ब्रज ।  
अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥

Giving up all karmas, take refuge in me alone. I will release you from all karma; do not grieve.  
*Bhagavad Gita 18-66*



Humble Pranams to Pujya Swamiji  
and Best Wishes to everyone at Arsha Vidya Gurukulam

Dr. G. Harish, Vijaya Harish, Dr. Aasha Harish, Dr. Amitha Harish, Dr. Lorenzo Klein,  
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*We couldn't do it without you! हरिः ॐ*



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**श्री गुरवे नमः।**

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श्री गुरवे नमः

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गुरुर्ब्रह्मा गुरुर्विष्णुः गुरुर्देवो महेश्वरः ।  
गुरुरेव परं ब्रह्म तस्मै श्रीगुरवे नमः ॥

gururbrahmā gururviṣṇuḥ gururdevo maheśvaraḥ  
gurureva param brahma tasmai śrīgurave namaḥ

Salutations to that guru, who is the creator, sustainer, and destroyer  
and who indeed is the limitless Brahman.

स्थावरं जङ्गमं व्याप्तं यत्किञ्चित्सचराचरम् ।

तत्पदं दर्शितं येन तस्मै श्रीगुरवे नमः ॥

sthāvaram jaṅgamaṁ vyāptam yatkiñcitsacarācaram  
tatpadaṁ darśitam yena tasmai śrīgurave namaḥ

Salutations to that teacher who showed me the one to be known, who permeates whatever  
that is movable and immovable, sentient and insentient.



*Our special namaste and thanks to Pujya Swamiji.*

**Hearty Congratulations and Our Very Best Wishes and Prayers on  
Our Gurukulam's 33rd Anniversary.**

*In memory of Vijaya Raman,  
T.R. Raman and Family*





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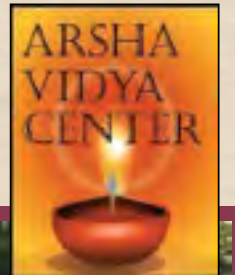
- “Guide to Intelligent Living” An advanced introduction to Vedānta, based on Chapter 1 of Pañcadaśī by Swami Vidyaranya, Tuesdays from 7:30 to 9 PM
- Meditation/Chanting, Saturdays at 8:00 AM
- Māṇḍūkya Upaniṣad with Gauḍapāda’s Kārikā, Saturdays at 8:30 AM
- Bhagavad Gītā, Saturdays at 10:00 AM

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2. Swami Vidadatmananda and Swami Paramatmananda now come to the Bay area every year conducting classes on Vedānta, Bhagavad Gītā and retreats.

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ARSHA VIDYA BHARATI (AVB) is a Texas non-profit organization born out of the inspiration derived from the teachings of **Poojya Swamiji Dayananda Saraswati**. The mission of AVB includes the study, analysis, and imparting of wisdom from ancient Sanskrit scriptures and cultural traditions of India, and the nurturing of a value-based system in interested individuals and families living in the USA, regardless of background. (**Most classes available via Skype.**)

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Wishes of Late Pujya  
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*We salute the lineage of all the Gurus  
in the Arsha Vidya Parampara*

हरिः ॐ

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## SWAMI DAYANANDA ANUGRAHA BHAVAN, HARIDWAR



# WE NEED YOUR HELP!

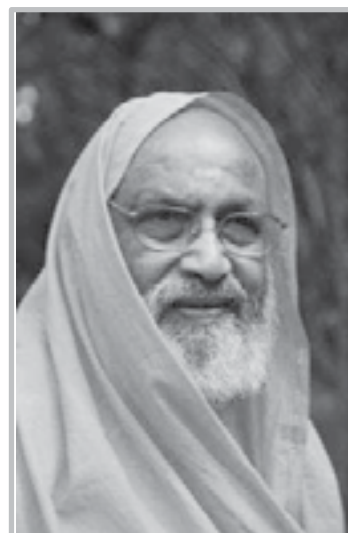
## AN APPEAL TO ALL THE BENEVOLENT DEVOTEES!



