

ARSHA VIDYA GURUKULAM

34th Anniversary Souvenir

September 20, 2020

In Celebration of the 90th Jayanti
of
Pujya Sri Swami Dayananda Saraswati



न हि ज्ञानेन सदृशं पवित्रम् इह विद्यते

na hi jñānena sadṛśam pavitram iha vidyate

“In this world, there is indeed no purifier equivalent to knowledge”

(Bhagavad Gītā, 4.38)

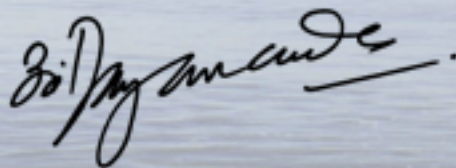


Anniversary Message

Swami Dayananda Saraswati

In day-to-day life, you need a lot of grace. . . That is the beauty of grace. You have to earn the grace of the guru. It may be easily available, but you have to earn it with *śraddhā* and *bhakti*. With *śraddhā*, in seeking knowledge you go through what is taught again. You need not write it down—keep it in your mind and ruminate over that. That is earning the guru's grace. When the guru's grace is there, the words of the *śāstra* he teaches become real to you. They become a reality. In fact, you become that reality. The guru's grace will help you cross the distance between understanding and having the words. It is called *lakṣya*; that *lakṣya* is accomplished by guru's grace.

May all enjoy guru's grace, *Īśvara's* grace, *śāstra's* grace, and one's own grace. We all live in grace. We live upon grace. May the grace of all the sources of grace be with you all.





Anniversary Message

Swami Veditatmananda Saraswati

We are happy that, with the support of the devotees, well-wishers and donors, we are able to celebrate this 34th anniversary of the Gurukulam in spite of the difficulties posed by the pandemic. We are happy to welcome you on this joyous occasion.

This year marks the 90th birth anniversary and the 5th Nirvana Jayanti of Pujya Swamiji and it is our privilege to dedicate this souvenir in the memory of the great Mahatma. As the name suggests Pujya Swamiji was an embodiment of Daya or compassion. Swamiji used to say in a lighter tone: There is one thing that I cannot manage, and that is my compassion. Pujya Swamiji had unbound compassion which sometimes became even reckless. And we all received the shower of that compassion in different ways.

Pujya Swamiji also used to say: Give the world the best you have and the best will come back to you. We seek Pujya Swamiji's blessings so that the Gurukulam continues to remain the center of compassionate contribution to the world of spiritual seekers.

With best wishes and love,

Veditatmananda

ARSHA VIDYA GURUKULAM

cordially invites you to attend our

34th Anniversary Celebration

Sunday, September 20, 2020

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



– Music Concert –
Pandit Mukesh Desai



– Anniversary Address –
Swami Tattvaidananda
“Ksamā” (Forgiveness)

– Banquet Lunch –
Question-Answer Session
(after lunch)
Swami Tattvaidananda

Location: **New Lecture Hall** (near yoga studio)

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सर्वे भवन्तु सुखिनः सर्वे सन्तु निरामयाः

sarve bhavantu sukhinah sarve santu nirāmayāḥ

May everyone be happy. May everyone be free from disease.

We invoke the blessing of

Īśvara

and all the Gurus

for the health and well-being of all.

With gratitude and special prayers for all the health care workers, first responders, and essential workers who every day put their lives at risk to keep us safe and healthy, put food on our tables, and keep our infrastructures running. We are deeply indebted to all of you.

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of Vedanta, Sanskrit, Yoga and
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Swami Dayananda Saraswati



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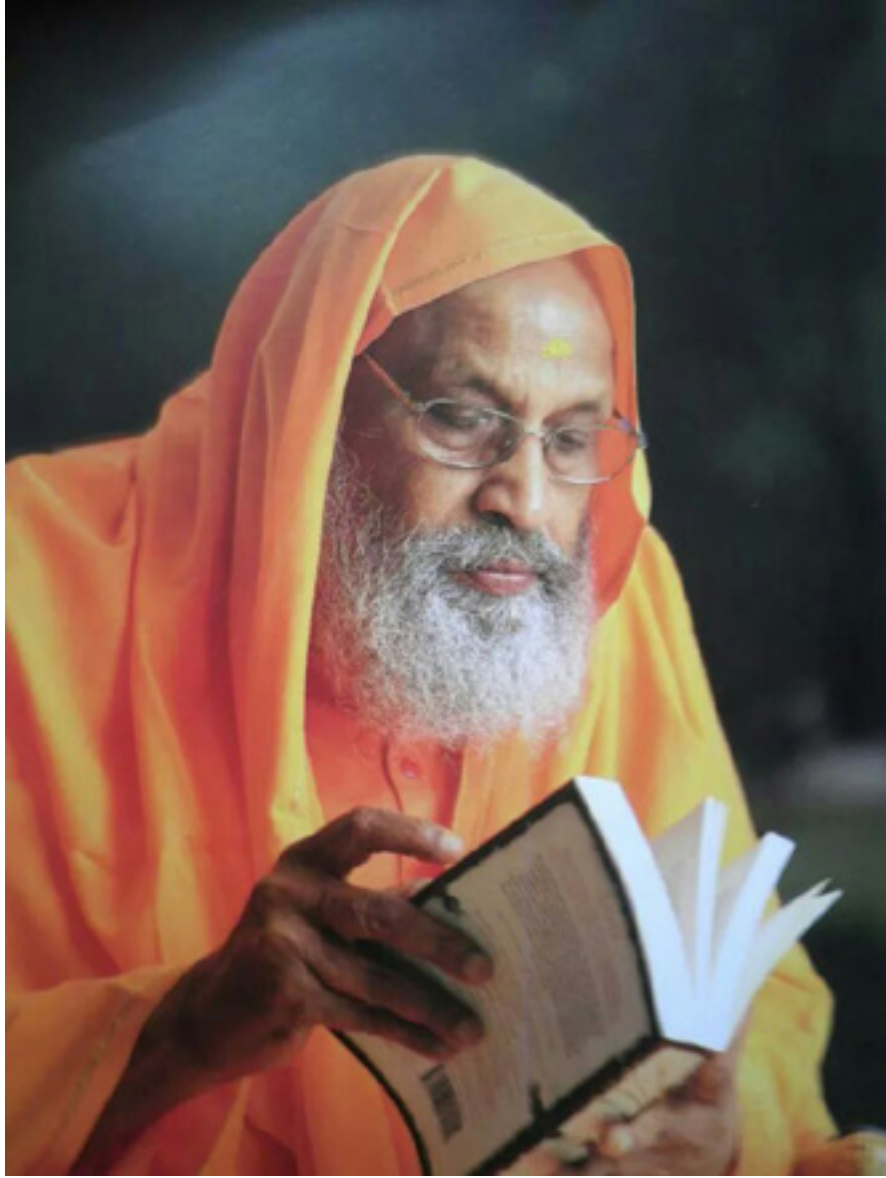
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Once you understand *śāstra* is a *pramāṇa*, you look into it differently. You find that it is a mirror, in which you find yourself.

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GURUKULAM***

ON ITS THIRTY FOURTH ANNIVERSARY



Let Lord Dakshinamurthy's Blessings Be With One And All

Jayashankar, Sreelakshmi, Rajat, Sri Gowri And Family

तदहं भक्त्युपहतमश्नामि प्रयतात्मनः ॥९०२६॥

tadahaṃ bhaktyupahr̥tam aśnāmi prayatātmanah ॥

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

The Vision of the *Ṛṣis* – *ārṣa-vidyā*

Pūjya Swami Dayananda Saraswati

The Sanskrit word “*ārṣa*” means that which comes from the *ṛṣi*. *Ṛṣi* is one who knows, or sees, so a *ṛṣi* is a Seer. Seer of what? He is a seer of what is, of things that others don’t see. *Vidyā* means knowledge, that which is opposed to error and ignorance. Thus, *ārṣa-vidyā* means knowledge of the *ṛṣis*. We have a body of knowledge coming down from generation to generation through the lineage of teacher and student (*guru-śiṣya-paramparā*). This body of knowledge is called the Veda. It consists of two main topics.

One is the topic dealing with values, right and wrong, various forms of prayer and rituals for different ends. A human being has a number of desires. And the desires of a given person need not be the desires of another person.

Further, a person who has a desire now many not have the same desire later even though it was not fulfilled. He may grow out of it. Thus, these desires, *kāmāḥ* are many and varied, *bhinnāḥ*. In order to fulfill these desires, a person makes attempts according to his skill and knowledge, but still there are many hidden variables. To control the hidden variables one resorts to prayer. This kind of prayer, a specific prayer to get a given result, is mentioned in the first part of the Veda. There are many such prayers for the many different ends.

Finally, at the end, the Veda has a topic called Vedanta. This topic deals with the desirer. It is important to understand the difference between these two topics. One deals with your desires; it tries to help you to fulfill your desires and the other deals with the very desirer. Why are you a desirer? Even if you fulfill a few desires, you are not going to say that you have fulfilled all your desires. There were desires that you could not fulfill when you were young. Even now there are desires that you cannot fulfill—desires like those for an ideal society, an ideal disposition of a friend or spouse that you always dream of. These desires are never met with and perhaps will never be met with. One can never relax saying, “I have fulfilled all my desires.”

The desire that you have is only the privilege of a happy, free, and complete person. Being a human being endowed with this freedom of choice, unlike an animal, you have this privilege of desiring. It is one of the three capacities given to a human being—the power/freedom to desire, to know, and to act, *icchā-śakti*, *jñāna-śakti*, *kriyā-śakti*. It is a privilege for you to entertain a desire and then fulfill it. If it is fulfilled you are happy; if it is

not fulfilled you are happy. But one doesn’t generally feel like this. A desirer in the beginning is a desirer in the middle and continues to be a desirer at the end. As a child you were a desirer, and when you reach ninety you are still a desirer. That you are a desirer is a reality. If this reality is true, then you have no chance of finding fulfillment in your life. So you continue struggling all your life. You cross oceans, reach distant places and accomplish

a lot. Still, that person who is wanting, that person who has a sense of inadequacy never goes. He is always present. So it looks as though all your efforts are futile because you don’t see any difference in yourself in spite of all your accomplishments. That is a really tragic situation; I wanted to become somebody and in that somebody I don’t see a person

who has made it. I see only another “becoming” person, in fact, the same “becoming” person. I reach a point where I cannot “become” anymore because of my old age. This is something peculiar to a human being.

The human being is self-conscious and because of that, has complexes. You want to be “somebody,” because there is the conclusion that you exist only within the confines of your body-mind-sense complex. You are only this much and you want to be “somebody.” The attempt stems from your conclusion; a conclusion that is universal. That conclusion is that you are incomplete and have to become complete. In this, each one has certain peculiar wants according to his background, but that one wants is a universal phenomenon. This wanting person

continues to exist without any sense of fulfillment and consequently, there is always a search. If one recognizes this and wants to solve this problem of searching, the search becomes a spiritual search.

A search is a search, whether you search for money, power, or position and work for it, or you search for a solution to this basic problem. We

call this basic search spiritual, inasmuch as there is no particular desire that is met with. That you are a desirer, a wanting person, confined to this body-mind-sense complex, different from everything else, and therefore an inadequate, incomplete person, that you must become adequate and complete—this search doesn’t have any particular object in the world. It is centered on yourself. When your desire is centered on an object, you call it a material desire. If it is centered on yourself, on the problem of being a wanting person, that person has to change. Can that person change? If that person has to change then there should

You cross oceans, reach distant places and accomplish a lot. Still, that person who is wanting, that person who has a sense of inadequacy never goes.

This wanting person continues to exist . . . there is always a search. If one recognizes this and wants to solve this problem of searching, the search becomes a spiritual search.

be a different reality about that person. Otherwise no change is possible. If you are an incomplete person in essence, then in reality you are incomplete. There is no way of fixing up that problem. But you are constantly striving to fix up that problem. This is not something unique to a given person. Everybody has this spiritual urge, if we can call this spiritual.

Vedānta is so called because it is at the end of the Veda. It has no other meaning; it is just a positional name. This body of knowledge that we call the Veda has at its end a second topic which deals with this problem of you being a desirer. You can be a desirer without it being a problem, if you see it as a privilege given to you. Then you are free enough to have some desires and fulfill them. You are also free enough to be happy even if they are not fulfilled. Then alone does it become a privilege. Otherwise, every desire is a binding desire because it has to be met with. This problem is addressed in Vedanta.

The topic is you; your thinking of yourself as a desirer, and the fact that this is an error. You have the privilege of desiring, no doubt, but you are not a desirer. While the desirer is you, you are not the desirer. Desire is something that you enjoy as a privilege. Vedanta accepts that. In fact, if you are free, you can have some more desires, because the desire does not involve a desire to become free from incompleteness. Behind every desire there is a desire to be secure. The desire to have more money is not for the sake of money itself, but for security. That you are insecure is a conclusion. This conclusion makes you search for security, and in money you see security. Behind the object of every desire there is something else that you are searching for. This is what is identified by Vedanta as a spiritual urge. The pursuit in your life is spiritual whether you like it or not, because you seek security. You cannot accept that you are insecure because your nature is security. There is nothing more secure than yourself. That is what Vedanta says.

Vedanta asks you to see what it has to say. On what basis do you conclude that you are insecure? Did you make an inquiry (*vicāra*) into yourself? It is not after inquiry that you have come to the conclusion that you are insecure. It is without any inquiry.

Everybody is born with ignorance, and this ignorance is two-fold: One is ignorance of yourself and the other is ignorance of the world. Your mind, senses, and capacity to infer can be improved upon as you grow. Perception and inference, means of knowledge, are meant for understanding things that you can

This body of knowledge that we call the Veda has at its end a second topic which deals with this problem of you being a desirer. You can be a desirer without it being a problem.

In the vision of Vedanta, you are the security that you are seeking through money, power, etc. You are the very happiness that you are seeking in various forms of pleasure. . . You want to be a whole person because that is exactly what you are.

objectify. But the original ignorance about yourself, with which you started your life, doesn't go away. Without knowing what the self is, the conclusion that you are a desirer, incomplete, insecure, and unhappy is taken for granted. It is regarded as real because everybody has similar conclusions. But in determining the truth, the majority doesn't play any role.

Everybody believed that the sun rose in the eastern sky and traveled across the heavens every day. One person said that this was not true. The whole of humanity was against that person. Everyone thought the earth was flat but one person said that it is a globe. That is how the

truth is. It is not determined by the consensus of the majority. It is determined by whether it is true or not true.

In the vision of Vedanta, you are the security that you are seeking through money, power, etc. You are the very happiness that you are seeking in various forms of pleasure and so on. Happiness here means the fullness that is opposite to the sense of incompleteness. You want to be a whole person because that is exactly what you are. You don't really want to be a mortal; that is why there is always an attempt to be free from this mortality. You want to prolong your longevity, knowing full well, of course, that one day you will succumb. Still, it is very difficult to accept death. You want to live a day more. But what about people who commit suicide? It is not that they want to put an end to their lives; it is because there is another equally powerful urge to be happy and secure. If there is a danger to that security or happiness in that person's perception, he may commit suicide. The search for security and happiness is as real as the love for longevity.

In the vision of Vedanta, the conclusions that you are time-bound, incomplete, insecure are wrong. In its vision, you are the truth of everything. You cannot become more than fullness, because

fullness is your nature. You are the very essence of time, and thus you are timeless. In other words you are *sat-cit-ānanda*. In its vision, you are all of this, and this is what you are searching for in life. Vedanta deals with the reality of living. It gives meaning to your life, as opposed to the groping that everybody goes about doing in life, searching for one thing or another. It gives freedom from this constant struggle. Wherever

you are and whatever you are doing, you can find yourself free enough to be what you are. That particular freedom is innate to you, and that is what is unfolded in the statement that you are *sat-cit-ānanda*. It is not a mystic statement, but is unfolded methodically by Vedanta through a very sophisticated method

of teaching.

As a part of this program of teaching, which makes you see that you are free, this *ārṣa-vidyā*, or Vedanta, has a program for your own self-growth. This is what we call *yoga*. As unfolded in the *Gītā* and also in the *Upaniṣads*, *yoga* is a way of living which helps you to grow to your potential. As a human being there is room for further growth. A tiger cub needs to eventually lead a tiger's life—independent and strong. To do this, the cub has to grow to become an adult. When it becomes an adult it has no other program to follow. It lives a tiger's life without complexes. The human child also grows to become an adult, but with that the growth is not over. There is constant conflict, and every conflict is for growth. One has to deal with each conflict and grow to be a person who is free from conflict. Everybody has to grow into that person. Let it take the whole life; it is still a program that one can afford to accomplish, that one cannot afford not to accomplish. Everything has to become meaningful to you and if that 'you' is always subject to conflict, there is a real problem of growth. One has to take the initiative to grow into that complete human being.

Thus, there are two programs in Vedanta: one is to help the

person grow, to become objective, dispassionate, and free from conflict, and live a life of richness. That kind of life, one that is enriched by your own self-growth is what is aimed at by the program of *yoga*. Vedanta teaches you how to go about it. Then it has the final say that you are the whole. In fact, you have to prove that you are not. The whole process of rubbing against what Vedanta says is what we call the learning process. You try to prove that Vedanta is wrong and Vedanta always has an answer. Finally you have to say, "I am the whole." Once you say that, and see that you are the whole, nobody can take it away from you. That is the beauty of it. There is no promise held out here. Vedanta doesn't say that you will become the whole. It says that you are the whole. What is it that inhibits this

There are two programs in Vedanta: one is to help the person grow, to become objective, dispassionate, and free from conflict, and live a life of richness. . . Vedanta teaches you how to go about it. Then it has the final say that you are the whole.

understanding? Vedanta removes all the inhibiting factors methodically, cognitively. This is what you are interested in in life. Your entire life can be converted into *yoga*, so that everything becomes meaningful. That is because of the attitude you discover in yourself in the wake of understanding certain realities. Vedanta is a body

of knowledge dealing with the reality of living, of intelligent living, and finally of finding one's own fulfillment.

पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ।

तदहं भक्त्युपहतमश्नामि प्रयतात्मनः ॥ ९-२६ ॥

patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati |
tadahaṁ bhaktyupahṛtamaśnāmi prayatātmanah ||

(Bhagavad Gītā, vs. 9.26)



BEST WISHES FROM

Rajidi & Ratnamala Reddy



*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 |
tadahaṁ bhaktyupahṛtamaśnāmi prayatātmanaḥ | | 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.

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Sevā Bhāva An Attitude of Service

Swami Vidadatmananda Saraswati

Pūjya Śrī Swami Dayananda Saraswati established AIM for Seva in 2000. The idea for starting this movement came from a conversation with an elderly woman in Anaikkati, a village in southern India. She appealed to Swamiji to help educate rural children as they did not have schools where they lived, and they did not know how to educate the local village children. Pūjya Swami Dayanandaji started thinking about creating an infrastructure for educating children in remote areas; they typically do not have the privilege of going to school or they drop out due to the prohibitively lengthy commute from many kilometers away.

Some people are effectively separated and disconnected from the main society because modern developments, namely economic development, social development, and infrastructure development have not reached these areas. Pūjya Swamiji thought it was very important to bring these people into the mainstream and integrate them with the rest of the country through education. Some people are deprived of even basic necessities – food is a necessity, education is a necessity, healthcare is a necessity, cultural education is a necessity, and a sense of self-worth is also a necessity. Connection with one’s culture, education, health, economic well-being – all of these provide a person with a sense of self-worth. Then alone one can live one’s life happily.

The poverty is not only in terms of money, but also in terms of education and health; it is also in terms of self-worth. Self-worth is a very important asset in making a person feel happy. People are deprived of this self-worth for various reasons, including intergenerational social injustice. Pūjya Swamiji felt that those who have the capacity to contribute must do the task left undone by our forefathers, in integrating society’s most marginalized through service. It is very important that those who possess one or more types of wealth or means – money, education, healthcare, religious education, spiritual education – need to reach out to those who are needy.

We are blessed and should reach out to those who can use our help

We should recognize that we are really fortunate. We are what we are on account of the favor and contributions that we continue to enjoy from the rest of the world. We should count our blessings and recognize that we are enjoying the grace of *Īśvara*, the Lord, the grace of our parents and ancestors, the grace of our teachers, and the grace of all those who have helped us. Pūjya Swamiji used to say that when we reflect back on all of our successes, we can see that we did put in the necessary effort but at the same time, we happened to be at the right place at the right time. If we examine our lives and look at whatever small and big successes we have, we realize that we have always been enjoying lots of blessings, lots of favors. We recognize that

Some others are not as lucky as we are. . . Śrīmad Bhagavad Gītā teaches us that we are indebted by our privilege and it is our duty to return that favor.

we are what we are on account of the many favors that we have been enjoying from many sources. Our scriptures say that we enjoy favors from five sources: parents and ancestors, teachers, divine forces, other human beings, and nature. Teachers also include those who taught in the past, *ṛṣis*, who contributed to the storehouse

of knowledge. Divine forces, called *devatās*, substantially and continuously contribute for us to function. That our body functions, that we can see, hear, walk, talk, think, learn, feel, remember, and communicate – all of these are possible because of the grace of the divine forces. We also enjoy the favors of other members of human society such as farmers, merchants, doctors, soldiers, and many others. We enjoy favors from both animate nature like plants, trees, and insects, but also inanimate nature like rocks. It looks as though the whole universe is designed to support and sustain us.

We may perhaps feel that we are not as lucky as some others, or that we are deprived. Maybe we feel that we do not have what many others have, that we wish we had more or that we deserve more. It is possible that we do not have what others have, or we do not have what we think we should have, etc. Everyone feels that they are not lucky enough. But we are very lucky if you look at our life and the privileges that we are enjoying, the benefits that we have and the various opportunities that we receive. All of this is a blessing and there are many who do not enjoy these privileges. It may

¹ Pujya Swamiji did not like to use the word remote; he used to say that it is all Bharat, all India.

This essay is based on a talk given by Sri Swami Vidadatmananda Saraswati, one of the foremost disciples of His Holiness Pūjya Śrī Swami Dayananda Saraswati, founder of AIM for Seva. The talk was transcribed by KK Davey and edited jointly by Vinita R Davey and KK Davey.

be the fructification of all of our past good deeds. Some others are not as lucky as we are because they did not have the benefits of good *karma*. We are not to judge that, but what we see is that there are some who are not as lucky or privileged as we are. Therefore, it becomes our obligatory duty to reach out to those who are not as privileged as we are.

It is our duty to reach out to others

Śrīmad Bhagavad Gītā teaches us that we are indebted by our privilege and it is our duty to return that favor. That is how the idea of contribution comes. Each one of us needs to become a contributor. A consumer is one who keeps receiving favors. We are all consumers. To keep living, we need these favors. At the same time, there should be contribution too, as an expression of gratitude for the favor that we are receiving. We have needs at the physical, intellectual, emotional, and spiritual levels, and these needs should be satisfied. But at the same time, in the scheme of the universe, each entity enjoys a certain relationship of being privileged and offering privileges. Every entity is helped and is helping in return, whether sentient or insentient. Mutual aid is the inbuilt order of the universe. Every entity, whether a tree, an insect, or an elephant, contributes in accordance with its ability to the functioning of the universe. This is true for all other beings in the creation, except for the human being. When it comes to the human being, this system may or may not work because the human being has been given the free will to make choices. There are barriers within our nature that are obstacles to the free flow of the emotional and spiritual growth that is required for happiness. The human being has inner barriers such as greed, which other creatures do not seem to have. An emotionally mature person can be happy. A spiritually mature person can be happier, and to grow in maturity is the primary purpose of the human embodiment. Other creatures do not have this privilege, which is fine to live their life because they just sustain their life. These are the natural instincts given to all, including human beings: food, sleep, self-preservation, and procreation. Nature has given them means to fulfill those needs. We also have those needs, but further we have a need to become happy and free, which requires emotional growth. We have an ego with which to make choices. In making the right choices, we are guided by the mind. We may believe that we make choices that are good for us, beneficial for us. But our understanding of what is beneficial may not be accurate,

There are barriers within our nature that are obstacles to the free flow of the emotional and spiritual growth that is required for happiness. . . we have to cross them for our own well-being and self-worth.

and we may, in fact, make poor choices that result in self-harm. The human being is in a position to use his free will properly after judging a situation appropriately to make the right choices. Alternatively, we can make wrong choices and hurt ourselves. Therefore, making right choices is important to us, but it depends upon our maturity.

We have to conquer detrimental impulses to recognize our self-worth

Pūjya Swamiji was fond of quoting a *mantra* from Sāma Veda – *setūmstara, setūmstara, setūmstara, dustarān setūmstara*, cross the (four) barriers that cannot be crossed by any other means. *Setu* is a barrier or a dam. *Setūm tara*, cross the barriers. We have many barriers and this *mantra* highlights four of them: *lobha*, greed or miserliness, *anṛta*, falsehood, *krodha*, anger, and *āsraddhā*, lack of faith or trust in others. *Dānena adānam tara*, may you cross the barrier of *adāna*, incapacity to give by *dāna*, generously giving. *Akrodhena krodham tara*, by compassion may you cross *krodha*, anger, another barrier that makes us violent. *Satyena anṛtam tara*, by truthfulness, honesty one crosses the barriers of falsehood and dishonesty. *Śraddhayā āsraddhām tara*, by *śraddhā*, faith in the words

of the scriptures and teachers, may you cross the barrier of *āsraddhā*, the incapacity to respect scriptures or wise people.

Lord Krishna identifies *kāma*, *krodha* and *lobha* as the three barriers to cross in Śrīmad Bhagavad Gītā.² *Kāma* is the impulse to indulge when something is very tempting. *Krodha* is anger. *Lobha* is miserliness. These barriers are within us and we have to cross them for our own well-being and self-worth. When one feels that he is weak, he cannot have self-worth. An angry person's self-worth is undermined as he knows that anger is a sign of weakness. Similarly, indulgence is also a sign of weakness. A weak person cannot resist when there is a temptation for pleasure, power, wealth, fame, etc. Very often, values are compromised and we fall prey to many vices when we are weak. Greed or miserliness is also an obstacle, and those who suffer from these cannot have self-worth. We have to cross or overcome *kāma*, *krodha*, and *lobha*. These are the barriers or obstacles which deprive us of self-worth. When we do not look upon ourselves as worthy, when we do not respect ourselves, we cannot be happy. One can be a wealthy, powerful, or

² *kāmaḥ krodhastathā lobhastasmādetatrayaṁ tyajet* (Śrīmad Bhagavad Gītā, 16.21)

famous person, but he is not necessarily a happy person. Happiness comes from a sense of self-worth, self-respect, self-acceptance, and self-satisfaction. Therefore, *Śrīmad Bhagavad Gītā* teaches us a way of life, certain values and attitudes which are conducive to discovering self-worth. This cannot be acquired externally, but rather we have to tap into ourselves to discover this worthiness. *Kāma*, *krodha*, *lobha*, *anrta*, *āsraddhā*, etc. deprive us of our self-worth. That is why *Sāma Veda* says *setūmstara*, cross these barriers. Then we discover worthiness in our own perception. Wealth, power, etc. are not necessary. One can feel worthy when one is compassionate. When one is charitable, giving, generous, and can control his own impulses, he feels, “I am worthy.” This is the purpose of human life. When one has the inner wealth of honesty, charity, compassion, faith, trust, self-control, and self-discipline, one feels worthy irrespective of his wealth, power, fame, etc.

By recognizing our inner wealth, we can help others become self-worthy

Dānena adānaṁ tara. *Adāna* is the other barrier. It is lack of charity, but Pūjya Swamiji explained it as the incapacity to give. Something prevents us from giving; it is an innate miserliness. Greed prevents us from reaching out. It is an unwillingness to give, an incapacity to part with what we have. This is an obstacle to our emotional growth and to our sense of self-worth. *Dāna* should be given to deserving people at the right time and right place.

Ritual, religious discipline, and charity should be in our daily routine. One is rich when one gives, when there is an urge to give, or when he feels he has more than enough to spare. Inner richness is required. If you do not have this sense, then “fake it till you make it.” How much do you give? Give until it pinches you.

Pūjya Swamiji’s message was: Become self-worthy and help someone realize their self-worth. Because of lack of education, lack of connection with our own culture, lack of benefit of good physical and intellectual growth, and other deprivations, there are those who are not as privileged and are not happy. They don’t feel self-worth. Therefore, we should reach out to them. Because we have enjoyed a lot of privileges and continue to enjoy these privileges, it becomes

our duty to reach out and become contributors. Transform yourself from being purely a consumer to a contributor. We can remain consumers because of our needs, but at the same time, we also need to become contributors. That will create a sense of self-worth in us.

Pūjya Swamiji loved the word *sevā*, service done with care. Reaching out can provide us with an opportunity to perform various acts of kindness. That is how we can initiate or enhance our own inner or spiritual growth and become instruments in the growth of others. This is in recognition that what we are is due to the privileges that we enjoy and there are others who are not as privileged as we are. Therefore, we should reach out to them. People helping people. This is why Pūjya Swamiji established AIM for Seva.

We have to contribute ourselves and create an awareness of this movement. The more people become aware of this movement, the more they will contribute and help rural children. We have to solve the twin problems of lack of education and lack of health. Our Free Student Homes help solve these problems. These homes also can become a hub for many related activities like caring for women in nearby areas and to make them aware of their own rich heritage in terms of spirituality, religion, arts, social forms, etc.

Pūjya Swamiji’s message was:
Become self-worthy and help someone realize their self-worth.

Charity need not only be in terms of wealth or money. We all have one or more of the three Ts: Time, Talent, and Treasure. We may not have all of them, but most in our position have at least one or more. We should share what we have with those who are more needy than we are, and should do so in the spirit of sharing, a spirit that is abundantly

prevalent in the whole universe. There is a *subhāṣita* which says that trees bear fruit for others, rivers flow for others to use, cows give milk for others, and this body of ours too is meant to serve others. When this spirit of sharing comes in us, we become happy and therefore we should give. It is a sign of emotional maturity and it makes us happy. Share with others what you can. If that urge does not come, then you should pretend to have that urge till it slowly develops in you. One should give anyway, because it is our duty to give. *Īśvara* has given us what we have. It is our privilege to share and to give. Start with the idea of duty and it will slowly become our nature. The whole process generates happiness and leads to discovering our own self-worth.

Om tat sat

³*yajñadānatapahkarma na tyājyaṁ kāryameva tat* (Śrīmad Bhagavad Gītā, 18.5)

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया ।
उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥

tadviddhi praṇipātena paripraśnena sevayā
upadekṣyanti te jñānaṃ 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
Shreya, Suhaas



One Gītā Śloka to Live One's Entire Life By

Pūjya Swami Dayananda Saraswati

When the *Bhagavad Gītā* talks about attitudes and values, this comes under the topic of *yoga*; when it talks about what “is,” this comes under *brahma-vidyā*. *Yoga* is to be lived, understood. *Brahma-vidyā* is you; it will manifest in your life and it has no opposition. If there is anything that inhibits *brahma-vidyā*, then whatever you do will come under *yoga*. Therefore we have two distinct topics—*vidyā*, knowledge that is true to what is, and *yoga*, gaining the preparedness for this *vidyā*. Any verse that we choose must contain all this and tell us exactly what it is for.

*jarāmaraṇamokṣāya māmāśritya yatanti te
te brahma tadviduḥ kṛstnamadhyātmanā karma cākilam*

“Having taken refuge in me, those who make effort for freedom from old age and death, they know that Brahman wholly as themselves and they also know *karma* in its entirety.” (*Bhagavad Gītā*, 7.29)

If you want to have one verse for your entire life, you have to look for verses from the seventh chapter because beginning with the seventh chapter alone *Īśvara* is discussed. There are interesting verses before the seventh chapter, but you have to bring *Īśvara* through the back door. The first six chapters predominantly talk about you, *tvam pada*, what you can do as an individual. It is all from the standpoint of the individual, so we have to combine verses. The verses must have all the elements that we require. This verse is something in which we can find all the things that we want.

“*Mokṣa*” is a word. The root is *muc*, meaning *bandha-nivṛttau*, removal of bondage. The *dhātu* is used, the word “*mokṣa*” is formed, and the meaning is freedom from bondage. What is bondage? What you do not like and do not want is bondage. If you want to be here and you cannot be, then it is bondage. You are within the walls of a prison. If you are what you do not want to be, that is bondage. It is a well-discussed topic.

There is an expression, “I do not want to be a *samsārin*.” *Samsāra* means I am sometimes happy, sometimes unhappy, always struggling to be somebody, struggling for self-approval. I don’t have it, and therefore I want approval from others. Even if approval comes from others with some reservations, I still have to approve of that. I have no self-approval, which is why I require others’ approval. Even with that, my original problem of lacking self-approval will remain the same. What is required is self-approval, and the

self cannot be approved by the self unless it is approvable. The one who disapproves of the self has to discover that the self is approvable. The self is approvable because it cannot be made any better. In terms of time and longevity, it cannot be made better. It should be free from the fear of change and aging. In other words, the self must not be subject to time. The self is

totally approvable. In terms of adequacy, the self must be one that cannot be improved upon. In other words, it should be the whole. The whole is me, which cannot be improved upon. If this is so, then there should not be anything other than myself. Wholeness implies that everything is also me. Many areas have to be covered. If that is the truth, how am I going to know the limitless with my limited mind? I need not know at all because I am limitless. That I have limitation is the problem; that I need enlightenment is the problem. We need to address a non-existent problem. I have to make you see that the problem does not exist.

Mokṣa is freedom from *samsāra*. *Samsāra* is the need for self-approval, the feeling of being small and insignificant. The self is not small or insignificant, therefore there is no problem. The only problem is that one does not see or know it, or one sees and knows it wrongly. If you commit a mistake regarding the limitless, then you are limited. Then you can say, “I am a little less limited than you are.” But when you are talking in terms of the limitless, what is the distance between the limited and the limitless? Whether you have more or less, it is infinite. Between one and infinity, the difference is infinity. Among the limited, you can say that one has more or less. But in the limitless, there is nothing more or less.

Among the limited, you find there can always be comparison. Between the limited and the limitless, however, the difference is always infinite. If one knows, there is truth; if one does not know, the *samsāra* loss is infinite.

*iha cetavedīt ataḥ satyam asti
na cet iha vedīt mahatī vinaṣṭiḥ*

“If one has realized here, then there is truth;
if he has not realized here, then there is great loss.”

(*Kenopaniṣad* 2:5)

Therefore, if you are the limitless, free from limitation, and that is what you really want. Behind every basic want is this want: everybody wants to be free from being limited. If there is such a thing as limitless, can it be separate from you? If

you are not included in or are different from the limitless, then what is the limitless? If I am not the limitless, and the limitless is not me, then naturally I limit the limitless and the limitless limits me. Therefore both are limited. This is pure logic. The limited is also denied, separated from the limitless.

If there is such a thing as limitless, it has to be me. The “me,” whatever you say you are, has to be examined. It is a point of view. Nobody says that your body is limitless. It is bound by time, aging, and it will die. If that is you then there is no *mokṣa*, freedom. Then you have to deal with existential issues—how to make the most out of the limited that you have and live your life. That is life. The idea that the body is ‘I am’ is only a point of view. Whether you are this body-mind-sense complex is something to be examined. It was never examined, and there is also no way of examining unless you have a means of knowing.

The *Gītā* tells me that what is construed to be me, the self, the “I,” is not totally true. If the body-mind-sense complex is taken to be you, there is some reason for it. If you look at the east and see the sunrise, that perception is true. There is a blue sky that looks like a ceiling, this perception is true. The stars do not appear during the day, this perception is true. What is the conclusion? It is that the sun rises in the morning and travels to the west. The conclusion “I see, therefore it is true” is not a valid conclusion, however. In an exam, it will result in zero marks. So you cannot conclude that because you see, your perception is true. You have to do *vicāra*, you have to inquire into it. You have to take certain other perceptions into account as well. In the summer, in Norway, you see the sun rising all over. There is no east or west because you are by the North Pole. Night comes and lasts for five minutes. There is a midnight sun. The rising sun is a perception, and this is also a perception. How are you going to reconcile these perceptions? You have to think. You come up with a different conclusion, which is *jñānam*. That conclusion is that the sun does not rise or set. The observer is standing on the earth, which is moving on its own axis and going around the sun. That is called knowledge. Perception is one thing, and knowledge is quite another.