Om! Many of you may be aware of the increasing health & facility needs for disciples (Sanyasis/Sanyasinis) of Puja Swamiji due to old age & illness. There is also an increase in the number of such disciples who lack the means to care for themselves. In order to cater to their needs, we initiated the construction of Swami Dayananda Anugraha Bhavan at Haridwar.

Situated at the site of Swami Tarananda Giri Maharaj's Ashram, where the old building was demolished, preserving Swami Tarananda Giri Maharaj's Samadhi, Anugraha Bhavan is a well-designed four-storey building with 22 rooms including kitchen, dining room, Satsang hall, Office and Staff quarters. The Bhumi Puja was performed by Swami Suddhanandaji Maharaj on 28th December, 2018 and he is also in charge of the project, which is under construction. The facility can accommodate twenty Sadhus.

Swami Dayananda Anugraha Bhavan will be formally inaugurated on 22<sup>nd</sup> September 2019, to commemorate the occasion of Puja Swamiji's mahasamadhi, which falls on the following day, 23<sup>rd</sup> September, 2019 and the golden jubilee of Arsha Vidya. We expect the construction work to be completed by then!



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गुरुब्रह्मा गुरुर्विष्णुः गुरुर्देवो महेश्वरः ।  
गुरुरेव परं ब्रह्म तस्मै श्रीगुरवे नमः ॥

*gururbrahmā gururviṣṇuḥ gururdevo maheśvaraḥ  
gurureva paraṁ brahma tasmai śrīgurave namaḥ  
(śrīgurustotram)*

Salutations to that guru, who is the Creator, Sustainer,  
and Destroyer and who indeed is the limitless Brahman.  
(Gurustotram, Verse 3)

***Pranams to Pujya Swamiji  
and Best Wishes to  
Arsha Vidya Gurukulam  
from the New Jersey  
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Sridhar and Uma Dharapuram  
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Sunita and Ravi Wadhwani  
Gita and Thangavelu**



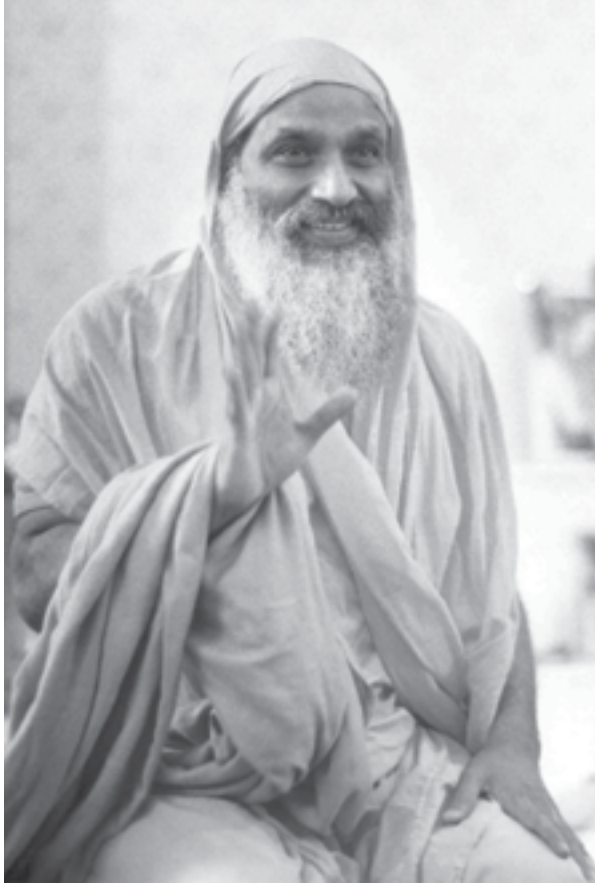
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**Swami Pratyagbodhanandaji**

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चक्षुरुन्मीलितं येन तस्मै श्री गुरवे नमः ॥

*ajñānatimirāndhasya jñānāñjanaśalākayā |  
cakṣurunmīlitaṁ yena tasmai śrī gurave namaḥ | |*



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अनन्तानन्दकृष्णाय जगन्मङ्गलमूर्तये ॥ १ ॥

Prostration unto *Śrī Kṛṣṇa* who is the embodiment of infinite bliss and the auspiciousness of the universe. May He dry up the ocean of delusion of the prostrating devotee with the rays of His side-long glances.