“Swamiji, my experience is that if my new shoes bite my toes, I don’t say that in one remote corner of my body there is hurt. That is not the experience. The experience is that I am

pinched. When the body gathers a couple of extra kilos, my experience is that I am bigger than before, not that the body is bigger than before.” If you say the body is bigger than before, you will have no complexes. The body is free of complexes, which is why it keeps on gathering and storing fat. If I am separate from the body, then I am also free of complexes. Who is in-between in this complex situation? It is a point of

view. Then what is the view? The view has to be clear. If the view is clear, it is called *mokṣa*, freedom from becoming; not only now, but later also. Later is also now. Now is the reality. Now I am

free. That is called freedom, *mokṣa*.

Suppose I can make a monkey develop a complex by saying, “You are in the ladder of evolution. You need to evolve into a human being.” If it understands this, then it has already become a human being because it will get all the complexes. Poor monkey! It is better to be either a monkey

or enlightened, if there is such a word as “enlightened.” It’s better not to be confused, this being in-between is a nuisance. Just be a monkey and lead your life in the treetops with your family. But if you are a human being, then go all the way because you are aware of yourself. It’s better to be aware all the way. This half-knowledge is dangerous. That is

what the problem is. Everyone wants to be free. Free from what? If a little examination is there, then one is free from *samsāra*, life as a becoming person. ‘Becoming’ means a time-bound person. That is what the verse talks about.

Jarāmaraṇa mokṣāya, the purpose is to gain freedom from the basic problem of change. You are sometimes happy, *sukhī*, and sometimes unhappy, *duḥkhī*. The whole life is this, one state alternating with the other. This is called *samsāra*, characterized by time, change, old age, etc. If your conclusion is that you are old, then you are going to die, being bound by time, *jarā*, old age, and *maraṇa*, death. Death is *upalakṣaṇa*, it stands for the time-bound nature of all types of becoming life, being reborn and suffering the same again. If that is the truth, then you will not struggle against it. There is an untaught, natural struggle to be someone who is free from this. You need to accept that there is no escaping from *jarā* and *maraṇa*; they stand for every form of change. All fear is because of change. Therefore, there is only one thing that can make you free from time, change, and being small and inadequate. This is that the self you are must be already free from time, change, and being small. In fact, nothing should

Behind every basic want is this want: everybody wants to be free from being limited. If there is such a thing as limitless, can it be separate from you?

Everyone wants to be free.
Free from what?
If a little examination is there, then
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becoming person.

be away from it. Everything should be the self.

We have a culture based upon this fact, which is known and knowable. There is a tradition of teaching, and that culture is going to be different. *Mokṣa* has nothing to do with salvation. It is owning up what is true, knowing what is true about yourself. This is *mokṣa*. *Mokṣāya yatanti, yatnaṁ kurvanti*, those who are committed to gain this *mokṣa*, those who are aware of the issues involved in human life, and who have come to understand that it is a pursuit of knowledge, those people make proper effort.

There are two verbs in the verse. The first line has the verb *yatanti*, making effort. The sentence is, *ye yatanti te viduḥ*, those who make effort gain all that. We are working on *yatanti*, those who seek *mokṣa*, freedom from a becoming life, from a sense of bondage. “I am small” is the usual knowledge of every individual. “I am limited, wanting and a mortal.” This is true and it is not true. The body is mortal, there is no denying that. To say, “I am mortal,” the body must be saying it or I, the one who owns this body, must be saying it. The body does not say, “I am a mortal.” It has no complexes or fear. The problem is the person who looks at himself from the standpoint of the body. It is not a point of view for the person, because to look at oneself through one’s body one has to know what the self is. If one knows, then one can say, “I am a mortal” like an actor appearing in a drama. The actor speaks as the character that he assumes in the play, saying that he is a king or a minister, etc. He knows he is not any of them, but these characters are centered on him. Therefore the role is me, but I am not the role. That is the truth.

Jarā, old age and *maraṇa*, death—what dies, dies and what ages, ages. If the person survives, then the body is like new clothes. When these wear out, he wears new clothes again; the one who indwells in the body takes new bodies. This is the *samsāra-cakra*, cycle of becoming. This is a cycle, and it will go on as long as one thinks that “I am born, subject to time, grow, metamorphose to become an adult, decline and die with reference to one body and again the same process.” This is called *samsāra*. There is no *nivṛtti*, cessation, for this if the self is like the individual, limited. In the vision of the *Gītā*, the self is free from time, birth, and death. Birth and death are discussed in the sense of *upalakṣaṇa*, meaning they are used to point out the struggle to be different from what I am. I necessarily make a judgment about myself, and in it, I see myself as not being everything I want to be. Therefore, I want to be different. If I am really limited and wanting, I will be struggling forever. Dissatisfaction leading to disapproval of myself is there because I am self-judging.

This is called *samsāra*. *Mokṣa* is freedom from this struggle. You struggle not to struggle, you seek not to seek, but then you find yourself doing the same thing over and over again. As a child, a young adult, an adult, you struggle. When you have reached a certain age, you still struggle. Seeking is not for the sake of seeking; it is meant for finding a destination. Without having a destination, it is all half-way. That is why discovering the self, if that is true, cannot be improved upon because it is the total, the whole. In one word, *pūrṇaḥ ātmā*; it is *brahma*, the limitless.

Mokṣa requires *puruṣārtha-niścaya*, a certain clarity about what you want basically. This is the beginning and this is the end. *Artha* means what you want; *puruṣārtha* is what is wanted by all people; *puruṣaiḥ sarvaiḥ arthyate*, what is desired by all persons. One person wants to sell and the other wants to buy and the third brings them together—three different intentions. People seek different things. Behind all the selling and buying, they are all seeking a certain satisfaction. If you look over the shoulders of varieties of things that you seek, you find a common goal—freedom from struggle, *mokṣa*. There are many *puruṣārthas*. People want *artha*: money, real estate, name, fame, and power. Then any

ego satisfaction is *kāma*. It looks like *artha* but it is *kāma*, seeking *artha* for satisfaction, an ego trip. People seek pleasure, satisfaction called *kāma*, and then they seek *artha*, wealth and so on. Then *dharma*: they invest for their future life by earning

puṇya, because they accept that there is no end to this journey and they are planning for the next birth. Just as they plan for retirement, they plan for the next birth also. Earning *puṇya* is called *dharma*. Self-growth is also *dharma*. That also gives you a better self-image, satisfaction, and helps you to achieve your potential. You do not underachieve.

All these are the *puruṣārthas*. You can seek them all—*artha* *kāma* and *dharma*—but you must have clarity and finally you must know what you want. And you need to know now, not after retirement. It is like doing course work while having a PhD in view. Before the PhD, you have to get the credits—undergraduate, graduate. There is a long way to go. The process is there. Similarly, even though you seek *artha*, *kāma*, *dharma*, the goal of *mokṣa* is clear as you pursue them. In this way, marriage becomes a means and parenting also becomes a means. Anything you do becomes a means. *Mokṣa* is fixed as the end to be accomplished. This takes a lot of thinking and opportunities. Not everybody gets a chance. Nobody thinks he can be the whole. It is a long way.

People come to these camps not for *mokṣa* but to listen to *Gītā*, to do something spiritual or to learn something to do

The more informed you are, the more choices disappear and options become fewer. . .
Mokṣa is in the form of knowledge.
Either you are free or you can never be.
If you are free, you have to know.

daily. They have different motivations, but after coming here and listening, things slowly change. First you come for a break from your job, a holiday, and then you learn. People come for different things but they all get some clarity because we talk about the *puruṣārtha*. Later you become clear about what you want, and that clarity is called *vyavasāya*. If you know ‘the thing’ in life to be achieved, there is a settled pursuit. If that is not clear, then the choices are endless. It is like a child, an eight-year-old, taken to a toy shop. The child is told to choose a toy. It is confusing; what will he choose? He wants to have it all. Finally, he picks up one after thinking. Every toy is obsolete after ten minutes. The child will always feel, “I should have chosen another.” This is unnecessary guilt. We should save the child from this by buying one toy and then giving it.

In life, we are asked to choose. There are endless things in front of us. In Western culture, tastes and choices are fanned from childhood. For Indians, it is all total acceptance—when coffee is offered, whoever is serving decides how it should be and gives it to you. They will not ask you how you would like it. It is a different culture, one in which *yadr̥chayā lābha santuṣṭāh*, one is satisfied with whatever life has to offer, to unfold. This is a different attitude. You believe in something big. So having this clarity in what you need to achieve, you have *vyavasāyātmikā buddhiḥ*. Every other pursuit subserves that pursuit. Once that is settled, then you convert your day-to-day life into a means to achieve that. Life is *yoga* only when the clarity, *vyavasāya*, is there. Marriage, parenting, job, accomplishments, everything becomes *yoga*. An ambition is also a desire. What is the difference between an ambition and desire? An ambition is achieved by fulfilling many small goals in stages. That is why life is divided into stages, called *āśrama*—*brahmacarya*, *gārhastya*, *vānaprastha*, *sannyāsa*. Everyone has to grow into *sannyāsa*. Whether one is a *sannyāsī* or not one has to grow into it. The goal of a *sannyāsī* is clear—*mokṣa*. The goal of a *non-sannyāsī*, one who has clarity, is the same.

*lokesmin dvividhā niṣṭhā purā proktā mayānagha
jñānayogena sāṅkhyānām karmayogena yoginām*

“O sinless one, the two-fold committed life-style in this world, was told by me in the beginning—the pursuit for knowledge for the renunciates and the pursuit of action for those who pursue activity.” (*Bhagavad Gītā*, 3.3)

Asmin loke, in this world, there are *dvividhā niṣṭhā*, two lifestyles. The Sanskrit root *sthā* means to stay; *nitarām sthitiḥ iti niṣṭhā*. It means staying in a form, you live your life in a form. This is called *niṣṭhā*, a lifestyle for *mokṣa*. Then only

there is a discussion. *Vyavasāyātmikā buddhiḥ*, there is only one thing, clarity must be there. The more informed you are, the more choices disappear and options become fewer. The less informed people have more choices. The more you know, there is no option. Do you want to be happy or unhappy—where is the option? The more you know, the more clarity there is. That is why *vyavasāya* is important. *Mokṣa* is in the form of knowledge. Either you are free or you can never be. If you are free, you have to know. Therefore, *yatanti*, effort. First *puruṣārtha niścaya* is there, afterwards *yatanti*.

There are two committed lifestyles, *dvividhā niṣṭhā*. *Karmayogena yoginām jñānayogena sāṅkhyānām, sannyāsinām*. You can be a *sannyāsī* because you want *mokṣa*. For that, you have to get whatever life, marriage, and parenting can give. If you want to jump the queue, straight away take *sannyāsa*, and then get *mokṣa*, then you need to have a mind that is contemplative. *Sannyāsa* is characterized by a total absence of competition, no personal agenda, and pursuing knowledge exclusively. This is the *jñāna-yoga-niṣṭhā*, the exclusive pursuit of knowledge. A *sannyāsī* is one who has no other duty. He has ritually absolved himself from all duties—familial, social, national, and *devatā*—to pursue exclusively the knowledge of what “is.” It is a pursuit of knowledge of *Īśvara*. In Indian society, there is a place for this pursuit. He is a *sādhu* because that is the fourth *āśrama*. You can take to a life of a *sannyāsī* characterized by the

pursuit of knowledge. Lord Krishna says, *jñānayogena niṣṭhā mayā prokta*, this *sannyāsinām niṣṭhā*, exclusive pursuit of knowledge by *sannyāsīs*, was already told by me. The other choice is *karma yoga*. This is the lifestyle of *yogis*, those who have that

clarity and want to have *mokṣa*. Their commitment to life is characterized by *karma-yoga*. There is no separate *bhakti-yoga*, etc. *Bhakti* is common to both lifestyles. A *sannyāsī* has to have *bhakti*, and a *karma-yogī* is also a *bhakti*. If you do *pūjā*, it is *kāyikam-karma*, physical *karma*, recitation is *vācīkam-karma*, *karma* using speech, and meditation is *mānasam-karma*, *karma* using the mind. There is no separate *bhakti*.

Bhakti is relating to *Īśvara*, bringing *Īśvara* into your life. Do you bring *Īśvara* into your life, or is *Īśvara* already in your life and you acknowledge his existence? We can say it both ways. If *Īśvara* is already there, then you have to know. By knowing, you bring *Īśvara* into your life. If all that is here is *Īśvara*, then you had better know. If you know, then there is so much *Īśvara* in your life. Relating to *Īśvara* is *śraddhā, bhakti*. A *sannyāsī* is a *bhakti*, a *karma-yogī* is a *bhakti*. *Bhakti* is common, and the pursuit of knowledge is also common.

Putting the inner house in order is not an ordinary thing. Then whether you take *sannyāsa* or not, the knowledge has no hindrance. Live a life of *karma-yoga*.

Knowledge is not negotiable because you are already free. You are not going to become free. You have becoming, that is what you have been doing for so long. You are free. You need to know. That is not negotiable. Exclusively pursuing knowledge implies a certain maturity, certain contemplativeness.

*sannyāsastu mahābhāho duḥkhamāptumayogataḥ
yogayukto munirbrahma nacireṇādhiḡacchati*

“Renunciation of action, *O Arjuna*, is difficult to accomplish without *karma-yoga*. Whereas, one who is capable of reasoning, who is committed to a life of *karma-yoga*, gains Brahman quickly.”
(*Bhagavad Gītā*, 5:6)

You live for a length of time and gain a certain order within yourself. Putting the inner house in order is not an ordinary thing. Then whether you take *sannyāsa* or not, the knowledge has no hindrance. Live a life of *karma-yoga*. The one who lives a life of *karma-yoga*, who is a *muni*, *vicāravān puruṣaḥ*, one who is capable of reasoning, continues the *vicāra*. Then only there is *karma-yoga*. The clarity has to gather more clarity. As you do enquiry, continue the study. This is a study of life, seeing what ‘is’. It is a different type of learning. There is no time involved in this. You come to know what Brahman is.

Yatanti mām āsṛitya, they make effort, having taken refuge in me. This is an important sentence. *Mām*, in me, refers to *paramēśvaram*. Krishna is using the first person here as *Īśvara*. He speaks as the person Krishna only in one or two places in the *Gītā*. “You are my *bhakta*, friend,” he says to Arjuna only in one or two places. There Krishna is speaking as the son of Devaki. In all other places, he uses the first person singular to mean the *svarūpa* or manifest form of *Īśvara*. This teaching has to come only from *Īśvara*. Vyasa presents the teaching through Krishna as *Bhagavān*. He looks upon Krishna as an *avatāra*. The *Mahābhārata* is the first book to introduce Krishna as *Bhagavān*, and it also discusses *avatāra-vāda*. By using the phrase *mām āsṛitya yatanti ye*, he is already talking about either a *sannyāsī* or a *karma-yogī*. *Īśvara* is in the life of both of them.

Mokṣāya ye yatanti, yatnam kurvanti, those who make efforts, who do what is to be done for gaining *mokṣa*. *Mokṣa* is in the form of knowledge. If it is in the form of knowledge, then what is required for knowledge? All that is to be done is covered by the word *sādhana*, means. *Sādhana* is a general term, *sādhyate anena iti sādhanam*, that which is a means for

accomplishing something. If you want to talk, your *sādhana* is the organ of speech. If you want to cook, the *sādhana* is fire in some form. *Pākasya vahnivat*, if you want to cook, fire is inevitable. Similarly, *jñānam vinā mokṣaḥ na siddhyati*, without knowledge, *mokṣa* does not happen. The primary thing for obtaining knowledge is a means of knowledge. If you want to know the color of an object, seeing is the means. The object has to be within the range of sight, so either you bring the object into your visual range or you take yourself to the object. This is all *karma*, secondary.

Now suppose I ask you look at me but not see me; you cannot oblige. You will see me even if I tell you not to see me. If you turn your head away, that is an action. The means of seeing is the primary *sādhana*, which includes you and the mind. These words are within the range of hearing. Even if I speak softly, you will hear me because of the amplifier. In spite of my being within your range of hearing, there is no rule that you will hear every word I speak. You have not gone to sleep, you are awake and listening. But suddenly you do not hear because your mind was not available. A means of knowing, hearing, implies ears and the mind behind it, and you are behind the mind. That is called a means of knowledge. There is no other way. Suppose I say that there is no other way of arriving at the color of an object except by seeing with your eyes. You cannot say that it is fanaticism. When you are not sure whether what you follow is correct, and then you say that this is the only way, it is pure belief.

There are many ways, and you are not sure whether your way will reach there, but to say that this is the only way is a non-verifiable belief. That is fanaticism. But to say that there is no other way of seeing except with your eyes is not fanaticism. It is the way the setup is. *Mokṣaḥ na siddhyati jñānam vinā* is not fanaticism because we are not gaining *mokṣa*; we are already *muktaḥ*, free. The problem of having bondage does not exist for it to be released. The notion is there, which stems from not knowing, and that has to be fixed up. That is *jñānam*, knowledge, for which a means of knowledge is a must. There is no other way of knowing anything, whether

it is myself or God or the truth of the world. You require a means of knowing, either directly or indirectly, depending upon the object of knowledge. The knowledge that we are talking about requires another means of knowledge to gain it.

My eyes and ears are meant to see and hear. Anything I objectify, whether it is inferred or perceived, is the object and I am the subject. The subject is different from the object. The subject has to know that the truth of the subject is a not subject, and the truth of the object is an not object. This

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means that it is neither subject nor object; it sustains both. The subject is the knower. The subject has to find out that “I am not the subject,” and he has no means of arriving at that. This is what the Veda tells us, but even after being told, it is a problem. To be told that I am not the subject or the object, that they are the same, one truth, you require a means of knowing that is beyond the scope of the means of knowledge which the subject has. The last portion of the Veda talks about this subject matter, and therefore Vedānta is a means of knowledge. *Gītā* also talks about the same topic, so *Gītā* is also a means of knowledge.

To gain knowledge that I am the whole, absolute freedom from dissatisfaction, what do you require? First, for knowledge you have to be a knower, so you require an inner infrastructure such as language. If I am communicating in a given language, you must be informed enough to understand that language. Therefore one of the components in the infrastructure is language—the language in which the teaching is done. Suppose the topic is electronics. For that, you require a technical language, and you must have a commitment, preparedness. If you want to study calculus, you should start with simple calculation. You can get educated from the day you start. You must have the motivation, and the other person must have patience. This is the preparedness. You must have certain *adhikāratvam*, preparation, and from there you can launch. Any discipline of knowledge requires a launching pad. There are some basics, and then there is buildup and progression. For Vedānta, what is the preparation? The preparation is *viveka*, a capacity to discern. This is the right thinking. You should be able to see the difference between right and wrong thinking because the whole effort is in correcting your wrong thinking. You cannot afford to make mistakes when you are correcting wrong thinking, otherwise you will replace one wrong with another wrong. This is called ‘neo-Vedānta’, ‘enlightenment’. Substituting one wrong thinking with another wrong thinking is not thinking. You must clearly see what is wrong thinking and what is right thinking; one should be able to sift through and see. This *viveka* is a minimum qualification.

What is going to be taught is that you are the whole. You have more or less a certain satisfaction, dispassion, objectivity, which all depends upon *vyavasāyātmikā buddhiḥ*, clarity. When clarity is there, you will have everything else—dispassion, objectivity. In the *Gītā*, there is a sentence *yoginaḥ karma kurvanti saṅgam tyaktvā ātma-śuddhaye*. (5:11) For *mokṣa*, one must have *jñānam*; for *jñānam*, one needs teaching. Teaching is for the preparedness in order to gain *mokṣa*, knowledge:

*tadviddhi praṇipātena paripraśnena sevayā
upadekṣyanti te jñānam 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 Gītā*, 4.34)

What is *karma-yoga*? *Karma-yoga* implies a certain minimum understanding. You require teaching to live a life of *karma-yoga*. *Mokṣa* is the end, *jñānam* is what is being gained, and in the process, you gain the knowledge of what ‘is’. You have to reduce subjectivity. Your subjectivity is reduced to the minimum possible. This is the first step. What ‘is’ is one thing and what you make out of it is quite different; that is subjectivity. To be sane is to be objective. To be objective, you must free yourself from being subjective. You need money—objective. Money buys—objective. It is true that money has buying power. But money buys everything—subjective. It buys a book—objective. But can money buy the power to read the book? I am not sure. Money can buy books, but it cannot make you read. Suppose someone gives you money to read, then you will read, but it cannot buy understanding. Money can buy a house, but cannot make a home. A home means there must be culture, *pūjā*, prayer, cooking. A microwave oven cannot make a home; that is a ‘frozen’ home. To make a home, cooking should be there, understanding must be there, open honest communication must be there; then there is a home. Likewise, *dhanam*, money, can be there, but Dhanalakṣmi cannot be there unless you handle money with respect. Money buys certain things and does not buy certain things. It does not buy love, understanding, maturity, compassion, magnanimity, and all the good things that make

a human being human. Money can help you gain all that if you know how to make use of it. There is always subjectivity.

An extra value attached to a particular value is *adhyāsa*, a superimposed value that is not correct. It is not like taking one object for another, or mistaking one person for another person. It is *śobana-adhyāsa*, meaning you take money as money all right, but you

give it more value than it has. Similarly, in a relationship, love becomes an obsession, it becomes control. This is all due to subjectivity. Love is objective, but subjectivity turns it cabana into control. Our concept of love, etc. is highly loaded. Subjectivity is the loading element. You do not know whether it is compassion or you need to be in the seat of giving, sharing, or you need to control someone so the person can look up to you because you have a low self-image. There is so much subjectivity. We cannot find out from the person’s

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actions. The action may be benign, which is good, but the need underneath is entirely different. It is not compassion.

Reducing subjectivity and increasing objectivity is the means for being the recipient of this knowledge. To be objective is to understand what “is.” Without understanding what “is” in a total way, you cannot be objective; you will end up being subjective. You need to know what “is,” but what you know is that “there are different things and I am different from all of them.” That is subjectivity—the notion that “I am small and insignificant.”

Let us understand what insignificance is: The whole universe consists of moving galaxies, ever expanding, moving away from each other. Galaxies means billions of stars. Every star must have a system of planets. Our sun is one star among the billions of stars in our galaxy, the Milky Way. It has its own satellites going around it. Planets also have their satellites. Things are moving like this. Light that started 12 billion light years away reaches our eyes today, after traveling at 186,000 miles per second. This is the universe that we are in. In this, if you compare the earth with the sun, it is only a small dot; two-thirds is water and one-third land mass. If the whole earth is the size of the head of a pin, then where is the question of you? This is your significance. Knowledge is insignificant on this scale. You cannot even see your physical body, hence the thought, “This is what I am, insignificant.” Your smallness is there, so there is subjectivity. There is fear, insecurity, alienation. You are not small if you are able to see your connection to the whole. But if you do not see the connection, then you are insignificant and small. If there is connection and you see yourself alienated then there is subjectivity. This subjectivity is basic and it accounts for your insecurity and fear. It is the basic thing, and everything else comes later. To be objective is to understand what “is.” If you know this, then you may discover that you are highly connected. Lord Krishna says, “Those who make right effort, being highly connected to me, *mām upāśritya ye yatanti*.”

Mām āśritya upāśritya ye yatanti te brahma viduḥ. Ye, those who do this; *te viduḥ*, they know Brahman. That means that to know Brahman, they have to fulfill certain requirements. That is why the *Gītā* is both *yoga-śāstra* and *brahma-vidyā*. There is a certain effort and will involved, the will to change, to bring about an inner transformation because knowledge is involved. What is the *adhikāritvam*, preparedness? It is your own capacity to think, at least to point out any irrational conclusion. You should be able to see the irrationality. In a series of arguments, there are some canyons, big and small.

To know Brahman, they have to fulfill certain requirements. That is why the *Gītā* is both *yoga-śāstra* and *brahma-vidyā*. There is a certain effort and will involved, the will to change, to bring about an inner transformation because knowledge is involved.

You should be able to see that. In the tradition, we have evolved a method of creating that kind of infrastructure to help the person see the rational aneurysms, the missing links. You are logical for a length of time and then suddenly illogical. By the force of logic that was there before, you jump a canyon. You should be able to see that. This capacity is *vicāra-śakti*, it is *viveka* leading to clarity with reference to what you want. That leads you to the *śāstra*.

Ātmānam adhikṛtya vartamānam tat brahman te viduḥ, they understand that it is in the form of one’s own body-mind-sense complex plus the subject, and transcending the subject. Therefore you can say, “I am *Īśvara*, Brahman.” A wave can say, “I am ocean.” From the Indian Ocean, a small wave managed to come

to the Atlantic Ocean. The Atlantic wave was proud surf, became a breaker, and broke down into a small wave. It was very sad. It saw the Indian Ocean wave was cheerful and so asked,

“Where are you from?”

“I am from India.”

“What makes you so cheerful?”

“Why are you sad?”

“You are a real oriental. Ask a question, and you get a question as an answer. Do you know who I was? I was a big breaker, a huge wave. Now look at me. I want to end my life. I cannot even do that because when I try to go to the beach I get pushed back. I have no friends. You are also being pushed but you do not seem to mind. You are from India, are you a guru?”

“I am a guru to a disciple.”

“So what is your trip?”

“My trip is not to be sad.”

“Do I do yoga for that?”

“By yoga, you will not be free from sadness. You should know the teaching.”

“What is the teaching?”

“Do you know that you are the ocean?”

“I am not the ocean. I am caused by the ocean. The ocean is in heaven.”

“You are pervaded by the ocean. The whole wave-world is ocean, it is the cause. You are born of ocean, sustained by ocean, and you will resolve into the ocean. Ocean is the truth.”

“This is too much.”

“Ocean remains; me, small wave comes and goes.”

The Indian wave made the Atlantic wave realize its mistake.

The Atlantic wave said,

“I am pervaded by ocean, that is true, but ocean is the total, *Īśvara*. How can I be *Īśvara*?”

“I know that I cannot say that you are *Īśvara* if you are not. From one standpoint, as a wave you are pervaded by *Īśvara*, you can pray to *Īśvara*, the mighty ocean, all-pervasive ocean, but you have to go one more step. For that, you require a teacher for *śravaṇa*, *manana*, and *nidhidhyāsana*. If you analyze who you are, you will see there is no wave without being water. The top, middle, and the whole of wave is water. The other waves, breakers, surf, and ocean are water. Who are you, Atlantic wave?”

“I am water. I know I can say I am ocean. There is no ocean without being water. There is no wave without being water. The truth is only water. Now I understand!”

Tat brahma te viduḥ. Such people recognize the two levels of reality. One is self-revealing, self-existent; the swami is sitting here because you see me. I become an object of consciousness. I get loaded in your mind as an object of thought, which you objectify. Therefore I become an object of consciousness. The swami becomes evident because you see me. Your body is, because it is evident to you. That your eyes have sight is evident to you. The cognitive thought in your head is evident to you. That you have knowledge and memory is evident to you. Ignorance is evident to you. The world is evident to you through some means of knowledge. In every knowledge, there is consciousness, object-consciousness. Swami-knowledge means swami-consciousness. It becomes evident to you means it becomes an object of consciousness. Everything becomes evident to you, therefore it is true. Do you exist or not? To whom do you become evident?

“To me, the self.”

“Who is evident to the self?”

“Me, the self.”

“Are you the self?”

“Yes.”

“Self is?”

“Yes.”

“Evident to whom?”

“Myself.”

That means the self is self-evident. The self-evident is Brahman, the *svarūpa* of *Īśvara*. When I say that all that is here is *Īśvara*, it is final. This is the *svarūpa* of *Īśvara* and everything else is a manifestation of *Īśvara*.

You can say I am *Īśvara* but the ‘I’ has to be in the self-revealing, self-evident consciousness, which ‘is’. When you go to sleep, consciousness ‘is’, lighting up the sleep. When you dream, consciousness ‘is’, lighting up the subject-object

and when you wake up, consciousness ‘is’, lighting up the subject-object. If there is a twilight zone in which you are neither dreaming nor awake, there also consciousness ‘is’, lighting up the twilight zone. That is Brahman, you. This is what you experience whenever you are happy. That is why happiness is a highly wanted thing, because it is you, the wholeness.

In a dynamic way, this wholeness, *kṛstnam adhyātman brahma*, Brahman is recognized as the very *pratyagātma*, the self, as everything else that is connected to this body-mind-sense complex and everything else that is here. We can look at it this way: all the *kāraṅkas*, factors involved in action—*kartā*, agent, *karma*, object, *karana*, instrument, and so on—are Brahman. Brahman means *Īśvara*. The *kāraṅkas* show the division. The food that we eat is Brahman, the digestive system is Brahman, the one who eats is Brahman, what it is eaten for nourishment, life, etc. is Brahman, what is to be gained is Brahman. *Brahmārpaṇam*, Brahman is the *arpaṇam*, the means of offering—the *mantra*, the chant in the ritual; *brahmahaviḥ*, Brahman is the oblation, what is offered; *brahmāgnau*, Brahman is the location where it is offered; *brahmaṇāhutam*, Brahman is the one by whom it is offered; *brahmaiva tena gantavyam*, Brahman is what is gained; *brahmakarmasamādhinā*, Brahman is gained by the one who sees everything as Brahman. Everything is one; there is no division. The one who is able to see Brahman in any situation does not miss Brahman. His buddhi is resolved in *brahma-darśanam*, the vision of Brahman

[T]he self is self-evident. The self-evident is Brahman, the *svarūpa* of *Īśvara*. When I say that all that is here is *Īśvara*, it is final.

All the dualities are Brahman, so there is no duality. Within that vision alone, there is duality. That gives the space for you to be free, to play the roles in life properly, to follow the script. You do not lose

anything. You have found the *puruṣārtha*, *mokṣa*, here in this life. While you are living here, you accomplish what you want to accomplish. Dead, you travel and come back. Therefore make use of the opportunity you have, and make your life a process of growing and seeing.



An Ode to Pujya Swami Dayanada Saraswati

O Dayananda!



Your:

*Amiability afforded everyone warm love
Alacrity was in abundant quantity
Brevity precisely minimized verbosity
Benignity gave us limitless avidity
Civility is a great charity
Complexity is encapsulated by your comity
Demonstrability helped us understand the falsity of duality
Dignity is indeed divinity
Endurance is an example for eternity
Equanimity is a limitless entity
Felicity enabled everyone's festivity
Flexibility decimated our fallibility
Geniality reflected your generosity
Gracious quality was displayed in abundant quantity
Guru Bhakti was in totality
Hospitality is for the whole humanity
Humility went along with your hilarity
Immensity was indeed immortality
Impartiality is indeed holistic amiability
Joviality was indeed jocundity
Jocosity never had jejunity
Lack of levity afforded everyone lenity
Love handled our whimsicality
Lucidity came from your limpidity
Maturity lightened concepts of monumental complexity
Morality yielded unparalleled magnanimity*

*Neutrality toward all is indeed nobility
Necessity taught us the value of simplicity
Objectivity never had any opacity
Originality had a clear orotundity
Only paucity was garrulity
Outlook detested pomposity and prodigality
Practicability illustrated reality
Proclivity toward reality is a result of your erudite clarity
Qualitative teachings in abundant quantity have total quotability
Quiddity of compassion is the essence of your personality
Rationality was displayed in continuous regularity
Religiosity is in synchrony with your spirituality
Sacrosanct bodies of work show sagacity
Specialty was your spontaneity
Teaching is an essence of ubiquity and only about reality
Tranquility removed our timidity
Unanimity taught us unity
Universality reflected your homogeneity
Uniformity toward one and all is personified unanimity
Venerability is built with complete veracity
Versatility in teaching removed our minds vacuity
Work is indeed a blessing for posterity
Workability removed our abstrusity*

*The missing XYZ stand for the three gunas you taught us to transcend
in order to spontaneously find the Krishna in oneself.*

Assimilating your teaching gives us clarity. We offer our sashtanga namaskarams in unanimity.

Humbly submitted by Dr. Sudhakar Ramanathan



धन्वन्तरि

Our best wishes and prayers for the health and well-being of our Arsha Vidya Gurukulam family and for all of the healthcare providers, teachers, and other essential workers in our community.

The Davars
(Washington, D.C. and Texas)

श्री गुरुभ्यो नमः



कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।
मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि ॥

“Your choice is in action only, never in the results thereof.

Do not think you are the author of the results of action. Let your attachment not be to inaction.”

(Bhagavad Gītā, vs 2.47)

Pranam Swamiji

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Kāruṇyāt (from compassion)

Swami Pratyagbodhananda Saraswati

Bhagavān Nārāyaṇa compassionately taught the Bhāgavatam to Brahmāji. Brahmāji passed it on to Nārada. Nārada compassionately revealed the same to Veda-Vyāsa. Vyāsa compassionately taught to his son Śukadeva. Thus, the Bhāgavatam teaching tradition is based on *kāruṇyatā*, *kāruṇyāt*, and *kāruṇikasya* (compassion, from compassion, and of compassion).

Bhagavān Himself appearing in the form of the teacher of the Bhāgavatam is nothing but *karuṇā*. *Jijñāsā*, the desire to learn, the desire to understand Śrīmad Bhāgavatam, is born in oneself only because of Bhagavān's *kṛpā*. The whole creation is a manifestation of Īśvara alone, *śāstra-yonitvāt*, because the source of all the *śāstras* is Nārāyaṇa alone.

Fullness in oneself becomes love for all beings, and that manifests in the form of *karuṇā*. Bhagavān does not govern compassion, but compassion governs Bhagavān! Similarly, my teacher Paramapūjya Swami Dayanandaji was governed by his compassion to teach various students from all over the world, people with varied backgrounds and temperaments. We were one of the many who enjoyed his teachings, his *karuṇā*, which helped us to understand *brahma-vidyā*. We asked him different types of questions and Pūjya Swamiji always answered the questioner, the person behind the question, more than the question itself. That was his compassion.

Look at Bhagavān Śaṅkarācārya and Bhagavān Veda-Vyāsa; they have done so much work in the form of the *brahma-sūtras*, commentary on the *upaniṣads*, and the Mahābhārata for the tradition and for humanity. “*Vyāsocchiṣṭam jagat sarvam*,” it has all come from Bhagavān Veda-Vyāsa out of selfless compassion. Hence the whole teaching is complete, meaningful, and free from any defects, with so much *apūrvatā*, uniqueness.

न हि ज्ञानेन सदृशं पवित्रमिह विद्यते ।

तत्सर्वं योगसमिद्धः 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 ॥

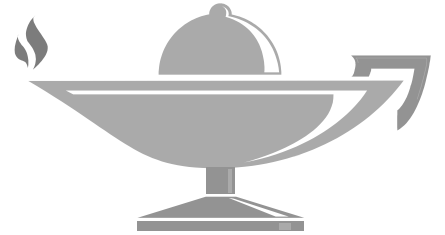
Giving up all karmas, take refuge in me alone. I will release you from all karma; do not grieve.