अहमस्मि सदा भामि कदाचिन्नाहमप्रियः।

ब्रह्मैवाऽहमतः सिद्धं सच्चिदानन्दलक्षणम् ॥ २ ॥

I am and I shine always. I am never unworthy of love. Therefor, it is established that I am Brahman, the Existence-Awareness-Bliss Absolute.

## Our Pranams to Pujya Swamiji

*Prem, Urmilla, Aruna, Ajay, Elora, Vihan, Vijay*

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**Gurukulam on the 33rd Anniversary**

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"I am brought up by grace. It was only grace. There was nothing except grace. Sheer grace, guru's grace..."

- Pujya Swamiji 8/25/15



*Best Wishes  
from*

Gosai Taraba, Smita, Kamlesh, & Shivam  
Tejas, Pracheta, Anand & Xavier  
Bina, Rahul, Sajan & Radha Shelt  
Love, Gosai's Family



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*Best wishes to Arsha Vidya Gurukulam!*



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Kapiththa Jamboo Phala Saara Bhakshitham  
Umaa Sutham Soka Vinaasa Kaaranam  
Namaami Vigneswara Paadha Pankajam*

**Congratulations & Best Wishes  
to Arsha Vidya Gurukulam**

**Dr. Pragnesh & Kinnari  
Amar & Shivani Desai**



*yasya smaranamātreṇa janmasaṁsārabandhanāt /  
vimucyate namastasmai viṣṇave prabhaviṣṇave //*

I salute to that Lord Vishnu –  
Achyuta (who never falters);  
the mere contemplation of whose name assures  
liberation from the bondage of saṁsāraḥ, the  
cycles of birth and death

**In loving Memory of Sheela  
and Ramapriyan**

**Hema and Ram Sundar  
Sumitha and Hari Sundar**



Best wishes for Arsha Vidya  
Gurukulam's Anniversary celebrations  
and for many more wonderful years!!

अज्ञानतिमिरान्धस्य ज्ञानाञ्जनशलाकया।  
चक्षुरुन्मीलितं येन तस्मै श्रीगुरवे नमः ॥



Best Wishes from:  
Sudha and Shivakumar, Surya,  
Prithvi, and Baby Maya



सदाशिवसमारंभां शङ्कराचार्य मध्यमाम्।  
अस्मदाचार्य पर्यन्तां वन्दे गुरुपरंपराम्॥

Pranams, Greetings & Best Wishes to  
Arsha Vidya Pitham  
on it's 33<sup>rd</sup> Anniversary

असङ्गोऽहं असङ्गोऽहं असङ्गोऽहं पुनः पुनः।  
सच्चिदानन्दरूपोऽहमहमेवाहमव्ययः ॥

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***ON ITS***

***THIRTY THIRD ANNIVERSARY***

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गजाननं भूतगणाधिसेवितं कपित्थजम्बूफलसारभक्षितम्  
उमासुतं शोकविनाशकारणं नमामि विघ्नेश्वरपादपंकजम् ॥  
I prostrate at the feet of Gajanana, who is worshipped by all,  
who is the son of Goddess Uma,  
who is the cause of the destruction of sorrow,  
and who is the remover of obstacles.

*Arsha Vidya Gurukulam, Our sincere  
gratitude and appreciation for bringing  
spiritual light into our life.*

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मा कर्मफलहेतुर्भूर्मा ते  
सङ्गोऽस्त्वकर्मणि ॥

*karmanyevādhikāraṣte mā phaleṣu kadācana |  
mā karmaphalaheturbhūrmā te  
saṅgo'stvakarmaṇi | |*



***Compliments of  
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गुरुब्रह्मा गुरुर्विष्णुः गुरुर्देवो महेश्वरः।

गुरुरेव परं ब्रह्म तस्मै श्री गुरवे नमः ॥

*gururbrahmā gururviṣṇuḥ gururdevo maheśvaraḥ |  
gurureva paraṁ brahma tasmai śrī gurave  
namaḥ | |*