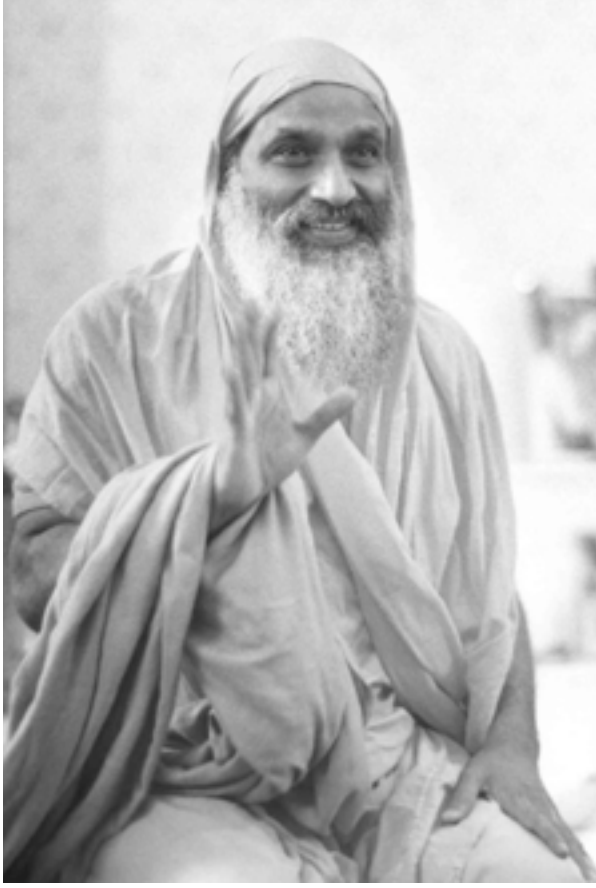
Bhagavad Gita 18-66

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,
Chi. Kiran, Chi. Arjun

Williamsville, New York





Our pranams to
Swami Viditatmanandaji
Swami Tattvavidanandaji
Swami Pratyagbodhanandaji

अज्ञानतिमिरान्धस्य ज्ञानाञ्जनशलाकया ।

चक्षुरुन्मीलितं येन तस्मै श्री गुरवे नमः ॥

ajñānatimirāndhasya jñānāñjanaśalākayā |
caḡsurunmīlitaṃ yena tasmai śrī gurave namaḥ | |



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Pūjya Sri Swami Dayananda Saraswati

90th Jayanti Tribute

Pūjya Sri Swami Dayananda Saraswati was a distinguished traditional teacher of Vedanta. His depth of understanding and nuanced appreciation of both Eastern and Western cultures made him that rare teacher who could communicate the vision of non-duality to modern listeners. He was able to make one see, with immediacy, the truth of oneself as the whole.

A consummate teacher of Vedanta and a Sanskrit scholar, Swamiji was renowned for his outstanding communication skills. Swamiji taught Vedanta in India for more than five decades, and around the world from 1976. In his public talks abroad, Swamiji spoke at many prestigious forums and addressed international conventions, UNESCO, and the United Nations, where he participated in the Millennium Peace Summit.

A teacher of teachers, Swamiji designed and taught seven in-depth Vedanta courses, each spanning 30 to 36 months, and eight more have been conducted with his guidance. The graduates from these courses are now acharyas, teaching around the world. More than two hundred are sannyasis and are highly respected as scholars and teachers throughout India and abroad. Some of these swamis and swaminis have conducted their own long-term residential courses under his guidance and with his assistance. The Ashrams founded by Swamiji in India are the Arsha Vidya Pitham in Rishikesh, the Arsha Vidya Gurukulam at Annaikatti, Coimbatore, and the Arsha Vijnana Gurukulam at Nagpur. In the U.S., Swamiji founded the Arsha Vidya Gurukulam at Saylorsburg, Pennsylvania. Regular teaching programs in Vedanta, Sanskrit, yoga, and other classical Indian disciplines of knowledge are being conducted at these institutions. In addition, his students have set up many teaching centers in India and abroad that carry on the tradition of Vedantic teaching.

After teaching Vedanta for over four decades, Swamiji, anticipating an erosion of *dharma*, started various initiatives. In order to protect *dharma*, the person living a life of *dharma*, the *dharmi*, who is integral for protecting *sanātana-dharma*, needed to be protected. With this vision, Swamiji started the Dharma Rakshana Samiti in 1999, which spreads awareness of the richness of Vedic culture.

In 2000, Swamiji convened the Hindu Dharma Acharya Sabha, an apex body consisting of all the prominent acharyas of various sampradayas of Hinduism to address the need for an official unified voice to represent *sanātana-dharma* as a whole. The Sabha actively engages in preserving what is sacred for a Hindu by giving a strong voice to various causes like the Tirupati declaration, Ram Sethu, and Tehri dam. The Acharya Sabha also engages with other religions of the world in an effort to promote peace and unity among religions. Swamiji convened two Hindu-Buddhist and Hindu-Jewish dialogues, which were instrumental in promoting inter-faith understanding and creating mutual respect among the religions.

Swamiji also initiated and supported various humanitarian efforts for the last forty-five years. A significant one among these is the establishment of All India Movement for Seva in 2000. Awarded consultative status with ECOSOC (Economic and Social Council) by the United Nations in 2005, this organization is devoted to serving people in the remote areas of India, mainly in the fields of Education and Health Care. It is an integrated community development program that reaches out to the tribal and rural people living in remote parts of the country, bringing them educational, nutritional, medical and infrastructural assistance. AIM for Seva runs over 120 free student homes for needy students spread all over the country.

In November 2001, Swamiji convened the first World Congress for the Preservation of Religious Diversity in Delhi, inaugurated by the Dalai Lama and the then Prime Minister Sri A.B. Vajpayee. An important outcome of the Congress was the formation of a Global Commission for the Preservation of Religious Diversity, spearheaded by Swamiji. Swamiji was also active in forming and participating in the Women's Global Peace Initiative, which was convened at the United Nations in Geneva in October 2002.

Swamiji promoted several international events and participated as a speaker in many global forums, among which are: the United Nations gathering of NGOs, the UNESCO Seoul Global Convention, the United Nations 50th Anniversary Celebration, the Millennium World Peace Summit, the International Congress for the Preservation of Religious Diversity, the Conference on the Preservation of Sacred Sites, the World Council for Preservation of Religious Diversity, the Youth Peace Summit, a Hindu-Christian dialogue with the World Council of Churches, and the Hindu-Jewish Leadership Summit.

In 2006, Swamiji initiated a renewal of the Thirumurai tradition at Siva temples. Through this project, the Oduvars, who are the traditional singers of Thirumurai, are encouraged and honored with a citation and cash reward.

In 2008, Swamiji represented Hinduism at the International Inter religious Conference at The Netherlands to participate in and sign the Faith in Human Rights Statement, a historic document that vouchsafes human rights and fundamental freedom endorsed by the religious leaders of the world.

Some of the other major initiatives started by Pūjya Swamiji include:

- Pathashalas for preservation of Vedas and agamas
- Preservation of Temple traditions and cultures
- Thirumurai awareness and support – recognition of Oduvars and support for livelihood
- Construction of Ashta DikPalakas and proper offerings at Brhadeesvarar temple
- Thiruvudaimarudur ther (chariot) project
- Promoting Education
- Dayananda Education Trust offering kindergarten to PhD in a village for over 6000 students
- Krupa by Dayananda- B.D.Goenka seva trust
- Vedic heritage teaching program
- Preservation of arts and music
- Institution of Arsha Kala Bhushanam awards
- Thiruppugazh conference
- Promotion of global harmony and world peace (see list below)
- Thinkers meet (a forum for thinkers to address Hindu and National issues)
- Digital library project to publish old manuscripts
- International conference on Vedic Sarasvati River and Hindu Civilization (to get the true story of ancient India)
- Fighting Global Warming (by advocating avoidance of red meat)

Swamiji attained Mahasamadhi at Rishikesh by the banks of the Ganga on 23rd September 2015.

Pūjya Sri Swami Dayananda Saraswati was awarded the Padma Bhushan posthumously for his exemplary service to the nation in the field of spiritualism on Jan 25, 2016.

Global Harmony and World Peace

In chronological order, Swamiji organized and/or participated in the following international forums.

United Nations 50th Anniversary Celebration, 1995

UNESCO Seoul Global Convention on Tolerance, Restoration of Morality and Humanity, 1995

International Conference of Great Religions of Asia, 1999

Millennium World Peace Summit, 2000

International Congress for the Preservation of Religious Diversity, 2001

International Conference on the Global Preservation of Sacred Sites, 2001

World Council for Preservation of Religious Diversity

World Youth Peace Summit, Kyoto 2002, Taipei, 2004

Global Peace Initiative of Women Religious and Spiritual Leaders, Geneva, 2002, Jaipur 2008

World Council of Religious Leaders, Bangkok, 2002

Hindu-Christian dialogue with the World Council of Churches, Geneva, 2002

World Youth Peace Summit, Kyoto 2003

Parliament of World Religions, Barcelona, 2004, Madrid, 2008

Asia-Pacific Youth Peace Summit, Bangkok, 2004

From Inner Heart to Global Vision World Conference, Taiwan, 2005

Hindu-Jewish Leadership Summit, Delhi, 2007, Jerusalem, 2008, New York & Washington, DC, 2009

International Inter-religious Encounter, Monterray, 2007

World Religions After 9/11, Montreal, 2008

Faith in Human Rights Conference, The Hague, 2008

Hindu-Buddhist Meet, Phnom Penj, 2009, Sri Lanka, 2010

Rishikesh

*"I am brought up by grace, it was only
grace. There was nothing but grace.
Sheer Grace."*



Teacher of Teachers



Some Sannyasi Teachers



Brahmacari Diksa Swami Vidadatmananda



Second Bombay Course



Second Coimbatore Course



Piercy Course



Swamiji Receiving Sankara Award from Sringeri Acharya



Third Coimbatore Course



*"The teaching flows,
from teacher to student,
like even the Ganges."*



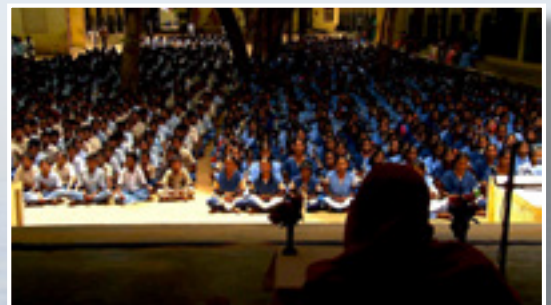
Saylorburg Course



First Bombay Course

Outreach

"Everybody needs caring. Some people need much more caring than others in certain ways."



With Our Acaryas



*"There is
perpetuation...
I will always
be with you."*



Global Harmony

"World peace will be there when there is mutual respect."



Acharya Sabha



With PM Modiji



Preservation of Religious Diversity with Dalai Lama and Atal Bihari Vajpayee



United Nations Delegates with Kofi Annan



Discussion With Hague Delegate



Global Foundation for Civilizational Harmony with Dalai Lama



Hindu Jewish Summit Delegates



Religious Diversity Meet



The Hague Delegates



With Dr. Abdul Kalam and Rabbinite of Israel Chief Rabbi Metzger



With Hindu Jewish Delegates Meeting Dr. Abdul Kalam



With Buddhist Monk



With Buddhist Monks

Saylorsburg





33rd Anniversary Celebration





Pranams to Pujya Swamiji
and Hearty Congratulations to
ARSHA VIDYA GURUKULAM
on 34th Anniversary



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to
Arsha Vidya Gurukulam*

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A Note on Compassion

Swami Tattvavidananda Saraswati

Pujya Swamiji is widely known as a very compassionate swami, true to his name – Dayananda. He was uniquely compassionate because his compassion was not denied, and was in fact showered in abundance, towards even those who were critical of him, who openly opposed his opinion or action, who even campaigned against him, and finally who even spread canards about him. Being compassionate to people who are friendly or neutral is difficult enough because people are generally very self-centered. Showing compassion to those who are neither friendly nor neutral, but proactively opposed, is a saintliness of the superlative kind. This uniqueness clearly shows that Pujya Swamiji was connected directly to the spirit within the person, by transcending the body-mind.

Pujya Swamiji routinely helped scores of people in multiple ways and while doing so, he never judged the beneficiary, never asked whether the other person is worthy of the help being rendered; he considered only one thing, namely, how well to help the person overcome his or her difficulty. This unique quality of compassion in Pujya Swamiji inspires us to emulate him in not constantly judging others, in not passing resolutions against others,

in overcoming personal ill-will, if any, towards others, and in striving to be nice, considerate, and helpful towards others in all situations, without any respect to extraneous considerations.

In this context, it is worth noting that in his work known as Prārthana Śaṭpadī, Śrī Śaṅkara prescribed compassion together with humility, quietude of mind, and restraint of the senses as the sure way of crossing the ocean of worldliness:

*avinayamapanaya viṣṇo damaya manaśśamaya
viṣayamrgatrṣṇām |*

*bhūṭadayām vistāraya tārāya saṃsārasāgarataḥ ||
(Prārthana Śaṭpadī, 1)*

“O Lord Viṣṇu, kindly help me by eliminating my arrogance and vanity, by quietening the mind, and by extinguishing the mirage of the sense pleasures. Kindly help me expand compassion to living beings, thus helping me cross and come out of the ocean of *saṃsāra*.”

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया ।
उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥

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. (4.34)

**Our Heartful Gratitude and Humble Pranams
to All the teachers of Arsha Vidya Gurukulam**

आर्ष विद्या विचार सहृदयाः *ārṣa vidyā vicara sahrdayāḥ*, Cherry Hill, NJ



Our Pranams to Pujya Swamiji !
From, Crave InfoTech and Nistane family

Best Wishes On 34th Anniversary
Of Gurukulam

From
Vishay, Kubershini, Yazmika and Ashkerin Dunraj
Toronto, Canada

Compassion and Meaningful Living¹

Pujya Swami Dayananda Saraswati

I consider that living begins when one contributes something that will bring about more joy, more happiness, more light, and more freedom. Until then one merely drags one's life through old age and on to the grave. Something happens to a person when he or she is able to do something for someone else. It is not pride. It is something natural, an inner expansion that is an indication of growth, because the essential nature of a human being is fullness, wholeness. This wholeness finds expression when you are able to help others.

No other quality makes a person live his or her life without it being a burden, if you can call compassion a quality. . . it is just an expression of who you are.

It is not enough to be a contributor, however; one has to recognize oneself as a contributor. This has nothing to do with seeking others' approval or getting recognition from others. One needs to recognize this fact in one's own reckoning. Merely feeling it would not be enough, for no feeling is going to be permanent. By definition, a feeling is that which is whimsical. The ups and downs that are called feelings have a transient life. A reality about you, however, is not a feeling, but a thing to be recognized. Once recognized, it is true. For this, one has to have a certain level of reckoning of oneself as more than a mere survivor. Even when one is laid off and has no job, a contributor is always a contributor because it is more a recognition about oneself than any given action. It implies a certain degree of compassion.

Compassion is one word that is generally glossed over. I do not think that there is another word as important in marking a person's inner growth. No other word completely conveys what this single word conveys.

Compassion is a dynamic word. In Sanskrit, we call it *dayā*. It involves discovering compassion towards oneself, towards one's own body, and towards the world in general. Compassion is always related to something. Related alone the word 'compassion' has being; unrelated, it does not. *Ānanda*, the very nature of the self, on the other hand, is unrelated and yet, has being. It is being happy in oneself with oneself alone [*Bhagavad Gītā*, 2.55]. Related, *ānanda* becomes love, it becomes compassion, it becomes giving, and it becomes sharing. It is

If somebody does you a disservice, and yet you reach out, you cross all the borders of anger and hatred and get into a new territory that you are not used to, that is called an act of compassion.

dynamic and it 'becomes.' So, while the word for the self as unrelated is *ānanda*, related, it is compassion. Compassion is human.

No other quality makes a person live his or her life without it being a burden, if you can call compassion a quality. Is it a special trait? Is it something acquired by following some practice or method? Compassion is not born of a technique. It cannot be a product, a result of something, because it is just an expression of who you are.

An act of compassion can evoke inhibited compassion

Even though your nature is compassionate, that compassion gets inhibited, stifled. How can we retrieve it? An act of compassion can evoke compassion that may be inhibited. An act is always deliberate. It is different from an instinctual or impulsive response, which is more of a reaction. In a deliberate act of compassion, one acts deliberately, as though one has compassion because one has a value for compassion. If you want to gain some result from appearing to be compassionate, you do not have value for compassion, but are pretending to be other than what you are to serve another end. You want to be the beneficiary of being seen as compassionate. I am not proposing that: that is deception and hypocrisy. Instead, here, you have a value for becoming compassionate because you have discovered the value of compassion. An act of compassion without there being compassion, but nevertheless arising from a value for compassion and in order to discover compassion, is not pretension. That is called living.

To pass from being a survivor to becoming a contributor, one has to have compassion. Only a compassionate person or a person who has a certain inner space can contribute. No impulsive person can contribute. People would say an act of compassion is helping somebody who needs help. I think this is a

simple human action with a degree of compassion. A true act of compassion is deliberate, such as when you perceive that somebody has done something wrong to you, and yet

¹Excerpt from Living versus Getting On, 2005.

pray for that person's welfare. If somebody does you a disservice, and yet you reach out, you cross all the borders of anger and hatred and get into a new territory that you are not used to, that is called an act of compassion.

Ahimsā, not hurting, becomes compassion

In the Hindu tradition, a number of values and attitudes are listed as necessary for a human being. *Ahimsā* is mentioned in the list given in the thirteenth chapter of the *Bhagavad Gītā* [13.8], along with absence of conceit, absence of hypocrisy, harmlessness, accommodation, straightforwardness. But *dayā* is not mentioned there. It is mentioned, however, in another verse, which speaks of the one who has no hatred or ill-will to any being, the one who has the disposition of a friend, who is compassionate [*Bhagavad Gītā*, 12.13]. When you look into these three words, you see their meaning in compassion for all beings. If you stretch not hurting, it becomes compassion for all beings.

We have always maintained that among the values of dharma, *ahimsā*, not hurting, is the most exalted. When you stay with *ahimsā* and do not gloss over it, it becomes *dayā*, compassion.

If I have to cultivate any one thing to be more than just a survivor, it would be compassion. You perform an act of compassion because you have a value for compassion. You don't have compassion towards somebody when you perceive the person as a threat or as a competitor to you, but you cross the barriers and carry out an act of compassion. It is then that you become a contributor. It is not what you do, but the level at which you operate that makes you a contributor. When you function at that level you reckon yourself a contributor.

There is a Sanskrit statement, "What you dwell upon, that you become," *yad bhāvam tad bhavati*. When you think of yourself as someone who needs to be protected from others, you become a weakling. When you think that you can offer protection to others, you become strong. If you think that the world is a trap, it is a trap. You will perceive a threat everywhere. Every shadow becomes a ghost and every rope turns into a snake because of this fear. Every benign person becomes hostile. It all depends upon how you look at yourself. The world is a bully to you if you think you are a victim; it will bully you if you are weak, and negotiate with you if you are strong. The poet Bhartrhari wrote that the wind becomes an enemy to the small flame and extinguishes it, but if the flame is strong, the wind becomes a friend. We see that even a passing wind can extinguish a small flame such as that of a matchstick. However, when that flame is strong, like a raging

fire, the wind only fans it on and helps it spread! In this world, people parley with the strong and bully the weak. This strength is not physical, but an inner strength. The world is a friend if I am strong, and if I am strong, I become a contributor. If I am weak, I am at best a survivor against all odds. You can either be a survivor or you can choose to be a contributor.