अखण्डमण्डलाकारं व्याप्तं येन चराचरम्।

तत्पदं दर्शितं येन तस्मै श्रीगुरवे नमः ॥

*akhaṇḍamaṇḍalākāraṁ vyāptam yena carācaram |  
tatpadaṁ darśitam yena tasmai śrīgurave namaḥ | |*

**Best Wishes from:  
Kiranben and  
Kanubhai Shah & Family**



**श्री गुरवे नमः।**

*Our Deep Gratitude and Pranam*

*To Pujya Swami Dayananda Saraswatiji*

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*In service William, Leena, Julia and Manan*



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**Pranam with Immense Gratitude  
to Pujya Swamijis of Arsha Vidya Gurukulam!**

*Special Thanks to Lata and Sharad Pimplaskar  
for disseminating Pujya Swamijis' teaching of Vedas in the  
true traditional Vedic culture of Guru-Shishya parampara.*

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We are so proud of being part of  
this gurukulam. It has been a constant  
source of inspiration for all of us.

Thanks for all of you for  
the wonderful work you do.

Deeya, Bharat, Alanna  
Sneh & Sudhir

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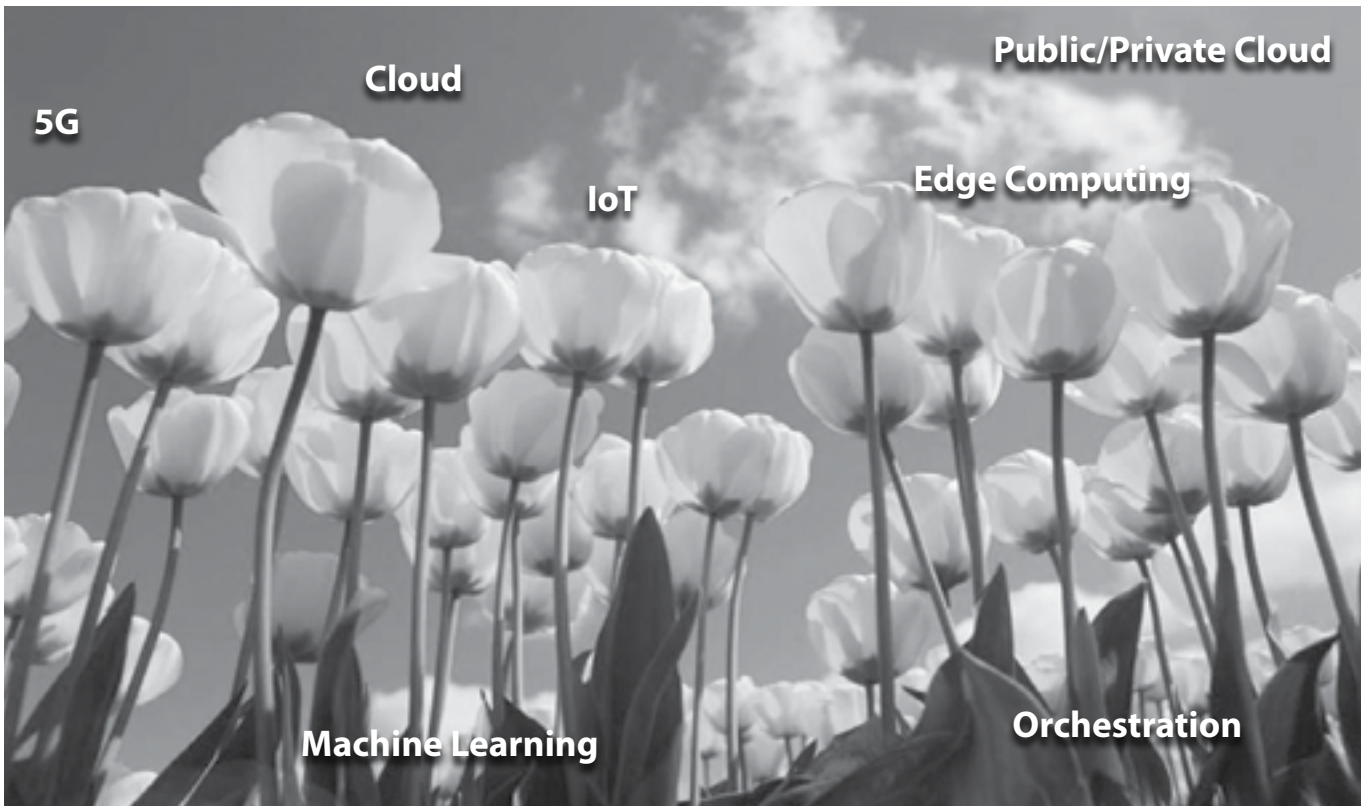
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**"Where ALL is I"**  
Ebpjskepsvpas-synmdspmkhan  
*-raushe irusok-*

Brinda, Eshwar,  
Yaagnik, Mahathi  
& Mother







## **Best Wishes to Arsha Vidya Gurukulam Saylorsburg, PA on their 33rd Anniversary!!**

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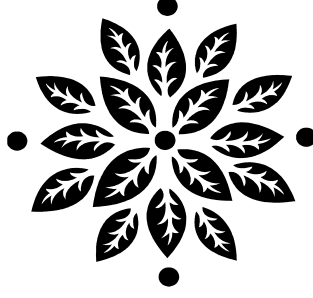
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Our Pranams to  
Pujya Swami Dayananda Saraswati  
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Sharad and Lata Pimplaskar  
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गुरुरेव परं ब्रह्म तस्मै श्री गुरवे नमः ॥

## ***Wishing the Gurukulam Best Wishes & Success***

***On the opening of a New Kitchen,  
Lecture Hall, and a Dining Hall  
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Krishnamurthi and Revathy Sundaram,  
Alamelu, Gregory, Shoshana,  
Padma, Roberto, Karishma,  
Lakshmi, Gabriel

नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः ।  
न चैनं क्लेदयन्त्यापो न शोषयति मारुतः ॥

*Weapons do not cut It,  
Fire does not burn It,  
Neither does water wet It,  
nor does the wind dry It.*  
Gita II, 23



In Memory of my loving parents  
**P.N. Ambuja Krishnamurthy**  
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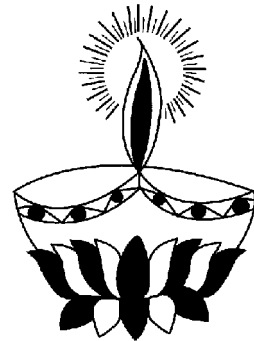
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## ***Pranams to Pujya Swamiji***



**P. Vasudeva Prabhu**  
**and Family**  
Jersey City, N.J.

**Best Wishes  
to  
Arsha Vidya Gurukulam  
on the 33rd Anniversary**



Saraswathy and V. Gurunathan

गुरुर्ब्रह्मा गुरुर्विष्णुः गुरुर्देवो महेश्वरः  
गुरुरेव परं ब्रह्म तस्मै श्रीगुरवे नमः ॥

Salutations to that guru, who is the Creator, Sustainer,  
and Destroyer and who indeed is the limitless Brahman.

(Gurustotram, Verse 3)



*Best Compliments from*

Durgesh, Mohini

Shilpa and Divya Mankikar

***Best Wishes on  
Your 33rd Anniversary***



**Quiz**

Vedanta, the calf with the question mark, born to Bharati, donated to Lakshmi Cow Sanctuary by Pujya Swamiji, is shown left. He is asking: "Who am I?" What is the answer?

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Answer: I am not the body - I am pure consciousness.