It takes honesty to be strong and to be compassionate. People think that if you are compassionate you are weak. That is not so. No weak person is compassionate, either to himself or to the world.

One cannot be compassionate to the world unless one is compassionate to oneself. You cannot afford to look at yourself unkindly, and if you look at your body also as yourself, be kind to this body as well. Compassion starts with caring for your body, because when you care for your body, you have self-love. *Yoga* consisting of *āsanas* initially is good because you begin to care for your body. While aerobics is self-violence, *yoga* is love. The self is lovable, so caring for the body becomes a way of demonstrating your love. By doing something caring, you discover love for yourself, so in this way an act of caring becomes an act of love.

There is a reason for you to be loving to yourself until the *ānanda* that you are is manifest in the form of love. That *ānanda* is to be discovered. In love, there is *ānanda*. The love that you feel in a relationship is relative love and in that relative love, there is only a relatively pleased

person. Even that, however, is enough to make this love so compelling. This is all you can expect in a life of becoming, *saṁsāra* – the relatively pleased person evoked in a loving relationship. Therefore, when you start caring for the physical body, don't get lost in the body itself. There is so much to look at beyond your physical body. That is why *yoga* is not merely physical in nature, but is defined as something that leads one from self-love to self-knowledge.

Compassion slowly brings out the pleased self

The more you act with compassion towards the world and the more you discover compassion, the better you can understand how you are self-pleased. This is because your nature is *ānanda*. Even a little compassion will make you pleased with yourself. The pleased self, the person who becomes satisfied, is the one who is qualified for studying Vedānta. A person who is satisfied is someone who has achieved equanimity with reference to what is gained or lost; he is neither given to elation nor given to depression. That is the right attitude to

The more you act with compassion.
. . . the better you can understand how
you are self-pleased. The pleased
self. . . is the one who is qualified
for studying Vedānta. Being a person
who is content begins with having
compassion.

cultivate. Do not bother about what you do not have. Gather what you can and leave aside what you are not able to achieve. You have different things to be happy about. Being a person who is content begins with having compassion.

It looks as though there is a choice in commanding a degree of compassion. I say this because if someone is compassionate, we praise the person as a saint, which means that the person is very special. This is not acceptable in the Vedic culture. In its vision, everyone has to grow into a saint because *dharma* is in itself a human end.

In the matrix of values, compassion, which characterizes saintliness, has got to be acquired. That is why it is important to grow from being a mere survivor into a person of compassion. How does that happen? For this you need to discover the compassion within by acting it out. Performing an act of compassion will make you compassionate. There is value for being compassionate in an act of compassion, and if you keep doing it consistently, compassion will be with you.

Compassion, the dynamic form of *ānanda*, is your very nature.

Whether you know it completely or not, you can understand this much – that *ānanda* cannot be anything else. There is no object called *ānanda* and there is no place called *ānanda*. There is no person whom you can recognize as *ānanda*. It is not a given time and it is not an attribute of an object. There is no place, a magic place, where you go to become happy. You can be happy and you can be unhappy anywhere. Still, you do have moments of happiness and therefore you can understand that happiness is not anywhere else except centered on you.

Some say that happiness is inside you. What does that mean? Is happiness in the mind? If the mind makes you happy, does it mean that when you are sad, there is no mind? Even in having its desires fulfilled, the mind is happy only temporarily. However, whenever you are happy, more often than not, you have not fulfilled any desire. Also, more often than not, you need not fulfill a desire to be happy. So what does this happiness depend upon? It depends upon you. It is not even the condition of the mind. When you do not see yourself as a wanting person, if a situation does not evoke a wanting person, you are happy. It is as simple as that. That is your nature. In fact, you are happy when you are yourself, not when you are what you think you are. That is why self-forgetting becomes so important. When what you think about yourself makes you unhappy, then self-forgetting makes you happy.

When I look into the system of human values, what stands out for me as a thing to be cultivated deliberately and consciously is compassion. It evokes the bigness in you, the wholeness in you.

Since you do not make a complaint that you are happy, but you cannot stand yourself when you are unhappy, we can say that the happy person, the person you love to be, is yourself. This logic is born of experience. Your own experience gives you a certain line of reasoning which helps you understand that you are *ānanda*. Compassion is a dynamic form of *ānanda*, and that

is the reason why, when there is compassion, you are ‘close’ to yourself. That is why it seems to be the most important thing.

When I look into the system of human values, what stands out for me as a thing to be cultivated deliberately and consciously is compassion. It evokes the bigness in you, the wholeness in you, the love, the giving, and the understanding in you. It also evokes the gentleness in you. Showing a certain gentleness makes such a difference in family life also. All this requires inner space.

See also *The Profound Journey of Compassion*, a TED talk at Chhattaqua Institution, Chhattaqua, NY, at https://www.ted.com/talks/dayananda_saraswati_the_profound_journey_of_compassion/transcript?language=en#t-101224.

GRATEFUL APPRECIATION TO THE FOLLOWING CONTRIBUTORS TO THIS YEAR'S SOUVENIR.

Arsha Vidya Pitham, Rishikesh
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*Congratulations and Best Wishes
To*

Arsha Vidya Pitham

*We wish continued success on occasion of
34th Anniversary of the Gurukulam
And*

Our prayers on 5th Nirvana day of Pujya Swamiji

*From
Bronx Heart Medical, P.C.*

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Self Inquiry

Swami Tattvavidananda Saraswati

Every human being is innately aware of life; life is with you, with me, with all of us. We are all familiar with the nature of life and have the capacity to assess our own understanding of life. The study of life is not like studying a subject like Calculus or Physics in which there is a teacher and a student, and which entails the separation of the subject from the student.

Self-inquiry is a study unlike any other. It is an examination that obviates any division of teacher and disciple; you are the inquirer and the subject of inquiry is also you.

Any attempt to know the Self will cause it to become the other.

In general, students of Vedanta are more concerned with Self-knowledge than Self-inquiry. I have even come across a monthly magazine named Self-Knowledge. Many teachers of Vedanta like to present themselves as teachers of Self-knowledge. The word Self-knowledge translates as *ātmajñānam* in Sanskrit. It is used quite often, and there is nothing wrong with it. Yet the expression can be misleading if used casually, so you should be cautious when you use it.

The knowledge of the Self is unlike any other knowledge. Suppose I say, "I know the pot." The pot is an object and so I know the pot. This is called pot-knowledge. "Here I am the knower and the pot is the known." Strictly speaking, this knowing is only cognizing. You can still call it knowing, but you should be aware that it is mere cognizing; therefore, "I know the pot" means "I cognize the pot." This cognition of the pot is a mechanical process in which the mind modifies as a thought. It is caused by an external stimulus. The external "object," which is merely an obstruction to light, reflects the light onto the retina. At once, electrical sensations are produced and conveyed to the brain. The brain integrates this enormous number of sensations and throws up an idea called pot. It is a very subtle yet mechanical process. This is how we cognize the world around us.

The Self is not known in the same way as you might know the pot. For instance, in meditation, the attempt is to remain inwardly silent by watching the mind. When you try to watch the mind, you will be surprised to see that the mind slows down and then becomes silent. Having entered the silence, just remain silent; do not try to understand the silence. The human mind is curious and wants to know anything and everything of any significance. That is simply how it functions. So, when the mind comes upon silence, it

The knowledge of the Self is unlike every other knowledge because the Self happens to be you.

seeks to know the silence. In the process, however, the silence is already disturbed. Any attempt to understand the silence becomes an obstacle to the silence. Also, when you merge in the silence, do not try to enjoy the silence. Silence can be very enjoyable, particularly when people are stressed out by the hyperactivity of the mind, and the mind does not know how to stop. Again, the moment you try to enjoy the silence, it is already broken. In meditation, therefore, you should neither try to understand the silence nor try to enjoy the silence. If you do that, it becomes the "other."

A similar situation prevails in the context of Self-knowledge. The moment you try to know the Self, you have already put the mechanical process of knowing into operation. The mechanical process of knowing is very similar to using a pair of tongs. You use a pair of tongs to try to catch or hold on to something with them. Similarly, when you operate the mechanical process of knowing, which is the process of intellection, it is akin to operating a pair of tongs; you are holding onto something. In the case of Self-knowledge, while you may call that thing *ātmā*, the Self, it becomes the non-self. Simply by virtue of your trying to know it, *ātmā* becomes the non-self. Therefore, the expression "Self-knowledge" has to be very cautiously appreciated. It is not knowledge in the normal sense of the term, where through the mechanical process of cognition you come to know something other than yourself. Any attempt to know the Self will cause it to become the other.

Seeking to know the Self poses another challenge. Anything that is known through the mechanical process of knowing is a time-bound event and thus short-lived. If the Self could indeed be known, the knowledge of the Self would also remain short-lived, like any other object-knowledge. The knowledge of the pot, which we have seen is same as the cognition of the pot, is a time bound event. The cognition of the pot happens, and after a while it is gone.

Similarly, if Self-knowledge happens as an event, it will soon also be gone. If you could know the Self, it necessarily also becomes a transient thing. These are some dangers associated with trying to know the Self.

There is another problem related to the expression Self-knowledge. When I come across the students of Vedānta, it

is my habit to point out the pitfalls associated with the study of Vedānta. Generally, the Self is described as something very mysterious and exotic and as something great that is separate and far away from us. The way it is presented makes it appear both distinct and remote, as though it is something to be reached and realized with great effort. Suppose I say that *ātmā* is the eternal, timeless, spaceless reality and none other than Brahman which is the origin of this entire universe. Even as you listen to it, such a description will make you feel as if you are trying to understand something that is exotic, unique, and esoteric, and quite inaccessible! In that sense, the expression “Self-knowledge” and the descriptions of the Self separate and keep the Self away. Somehow, a wedge is created between oneself and the Self.

The generally accepted connotation of Self-knowledge has yet another drawback. It is promised that upon knowing the Self you will become free from the cycle of birth and death. Every one of our usual prayers holds out a promise of the benefits that accrue to the devotee upon reciting the prayer. It is contained in the *phalaśruti* that is recited along with the prayer. The talk of *phalam* is always there. Some *phalaśrutis* can be as lengthy as the prayers themselves, and some may even sound like a commercial recommending that prayer. This tendency is visible even in the context of Self-knowledge when it is said that upon knowing the Self, one becomes free from the cycle of births and deaths. Such a benefit to be derived from Self-knowledge may not readily capture one’s imagination, however, because the cycle of births and deaths is indeed not a pressing issue. It is more of a long-range benefit and not an issue of present or immediate consequence. We may have to deal with it at some point, but the appeal is not as urgent as is the case with many prayers that people recite. It is Self-inquiry that is more relevant to us in order to address our problems and suffering in the here and now. That is why the *ṛṣis* in their wisdom preferred the expression Self-inquiry over Self-knowledge.

The importance of Self-inquiry must be appreciated. If we look at *sūtra* literature, we can see that the teaching of grammar is introduced with the phrase *atha śabdānuśāsanam*, now begins the teaching of the words, and the teaching of yoga begins with *atha yogānuśāsanam*, now begins the teaching of yoga. But when we come to Vedānta, the topic of Self-knowledge is not prefaced by *atha ātmajñānam* or *atha brahmajñānam*, as in “now begins the knowledge of Brahman.” It is not like that at all. The knowledge of Brahman or *ātmā* is not readily packaged and presented as something that maybe learned or taught. Instead, the Vedānta *sūtras* begin with *athāto brahmajijñāsā*, now begins the inquiry into the Self.

Indeed, it is not some knowledge of the Self as worked out in the scriptures that I offer to you. It is not as if I, as the Guru, the preceptor, have all of this knowledge with me while you don’t, and I now offer it to you, saying, “Come and take it and become blessed.” This kind of approach is more common in a religious situation; when it comes to the teaching of religious scriptures, this is actually how it works. As a matter of fact, this is how all conventional teaching and learning happens. However, this is not the method that applies when it comes to Self-knowledge.

The knowledge of the Self is unlike every other knowledge because the Self happens to be you. Therefore, you have to know yourself; you have no choice. You may well ask, “What is there to know? I know myself already. Who doesn’t know himself or herself?” This is the issue here. I have to tell you that you do not know yourself. I have to tell you to keep an open mind about it. Don’t rush into this thing. It is true that you have an idea of yourself. You take yourself to be a person. That is an image you have about yourself. However, what you know about yourself does not reflect

the real you. It is but an image you have of yourself. In other words, what you take yourself to be is a shadow Self, not the real Self. And you should understand that an image can never be real.

This sense of “me” and “mine” arises from one’s identification with the physical body and is almost entirely defined by desires and fears.

Let us suppose that a person is standing out in the sun and his body casts a shadow on the ground. What would you say if, instead of taking himself to be the standing physical entity, he takes himself to be the shadow? The shadow appears, but it is not real. It cannot be described in a manner that the person can be described. It has no weight or matter or discernible substance whatsoever. It is not a thing; it is merely an appearance. Now look at yourself. You take yourself to be a person and assume all the descriptions that apply to that person. However, none of the descriptions of oneself in terms of caste, creed, race, religion, region, or gender apply to the real Self. All of them put together also do not constitute the real Self. You assume that you know yourself, but I submit that you do not know yourself at all.

Self-knowledge is not another of the many branches of conventional knowledge that may be taught or learned. It is an inquiry into the Self. To appreciate the importance of Self-inquiry, we have to examine human existence. One of the noble truths of Bhagavan Buddha proclaims that everything in this universe is nothing but a cause for suffering. This teaching is generally considered to reflect a very pessimistic point of view. I do not say that the Buddha was optimistic, but I do maintain that the teaching does not warrant any such label. It is better to refrain from saying

that the Buddha was pessimistic. The teaching was simply his observation and one must try to look at it with an open mind.

There is indeed much pain in people's lives. We do somehow manage to mitigate physical pain with the use of medicine. Medical advances, pharmaceutical research, and the presence of skilled physicians allow us to alleviate all manner of physical ailments and pain with the use of the right kind of drugs. But how do we account for psychological pain and suffering? There is a related issue to ponder: Is physical security any different from psychological security? And are there two kinds of securities, one physical and another psychological?

The fact is that even with all the research work being conducted we have yet to entirely master physical pain. Is what you call physical pain different from psychological pain? This is a question to consider. More often than not, it may be possible to mitigate physical pain with a pill, but the dependence upon the pill for pain management may itself become a big problem. At the end of the day, we do need to develop an inner ability to manage pain. We must invoke that inner power even to manage physical pain. There are two issues in the case of a person with an untreatable terminal illness. He suffers both physical and psychological pain; there is the physical pain from being sick, and there is also psychological pain from the hopelessness of his condition. Can we suppose that Vedanta addresses the psychological pain and the medical advances address the physical pain? Is it that simple? I don't think so.

In spite of the wonderful advancements in the medical field, we cannot entirely hand pain management over to the remedial molecules. Pain cannot always be managed entirely by taking a pill; it is not that straightforward. In fact, you need to have some intimation of your real Self even to manage recurrent physical pain. Persistent physical pain must be understood, and you need to consult a doctor. Similarly, in life there are problems which are recurring and incessant that cause a lot of psychological pain. The reason is that in solving one problem we create a few other problems. We live our entire lives solving these problems. The person may be about to die, but there are still many problems waiting to be solved. So, when Self-inquiry has an important role to play in managing physical pain, what to speak of psychological pain?

Self-inquiry alone can solve the problem of psychological pain. It is time to look at this situation more closely. It is not an exaggeration to say that people live their entire lives

just trying to solve problems. It is like having a headache every day of your life and popping an aspirin for it every day. That is not a wise way to address that issue. Incessant psychological pain is the bane of human existence. Will Self-inquiry help with that? Will some intimation of the real Self through inquiry solve this problem of human existence? Absolutely, yes. This is why Self-inquiry is important and the need for it is urgent.

If we look at our lives, we find tremendous contradictions. We all want to be healthy, but we eat unhealthy food. Why this contradiction? It is a mental weakness that we do not eat healthily although we wish to remain healthy. We all want peace and love at home, in the office, and in our lives, but we work for conflict, hatred, confrontation, and ill-will. A man and woman meet, assume that they love each other, get married, live together and even have children. But from then on, their lives could be riddled with conflict. There is so much conflict in human interactions and relationships. There is conflict between parents and children. Until the children grow and become independent, the conflict is under wraps, but the moment they become teenagers the conflict between the son and father begins. Once the young man gets married, the conflict between the mother and son begins because of the classic conflict between mother-in-law and daughter-in-law. Why is there so much conflict in our lives?

The presence of conflict implies that we want something but are unable to get it. There is always a goal to reach. If we fail to reach that goal, there is conflict within. There is conflict whenever we are not what we should be. So how or what should one be? It depends on one's own imagination. That we are not how we would rather be is the source of the conflict. When is anybody free from this inner conflict? It looks as if it is ubiquitous. Every human being lives with this conflict almost all his life. Sometimes, we wonder that people are constantly trying to escape from themselves. Suppose some distant relative is getting married in some corner of India, people fly to India all the way from here. Why? They are not needed there, but they rush there anyway. Of course, the airlines encourage it because it is good business. People spend money in a hurry because they have it. Why is there so much inner pressure to attend the social gatherings? It is because people are bored with themselves and cannot bear to be by themselves. This is an attempt to escape from oneself.

Every Friday afternoon there is a huge amount of traffic leaving New York. There is very little traffic going into New York at that time. Whereas, on Sunday nights or Monday

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mornings, the traffic into New York is very heavy while the traffic leaving New York is very light. Clearly, when the weekend comes, people want to be away from their places of work and homes. They want to be somewhere else. This desire to go away amounts to running away from yourself. Holidays provide an opportunity to run away from ourselves. Sometimes, religion also seems to offer an avenue to run away from oneself. We practice religion, more often than not, as a means of escaping from oneself.