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*Congratulations  
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Saginaw, MI

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।  
तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥ ९-२२

*Those people who (see themselves as)  
non-separate from Me, recognizing Me,  
gain Me. For those who are always one  
with Me, I take care of what they want  
to acquire and protect.  
(BG9-22)*

In honor of:  
**Dada Rajmun &  
Dadi Deenesswarry**

Nikhil, Siddharth, Karun,  
Deepika, Shipra, Vinod  
and Seewoonundun Bunjun

*Gaudapada Karika on Mandukya Upanishad*

*The world never really emerged  
nor will it undergo dissolution.*

*There is really no one who is bound.*

*No one seeking enlightenment  
and no one who becomes enlightened.*

*This is the brightest truth.*

*Best Wishes,*  
**Dr. Damothara & Indrani Thiruppathi**  
Canton, Ohio





WITH BEST COMPLIMENTS  
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*Pranams to  
Pujya Swamiji*



**Tumkur S. Shivashankara  
and family**

Tuscaloosa, AL



सदाशिवसमारम्भां शङ्कराचार्यमध्यमाम् ।

अस्मदाचार्यपर्यन्तां वन्दे गुरुपरम्पराम् ॥

*With gratitude to Pujya Swamiji*

*and all our acharyas*



*Congratulations to*

*Arsha Vidya Gurukulam*

*on its 33rd Anniversary!*

*~ Terry Coe & Jaya Kannan ~*

# भगवद्गीता Bhagavadgita

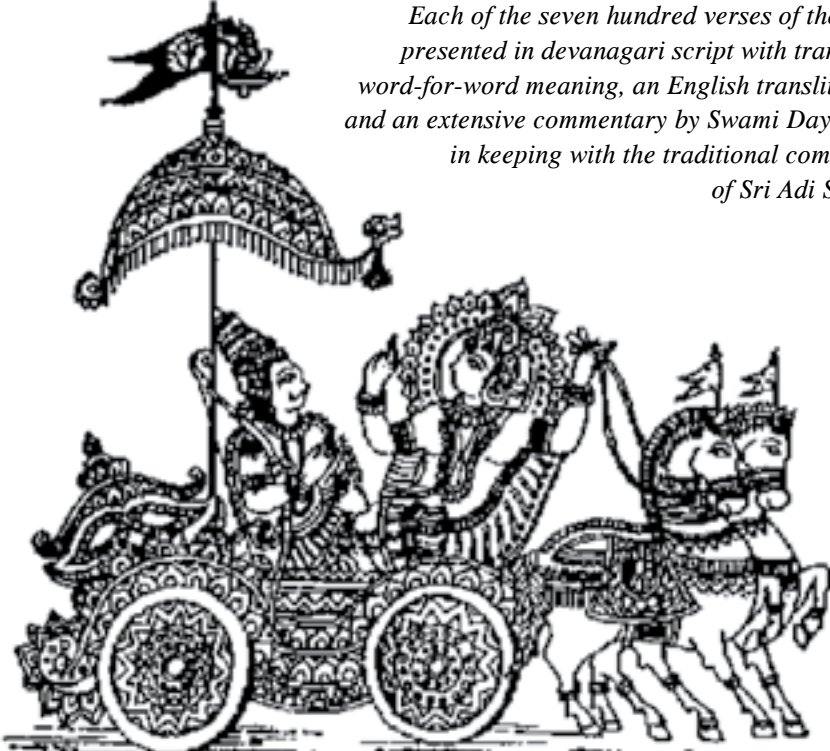
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(continued)

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OH	COLUMBUS	PURNA VIDYA (1 <sup>ST</sup> -12 <sup>TH</sup> GRADE)	PADMA BALAKRISHNAN	614-476-2844	<a href="mailto:VEDAANTIN@GMAIL.COM">VEDAANTIN@GMAIL.COM</a>
PA	ALLENTOWN	GITA STUDY GROUP	ABANTIKA SHAH	610-282-4156	<a href="mailto:FABSHAH@AOL.COM">FABSHAH@AOL.COM</a>
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PA	PHILADELPHIA	PHILADELPHIA GITA VICHARA GROUP	PRAVEEN KALASABAIL	484-744-4214	<a href="mailto:AKUNBHAT@GMAIL.COM">AKUNBHAT@GMAIL.COM</a>
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TX	AUSTIN	GITA GROUP OF AUSTIN	MADHU GODSAY	512-258-7829	<a href="mailto:MPGODSAY@YAHOO.COM">MPGODSAY@YAHOO.COM</a>
TX	AUSTIN	GITA HOME STUDY	SRINIVASAN VENKATARAMAN	512-336-8124	<a href="mailto:VENKY@TECHSERVICES.COM">VENKY@TECHSERVICES.COM</a>
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TX	SAN ANTONIO	GITA HOME STUDY GROUP OF SAN ANTONIO	K.P. GANESHAPPA, SUNITA NAYAK	210-496-7225	<a href="mailto:KPGANESHAPPA@HOTMAIL.COM">KPGANESHAPPA@HOTMAIL.COM</a>
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WA	MERCER ISLAND	GITA VICHARA GROUP	SHOBA KRISHNAMURTHY	206-505-1300	

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WA	KENMORE	VEDANTA CLASSES	DR. K.V. RAMANATHAN	425-481-8703	<a href="mailto:KVRAMANATH@GMAIL.COM">KVRAMANATH@GMAIL.COM</a>

**GITA HOME STUDY AND VEDANTA CLASSES AROUND THE WORLD**

<u>COUNTRY</u>	<u>CITY</u>	<u>GROUP NAME</u>	<u>CONTACT PERSON</u>	<u>PHONE</u>	<u>EMAIL</u>
ARGENTINA	BUENOS AIRES	VEDANTA CLASSES	ANTONIO PERRONE	5411-4374-2323	
ARGENTINA	BUENOS AIRES	VEDANTA CLASSES	VILMA ULLA	5411-4583-2765	
ARGENTINA	BUENOS AIRES	VEDANTA CLASSES	ADRIANA CALLIPURI	5411-4827-9052	
AUSTRALIA	DARLING POINT	GITA VICHARA GROUP	MICHAEL COMANS	02-9331-1994	<a href="mailto:MVASUACHARYA@NETSCAPE.NET">MVASUACHARYA@NETSCAPE.NET</a>
AUSTRALIA	SYDNEY	GITA HOME STUDY	JENNI COVER	02-9997-8724	<a href="mailto:JENNI.COVER@URSYS.COM.AU">JENNI.COVER@URSYS.COM.AU</a>
AUSTRALIA	SYDNEY	GITA VICHARA GROUP	SWAMI BUDDHANANDA	02-9823-9798	
AUSTRALIA	SYDEY/MELBOURNE/PERTH	GITA HOME STUDY	SUDHA IYER	02-9428-2314	<a href="mailto:IYERSUDHA@HOTMAIL.COM">IYERSUDHA@HOTMAIL.COM</a>
BRAZIL	RIO DE JANEIRO	VIDYA MANDIR STUDY CENTER	GLORIA ARIERA	21-267-6324	<a href="mailto:VIDYAMANDIR33@HOTMAIL.COM">VIDYAMANDIR33@HOTMAIL.COM</a>
CANADA	B.C. - VICTORIA	VEDANTA CLASSES	PETER STRAUSS	250-388-0730	<a href="mailto:APAROKSA@CHAW.CA">APAROKSA@CHAW.CA</a>
CANADA	ON-RICHMOND HILL	GITA STUDY GROUP	NEELA JAIRATH	905-737-4326	<a href="mailto:NEEJAI@HOTMAIL.COM">NEEJAI@HOTMAIL.COM</a>
CANADA	TORONTO	GITA HOME STUDY	DR. HEMA SINGH	416-987-1012	<a href="mailto:EHSINGH@MSN.COM">EHSINGH@MSN.COM</a>
HAWAII	OAHU ISLAND	VEDANTA CLASSES	SWAMINI SARALANANDA	808-235-6109	<a href="mailto:SWAMINISARALANANDA@GMAIL.COM">SWAMINISARALANANDA@GMAIL.COM</a>
U.K.	MANCHESTER	GITA HOME STUDY	DR. PARESH PAREKH	79689-71113	

# Yoga at Arsha Vidya Gurukulam



**\*Saturdays: 8:00 - 9:30 am**

**\*Sundays: 8:00 - 9:30 am**

**Mondays: 5:00 - 6:30 pm**

**Thursdays: 6:30 - 8:00 pm**

***\*First and Third Weekends only***

*(All classes are General Level, suitable for beginners as well as continuing students.)*

**Yoga practice** is intended to awaken the intelligence of the practitioner so that the mind sees its own partiality and recognizes what IS without any escape from that. There are many physical and psychological benefits along the way to this underlying goal.