Then there is self-centered activity. Life is activity. As long as there is life in the body, there will be activity. We remain mostly active as long as we remain alive. Therefore, activity and existence are intricately connected. However, this activity is mostly self-centered. In other words, all activity originates from the ideas of “me” and “mine.” It is the “me-and-mine syndrome”; my house, my family, my children, my bank account, my career, my social status, my name and fame etc. In the case of some *sannyasīs*, it could even be my *āśram*, my *śiṣyas*, my status as *guru*, etc. Therefore, the sense of “me” and “mine” is the main source of all activity. This sense of “me” and “mine” arises from one’s identification with the physical body and is almost entirely defined by desires and fears, sometimes also called *rāga* and *dveṣa*, as in things that one desires and things that cause us to feel afraid.

The primary source of all mental and physical activity is self-interest. In this, all mental activity, namely perception, inference or conception, mentation, intellection, etc., becomes subservient to our desires and fears. For instance, the faculty of cognition submits to one’s desires and fears. We cognize things only to either desire them or feel afraid of them. Otherwise, the faculties like cognition, inference, etc., are marvellous faculties. But now, these faculties serve only the “me” and the “mine.”

A lot of our activity also arises from self-concern. We are afraid of whether or not we will be able to hold on to things that we call “mine.” People are always afraid of the future. As a result, they lead a life of insecurity. They invest a lot of money in securities yet remain completely insecure all their lives. They buy all kinds of insurance yet remain unsure of anything in life. Sometimes I wonder why there is no insurance for marriages or careers! People live in fear all the time. I am not talking about the kind of fear that arises if you suddenly see a serpent or something. In that there is no problem at all; we can step back and take corrective steps. But there is no such solution for the fear of the future. The insecurity with which we live is not occasional; it is a constant in life. We are constantly insecure. Therefore,

it is our desires and fears or self-interest and self-concern that drive our lives. They are the essence of all self-centered activity.

Assume that you are standing at a line. On one side of the line are all the things which you have already acquired and accumulated. That is the side you are on. On the other side of the line are the things that you desire, the wealth that you covet, and all the things that you have yet to accomplish. Without them there is no happiness in life, and they are all on the other side of the line. The things on your side of the line were in fact on the other side of the line earlier. They were what you worked for with a covetous and a desiring attitude, and succeeded in pulling over to your side of the line. We spend our entire lives pushing our line of gains further and further out. The amazing thing is that even while we are pushing our side of the line ahead, we are already disenchanted by the things we have gained; they have all already become part and parcel of the monotony of our existence. Yet we continue looking at the things on the other side of the line, still trying to push the line a bit ahead. We live our entire lives this way.

An important aspect of Self-inquiry is to be clear what we are searching for and where we are searching for it.

In what way does the commonly practiced religion help in this scenario? Acquiring wealth and enjoying the pleasures do not solve the problems of human existence. In fact, they contribute to the human predicament. Religion is supposed to solve the problem of human existence.

But does it? You have to look into it, look into yourself. This is the Self-inquiry we are talking about. Did religion solve your fundamental problem of desire and fear? Did it help you to ignore all that there is on the other side of the line so that you can remain at peace and be happy with what you have?

Often, the social ethos doesn’t help this situation at all. In fact, the social ethos conditions our lives in such a way that we must necessarily be ambitious and greedy and seek to acquire more than we already have. It is called progress. You are pressured to believe that it is the only way to be happy. You have come to believe that what you already have cannot make you happy. You should seek more, have more. This is the social conditioning. This is how society describes a successful person. Such social conditioning makes us ambitious and competitive. It fosters a cutthroat attitude and makes us egoistic. Therefore, the social ethos does not help at all.

Coming to the religious ethos, if one’s religion is not understood and practiced properly and we go by the religion of the masses, the popular religion, it again only promotes

more covetousness in us. Religion seems to tell us not only to desire the things of this world, but also that there are a few things above and beyond which you must desire as well. Religion almost establishes a powerful conditioning in the mind that unless you go to a place called heaven you cannot be happy. Happiness in the here-and-now is ruled out even as a possibility. To be happy, you have to gate-crash into heaven one way or the other! Therefore, happiness is permanently mortgaged to the after-death situation. That is how the religion of the masses operates, at least partially. No doubt there is glory in certain aspects of religion, but these aspects of religion have to be recognized and cultivated. Religion also instils fear in the minds of the people. It makes them very insecure and outright afraid. The practitioners of popular religions are constantly afraid of the gods and goddesses that they worship.

Even in Judeo-Christian thought, God is waiting to punish. Everyone is waiting for Judgement Day. People are anxious, consciously or unconsciously. This is not a happy situation for anybody. You may ask if there is a way out at all for such endless psychological suffering. Yes, there is. What is it? It is Self-inquiry.

There is an anecdote in the Chāndogya Upaniṣad which illustrates the importance of Self-inquiry. It is an account of Sage Nārada, a great scholar and devotee, approaching Saint Sanatkumāra seeking spiritual instruction and solace. Sanatkumāra asks, “O Nārada, you are a very accomplished person. How is it that you have come here? What is it that you are looking for?” Nārada replies, “I am unhappy. I have learned that the one who knows the Self crosses this ocean of bondage and becomes free. I have come to you to be instructed about the Self.”

This anecdote illustrates two things. One is that even as great and accomplished a person as the divine sage Nārada could remain in bondage and suffering in the absence of Self-inquiry. The other is that Self-inquiry is the only viable means to cross this ocean of sorrow and bondage, *samsāra*. Wealth, name and fame, etc., which appear as options to an ignorant mind, are not true options. A mind that believes that more wealth can solve the problems of life is an ignorant mind. In fact, wealth is responsible for the misery to a large extent. Self-inquiry alone can help.

People often do not know the distinction between pleasure and happiness. Pleasure is not happiness. Pleasure happens, comes, and goes; happiness is intrinsic, the very essence of the Self. Pleasure depends on the outer, on external circumstances; happiness, being the very essence of the

human being, does not depend on the outer. Without the outer you cannot have pleasure, but irrespective of the outer, you can be happy. Pleasure is timebound. It happens in time and it disappears in time. Happiness, on the other hand, is timeless and has nothing to do with the flow of time. There is a tremendous difference between happiness and pleasure. It is like the difference between the darkness of night and the light of day. In spite of their wealth and religious activities, people do not know this simple truth. They pursue wealth to gain the pleasures. They assume that accumulating wealth and seeking pleasures is happiness, which it is not. It is misery. It is no surprise that people live in misery and fear.

We must know some of the basic truths of human life. Pleasure and happiness are different, and it is not pleasure but happiness that we must seek. By all means be selfish. But be selfish for the right reasons and in the right way. Do not seek pleasure. It will push you into the quagmire of sorrow and insecurity. On the other hand, you have every right to seek happiness because happiness is intrinsic to you. Self-inquiry is a prerequisite to living a sane life.

Happiness is not outside of you. It is within you. You happen to be the very repository of infinite happiness. You need only own up to that happiness.

“Are we now not living a normal life?” I would say no. There is nothing normal about the types of desires that we have and the kinds of activities that we pursue to fulfill them. Self-forgetfulness or being unable to realize the nature of oneself and taking the shadow-self as oneself is very painful. Self-forgetfulness is darkness. We get absorbed in gaining wealth and pleasures, and squander our entire lives away in the pursuit of a mirage. We must conduct Self-inquiry to perceive the distinction between pleasure and happiness so that life may become meaningful.

An important aspect of Self-inquiry is to be clear what we are searching for and where we are searching for it. I introduce the topic of searching because everyone is ever searching for something. A child two or three years of age has no sense of lack or want. The child is not in search of anything or waiting for anything to happen and is simply contented and fulfilled. It is the parents who are in a hurry to take away this state of self-contentment and self-fulfilment in their children and condition them such that they rush to join the race. Some children are put on an accelerated academic track and trained to be high achievers. We do not recognize that this may be destroying their childhoods and their very lives. So, the children are in search of something; the youth are in search of something; the middle-aged are in search of something, and the old and elderly are in search of something. Everybody is searching for something

or the other. What is it that they are searching for? They themselves don't know exactly, and what's more, they do not know that they don't know.

The life of searching leads the school student to look forward to college. As a college student, he looks forward to university. As a university scholar, he works towards getting the elusive PhD. As a successful PhD graduate, he looks for a suitable job. Having secured a job, he seeks a beautiful lady to marry. Having got married, he wishes to have children. All along, he has always had an agenda to fulfil in his life. Not satisfied with having had a child, he then wants to be a "proud" father. Who is a proud father? Typically, it is one whose child studies well and graduates from university to become a successful engineer or doctor! Therefore, when his young son quarrels with him, the would-be proud father's heart is broken. It is a very unfortunate life. Always looking for something, searching for something. The human condition can be compared to a person in a powerful new car with a tank full of gas and tearing down the freeway at eighty mph, but without a clue where he is headed. People can be utterly confused about where they are going or where they must attempt to go instead.

In the Rāmāyaṇa, Hanumān searches high and low for Mother Sītā in the city of Laṅka. The difference between our searching and Hanumān's searching is that Hanumān knows for certain what he is searching for, whereas we are not only unaware of what we are searching for but also deluded about what we hope to find. It is true that in looking for Sītā in the city and palaces of Laṅka, Hanumān was searching in all the wrong places. He could never have hoped to find her in the city of Laṅka. After spending the entire night searching, he gives up at daybreak feeling dejected and in great despair. It is when he turns his back on Laṅka and sees the woods in front of him that it suddenly occurs to him that he had been searching in the wrong place. It dawns on him at that time that Sītā would only be found in the woods; if Sītā could be found in the city of Laṅka, it would not be the real Sītā.

In fact, there is an instance in the course of his search when he thinks that he may have found Sītā. He then celebrates the discovery until he realizes his mistake and becomes very disheartened. Then, when he sees the woods, he understands that it was a mistake to have even looked for Sītā in Laṅka. The moment he decides to search in the woods, his heart becomes quiet and light as if a huge burden were removed. With renewed hope and a sprightly step, he enters the woods. It is early morning and there is cool breeze. Even the trees welcome him by showering him with their fragrant flowers. The breeze makes him feel comfortable and happy. He comes to a particularly big tree, called the *śimśupā*, with a small platform around it. At that moment, he instinctively knows that he has arrived. He climbs up the tree and sits there waiting quietly. He is totally relaxed, not anxious at

all, not unhappy at all. In the meanwhile, lo and behold, Mother Sītā arrives at the foot of the tree. He is fulfilled, his mission is accomplished. This is a very symbolic story.

In a way, the story of Hanumān's search signifies our lives. We are all searching for the wrong things and in the wrong places. If you are searching for wealth, you are searching for the wrong thing. You must search for happiness instead. Wealth will not make you happy; if anything, it will make you unhappy. The search for pleasures is also misguided. Pleasures will lead you to sickness, both physical and mental. Searching for pleasures is wrong, while searching for happiness is right. Always be mindful of the distinction between happiness and pleasure.

Having understood that much, know that you cannot find happiness in the world. You cannot find it in the other. Happiness is not outside of you. It is within you. You happen to be the very repository of infinite happiness. Just like a piece of sugar crystal is sweetness itself, you are indeed the embodiment of happiness. You need only own up to that happiness within you. Worshiping a God outside of you is worshiping unwittingly your own innate divinity on the outside. Strive to discover within yourself the divinity that you worship. You must conduct Self-inquiry to look within, search within, and discover the happiness that you are seeking.

"Suppose we embark upon Self-inquiry, what will happen to life as we know it?" Absolutely nothing untoward will happen. Life will go on smoothly. It will go on as it is going on and as it must go on. All your activities and chores will continue as usual. You can continue to be a family person. You can continue to pursue an honest profession. Nothing will be disturbed. Only, you must attempt to become free of the illusions which guide your life at the moment and undertake Self-inquiry with some vigour and enthusiasm to arrive at Self-realization. That is the true goal of Self-inquiry.





Best Wishes

from

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Pūjya Swami Dayananda Saraswati

The key to making All India Movement for Seva a successful movement lies in constructing children's homes in rural and remote areas. The home for children is our vision. We must never use the word hostel. The word hostel brings up certain notions that are pejorative. We can call them AIM for Seva *chātrālayas*. Our vision is not to do some charity work; our vision is to change the society.

We now live in a competitive society. A competitive society has to follow some rules. We do not have the culture to compete. This is because our spiritual vision and our culture ensured that we were totally free from competition. Occupations such as that of a goldsmith or a blacksmith are still family based. A blacksmith is usually a son of a blacksmith; a priest is a son of a priest. In this you can see the residues of a non-competitive culture lingering. Now, in today's world, everyone is grabbing.

The grabbing tendency is due to competitive culture. We need centuries to build up the rules for surviving in a competitive culture. We have sacrifice (*tyāga*), not competition, as the cornerstone of our culture. In caring for children, the parents give up their own likes and dislikes. Children also give up likes for the sake of the parents. In Auckland, I met a woman and her daughter. She told me that her husband lives in Bangalore, India. He could not come and join her, she said, because he had to look after his aged parents. Most people in the West, upon hearing this story would comment, "He is sacrificing his family life for the sake of his parents." We don't think in the same way. In our terms, "family" includes his parents. We emphasize *tyāga* by caring. In caring for our culture, our *dharma*, we sacrifice many things. Our aim is not only to do caring work, but to also bring about a change in peoples' thinking, so that they can also care for others. This is the culture we want to emphasize so that, despite competition, we can survive and thrive.

Gandhiji thought of the *svadeśi* movement [producing handicrafts, handloom, etc.] as a solid program that would transform society and teach people how to be self-reliant. It all began with the simple act of spinning cotton yarn, and wearing clothes made of that yarn. Although simple, this process brought about a movement. What is it that we need to do to start a movement? I have thought of starting

homes for children. Real caring starts with children. The fact that adults tend to care for children is natural. In any gathering, if there are children all attention goes to them. In children people can revel, they can take heart that in their caring and effort, the lives of the children are enhanced.

In our work, the validation of children is the key. We need to validate their existence and their culture. In validating the culture of the children, the parental culture is automatically validated. The entire community is strengthened. No one can then enter and disrupt the social fabric. Homes for children are the answer. The maintenance of these homes must be the concern of the society. In each area, the local

people must maintain the student homes. The time is critical. We cannot have enough student homes. I have said that we need one *chātrālaya* in each district. In fact, I now say that we can have more than one student home in each district. They

can be adjacent to each other.

One need not worry about how the growing body of student homes will be maintained in the future. This kind of worry comes from a scarcity mentality. Homes are the key to disseminating the vision of caring. It is the only way we can awaken the caring spirit in the society—by caring for children, regardless of whose children they are. We can then have a number of interconnected programs, but its hub is homes for children. Programs are many, but the hub is only one.

Don't think that you are doing some service (*seva*). You are bringing a change in the chemistry of people's thinking. It will take some work and time to reach a critical point, and then it will become a movement. We are also strengthening the *Ācārya Sabhā*, and it will be a great source of help. The *Dharma Saṁstha Pramukh Sabhā* (The Assembly of Leaders for the Establishment of Dharma) will also gain ground, and both these institutions can be strong resources for us. You are all pioneers, and you are giving your time, energy, and love. You are like florists. Suppose I want to send flowers to someone living in a remote town of California, such as Eureka. I can get them delivered today itself. I just have to phone the florist and they will deliver the flowers. I would like to make the pitch that AIM for Seva is like a florist. If you want a student home in your

Our aim is not only to do caring work, but to also bring about a change in peoples' thinking, so that they can also care for others.

village or your town, no matter how remote it may be, just tell us and we shall deliver. This is how we work.

Who will live in these student homes? The criteria for selection are not very difficult. Distance and subsistence below the poverty line are the main criteria. A child may come from a home that is below the poverty line, but the distance from the local school can equally be a qualifying factor. Another qualifying factor is single parent or orphan status. We need to have the homes near the government schools. The proximity to the rural school becomes an inspiration for the school to function properly. In rural areas, the teachers often do not have an incentive to teach. Our presence in the rural area ensures that the schools function well, that the teachers attend, and are willing to teach. Part of AIMS's work is to run schools. We can have a cordial relationship with the adjacent school and work together to ensure overall improvement in the lives of the children that are served. We can even provide facilities for the school in the form of donations in kind. Even if we are incapable of giving the school anything, our presence is the key; we must not underestimate it. In no time, the movement will grow. The more you involve people, especially right from the start, the better the future of the project in any region.



***Best Wishes for your
Continued Success***

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FAX (570) 992-5891

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अस्मदाचार्यपर्यन्तां वन्दे गुरुपरंपराम् ॥

ॐ श्रीमत्परमहंस-परिव्राजकाचार्य-वर्य-

श्री दयानन्द-सद्गुरुभ्यो नमः ।



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Prasad, Meena, Adarsh, Geetha, Anand, Santhi, Anjali, Ishaan, Avinash,
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उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥ ४-३४ ॥

*tadviddhi pranipātena paripraśnena sevayā
upadekṣyanti te jñānam jñāninastattvadarśinaḥ*
(Bhagavad Gītā, 4.34)

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



With Best Wishes and Deep Reverence from
FORT WAYNE BHAJAN SOCIETY,
TEACHERS AND STUDENTS OF PURNA-VIDYA AND
GITA STUDY GROUP OF FORT WAYNE INDIANA



समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरम्।
विनश्यत्स्वविनश्यन्तं यः पश्यति स पश्यति ॥
समं पश्यन् हि सर्वत्र समवस्थितमीश्वरम्।
न हिनस्त्यात्मनात्मानं ततो याति परां गतिम् ॥

*samaṁ sarveṣu bhūteṣu tiṣṭhantam paramēśvaram
vinaśyatsvavinaśyantam yaḥ paśyati sa paśyati
samaṁ paśyan hi sarvatra samavasthitam īśvaram
na hinastyātmanātmānaṁ tato yāti parāṁ gatim*

(Bhagavad Gītā, 13.27-28)

The one who sees the Lord, as remaining the same in all beings,
as the one who is not being destroyed in the things that are
perishing, he alone sees.

Because of seeing the Lord as the same, as the one who obtains
in the same form everywhere, he does not destroy himself by
himself. Therefore, he reaches the ultimate end.