**Arsha Vidya Gurukulam**, located in the serene Pocono Mountains, Saylorsburg, PA, is an institute for the teaching and study of Advaita Vedanta, Yoga, Sanskrit, Ayurveda, Jyotish, and other classical Indian disciplines.

**The Yoga Studio** at the Gurukulam is a world-class facility, designed to accommodate as many as 60 students, fully equipped with props and central heat and air conditioning.

**Workshops** are held at the Gurukulam several times each year, with the resident teacher and touring teachers. Topics may include therapeutic issues, teacher training, and how to structure and maintain a yoga practice.

**For More Information** please see <http://www.arshavidya.org/about-us.html>

**Donations** from those who value the Gurukulam's offerings ensure the continuing existence of the institution. For Yoga classes, suggested donation is \$12 per class for drop-ins and \$10 per class for those who attend regularly.

## **Our Three Gurukulam Locations in India**

### **Gurukulam Name**

### **Telephone Number**

### **E-mail ID & Website**

**Swami Dayananda Ashram**  
**Rishikesh, Uttaranchal 249137**  
**India**

**011-91-135-243-0769**

**dayas1088@gmail.com**  
**www.Dayananda.org**

**Arsha Vidya Gurukulam**  
**Anaikatti, Coimbatore**  
**Tamil Nadu, 641108**  
**India**

**011-91-422-265-7001**

**office@arshavidya.in**  
**www.arshavidya.in**

**Arsha Vijnana Gurukulam**  
**Nagpur, Maharashtra, 410033**  
**India**

**011-91-712-252-3768**

**brahmapra@gmail.com**  
**www.arshavidya.nagur.org**

## **Arsha Vidya Outreach Program**

There are many people who value the teachings at the Gurukulam but are not able to attend as many classes as they would like due to distance and/or time constraints. In order to make the teachings offered at the Gurukulam more accessible to these people, the teachers at the Gurukulam travel to various places. They offer regular classes in the surrounding community within commuting distance of the Gurukulam. In addition, these teachers visit more distant regions in North America for short periods to give classes and to set up ongoing programs of study.

Swami Viditatmananda, Swami Tattvavidananda, Swami Pratyagbodhananda, Swami Svatmananda, Swami Shantatmananda, Swamini Ramananda, Br. Surya, and Suddhatma Chaitanya, are available for some or all of the following:

Introductory public talks on Vedanta

Vedanta classes

Initiation of Vedic Heritage classes for children and teens

Initiation of new Gita Home Study groups

Private or group instructions in Vedic chanting

Sanskrit classes

Sessions on stress management and perspective on one's emotional life

Classes on *avāntara-sādhana*s: *pūjā*, prayer, meditation, yoga and values

Bhajans and Satsang

If you are interested in the Arsha Vidya Outreach program, please call Suddhatma at 570.992.2339 ext. 234. or Suddhatma@gmail.com.



# Thank You



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**Arsha Vidya Staff  
with Swami Veditatmananda**

ॐ नमस्ते गणपतये  
*om namaste gaṇapataye*



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ज्येष्ठराजं ब्रह्मणां ब्रह्मणस्पत आनश्शृण्वन्नूतिभिस्सीदु सादनम् ॥

*jyeṣṭharājaṁ brahmaṇāṁ brahmaṇaspata ānaśśṛṇvannūtibhissīda sādanam । ।*

The most exalted of the knowers of Brahman and the one who shines  
in the hearts of devotees. Listening to our prayers of praise, please sit at  
the altar of our hearts with all protective means.

*Arsha Vidya Gurukulam*

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