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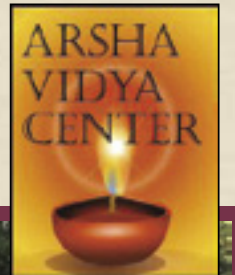
- “Guide to Intelligent Living” An advanced introduction to Vedānta, based on Chapter 1 of Pañcadaśī by Swami Vidyananya, Tuesdays from 7:30 to 9 PM
- Meditation/Chanting, Saturdays at 8:00 AM
- Māṇḍūkya Upaniṣad with Gauḍapāda’s Kārikā, Saturdays at 8:30 AM
- Bhagavad Gītā, Saturdays at 10:00 AM

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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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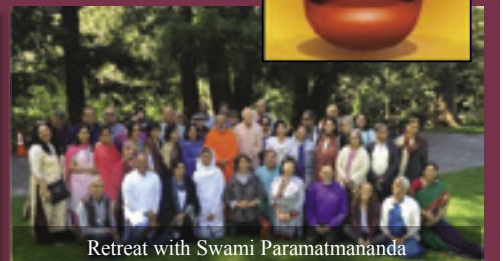
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गुरुरेव परं ब्रह्म तस्मै श्रीगुरवे नमः ॥

gururbrahmā gururviṣṇuḥ gururdevo maheśvaraḥ
gurureva paraṁ 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.

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ARSHA VIDYA BHARATI (AVB) is a USA based 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 Sanskrit scriptures and cultural traditions of India, and the nurturing of a value-based system in interested individuals and families anywhere in the globe, regardless of background. (**All classes held via Zoom.**)

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द्वन्द्वैर्विमुक्ताः सुखदुःखसंज्ञैर्गच्छन्त्यमूढाः पदमव्ययं तत् ॥ १५-५ ॥

*nirmānamohā jitasāṅgadoṣā adhyātmanityā vinivṛttakāmāḥ
dvandvairvimuktāḥ sukhaduḥkhasaṁjñairgacchantyamūdhāḥ padamavyayam tat*
(Bhagavad Gītā, 15.5)

Those who are free from the demand for respect and from non-objectivity, who have conquered the limitation of attachment, who are always focused on the self and from whom desires have completely gone, who are totally free from the opposites known as pleasure and suffering and are not deluded, go to (gain) that imperishable end.



*In Deepest Reverence and Gratitude,
the Gita Study Group of Howard County, Maryland*

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

हरिः ॐ

**Pranams from Atma Vicara group of
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Sucheta Nallamothu

Zarina Kaji

कटाक्षकिरणाचान्तनमन्मोहाव्यये नमः ।

अहमस्मि सदा भामि कदाचिन्नाहमप्रियः ।

अनन्तानन्दकृष्णाय जगन्मङ्गलमूर्तये ॥ १ ॥

ब्रह्मैवाऽहमतः सिद्धं सचिदानन्दलक्षणम् ॥ २

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.

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.

Guru Padukopyam
Hearty Congratulations to the Gurukulam
Pranams to All the Swamijis



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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 & Zavier
Bina, Rahul, Sajan & Radha Shelt
Love, Gosai’s Family

Śrī Gaṇeśāya namaḥ

Ōm Brahmanē namaḥ

*Ōm namō brahmādibhyō brahmavidyā sampradāyakarṭrbhyō
vaṁśaṣibhyō mahadbhyō namō gurubhyaḥ |*

*mūkaṁ karōti vācālaṁ paṅguṁ laṅghayatē girim |
yatkrpā tamahaṁ vandē paramānandamādhavam ||*

yatkrpā tamahaṁ vandē Śrī Dayānandasadgurum ||



अलब्ध्वातिशयं यस्माद् व्यावृत्तास्तमबादयः |

गरीयसे नमस्तस्मा अविद्याग्रन्थिभेदिने ||

alabdhvātīśayam yasmād vyāvṛttāstamabādayaḥ |

garīyasē namastasmā avidyāgranthibhēdinē ||

The comparative and superlative prefixes returned unsuccessful in not being able to find a comparison for my guru. I bow down in reverence to my guru whose greatness is unsurpassed and who cuts asunder the knot of self-ignorance. (*naiṣkarmyasiddhiḥ* 1.2)

आर्षदया वेदान्त विद्यार्थिनः

(Ārṣadayā vēdānta vidyārthinah)

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Tumkur S. Shivashankara
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*Gajaananam Bootha Ganaadhi Sevitham
Kapiththa Jamboo Phala Saara Bhakshitham
Uma Sutham Soka Vinaasa Kaaranam
Namaami Vigneswara Paadha Pankajam*

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

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

*Best Wishes to
Gurukulam*



Rashmi Satyadeo CPA
201-320-6050
satyacpa@gmail.com



सदाशिवसमारंभां शङ्कराचार्य मध्यमाम्।
अस्मदाचार्य पर्यन्तां वन्दे गुरुपरंपराम् ॥

Pranams, Greetings & Best Wishes to
Arsha Vidya Pitham
on it's 34th Anniversary

असङ्गोऽहं असङ्गोऽहं असङ्गोऽहं पुनः पुनः।
सच्चिदानन्दरूपोऽहमहमेवाहमव्ययः ॥

**Malini & K. S.
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Srinivas Jayashankar

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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.*

Shivam Bhutva Shivam Yajet.

Seeking blessings from our Gurus and Lord
Shiva.

Neya, Arjun, Shreya
Nimish, Jagruti
Kiran and Kanu



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

अज्ञानतिमिरान्धस्य ज्ञानाञ्जनशलाकया।
चक्षुरुन्मीलितं येन तस्मै श्रीगुरवे नमः ॥

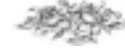


Best Wishes from:
Sudha and Shivakumar,
Surya, Prithvi, and Baby Maya



*yasya smaranamātreṇa janmasaṃsārabandhanāt /
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 saṃsāraḥ, the
cycles of birth and death



**In loving Memory of Sheela
and Ramapriyan**



Hema and Ram Sundar
Sumitha and Hari Sundar



श्री गुरवे नमः।

Our Deep Gratitude and Pranam

To Pujya Swami Dayananda Saraswatiji

*Congratulations to the Staff of Gurukulam
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In service William, Leena, Julia and Manan

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कर्मण्येवाधिकारस्ते मा
फलेषु कदाचन।
मा कर्मफलहेतुर्भूर्मा ते
सङ्गोऽस्त्वकर्मणि ॥

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



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गुरुर्ब्रह्मा गुरुर्विष्णुः गुरुर्देवो महेश्वरः।

गुरुरेव परं ब्रह्म तस्मै श्री गुरवे नमः ॥

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

अखण्डमंडलाकारं व्याप्तं येन चराचरम्।

तत्पदं दर्शितं येन तस्मै श्रीगुरवे नमः ॥

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

Best Wishes from:
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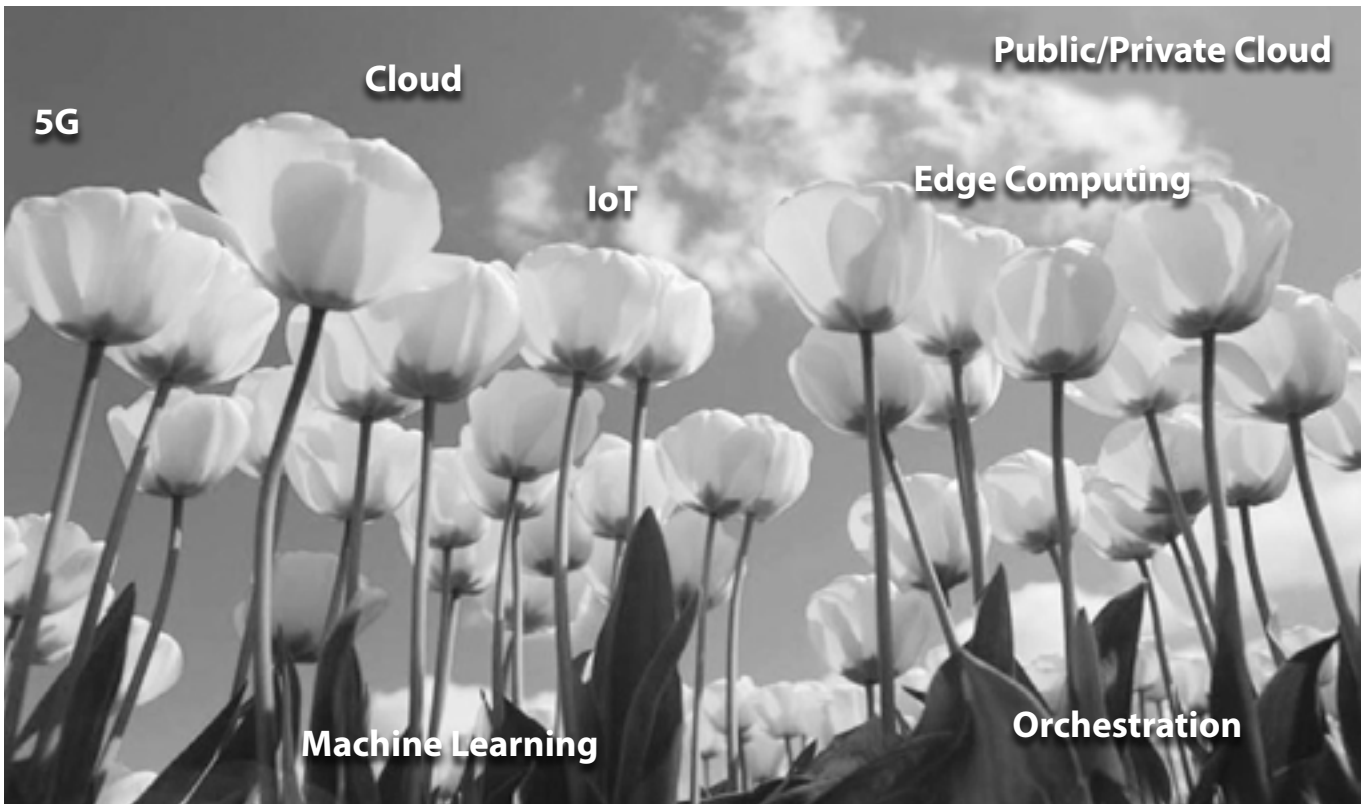
"Where ALL is I"

Ebpjskepsvpas-synmdspmkhan

-raushe irusok-

Brinda, Eshwar,
Yaagnik, Mahathi





Best Wishes to Arsha Vidya Gurukulam Saylorsburg, PA on their 34th Anniversary!!

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अस्मदाचार्यपर्यन्तां वन्दे गुरुपरम्पराम्॥

Our Pranams to
Pujya Swami Dayananda Saraswati
and other Teachers



Sharad and Lata Pimplaskar
Uma, Michael and Aadi Stewart
Ravi Pimplaskar

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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



Best Wishes to
Arsha Vidya Gurukulam
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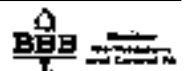
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न चैनं क्लेदयन्त्यापो न शोषयति मारुतः ॥

*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
Sri P.N. Krishnamurthy

P.K. PRAHALAD



गुरुर्ब्रह्मा गुरुर्विष्णुः गुरुर्देवो महेश्वरः ।

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
complex*

Krishnamurthi and Revathy Sundaram,
Alamelu, Gregory, Shoshana,
Padma, Roberto, Karishma,
Lakshmi, Gabriel

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Your 34th 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.

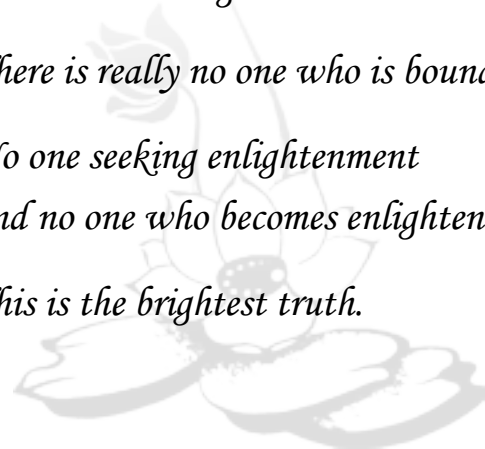
Gaudapada Karika on Mandukya Upanishad

*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

*Congratulations
and
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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

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

श्रीगुरुवे नमः ॥

Best Wishes



from

Rohit, Rekha and Jigna Trivedi
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Best Wishes

from

Dolar Ashvin Zumkhawala

Camp Hill, PA

*Pranams to
Pujya Swamiji*



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



सदाशिवसमारम्भां शङ्कराचार्यमध्यमाम् ।
अस्मदाचार्यपर्यन्तां वन्दे गुरुपरम्पराम् ॥

*With gratitude to Pujya Swamiji
and all our acharyas*



*Congratulations to
Arsha Vidya Gurukulam
on its 34th Anniversary!
❧ Terry Coe & Jaya Kannan ❧*

भगवद्गीता

Bhagavadgita

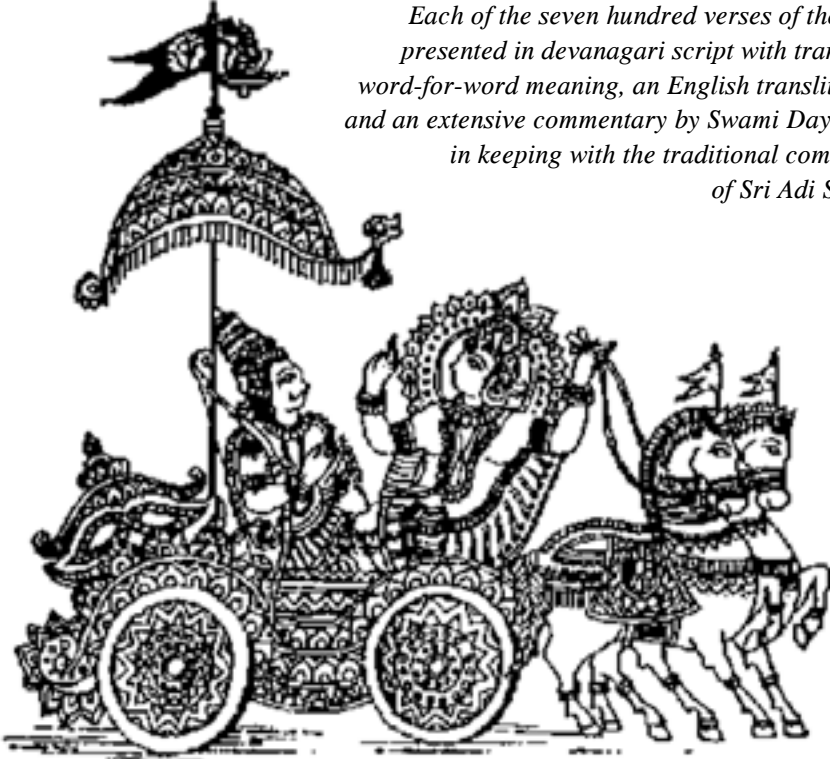
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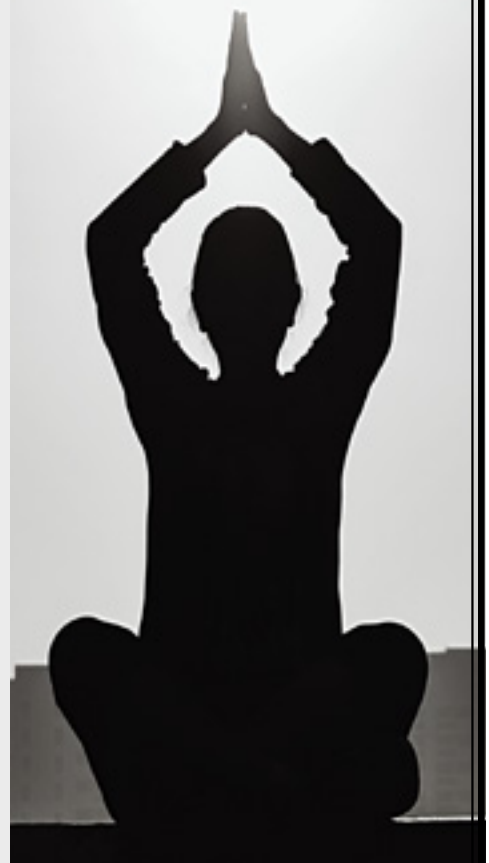
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Yoga Teachers



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(continued)

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Soma Shekar
Harkirat & Vijaya Singh
Ramesh & Vijay Soni
Krishnamurthy & Radhika
Subramnain
Surendra Sukhtankar
Venkat & Suseela Swaminathan
Srinivasa & Lilly Vedantham
Jaganmohan & Padmaja
Vemulapalli
Rajesh & Sowmya Venkat
Venkatachala & Mandakini
Vitalpur
Thomas Williamson
Martin & Billee Wolff
Irene & Kenneth Wong-Bushby
Sunita Yedavally



GURUKULAM STAFF



Suresh Ramamurthy



Siddhatma Chaitanya



Gary Suresh



Kalpathy Ramachandran



Vimala Sadasivam



Samata Chaitanya



Savithri Mani



Sahdev Pool



Shubha Ravichandran



Priest Ravichandran



Priest Ganesan



**Swamini Girijatmananda
Saraswati**



**Swamini Ramadhayananda
Saraswati**



Pt. Mukesh Desai



Prasanna Dandu



Chitra Rajan



Shivam Gosai



Tara Patel

EMPLOYEES



Our Visiting Ācāryāḥ



Swami Muktatmananda Saraswati



Swamini Pararajnananda Saraswati



Swamini Brahmaṣṛakasananda Saraswati



Swamini Svataṁvidyananda Saraswati



Swami Advayatmananda Saraswati



Br.Surya

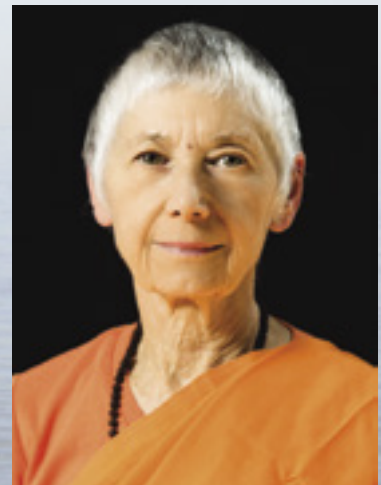
Our Teachers at the Gurukulam



Suddhatma Chaitanya



Swami Jnanananda Saraswati



Swamini Ramananda Saraswati