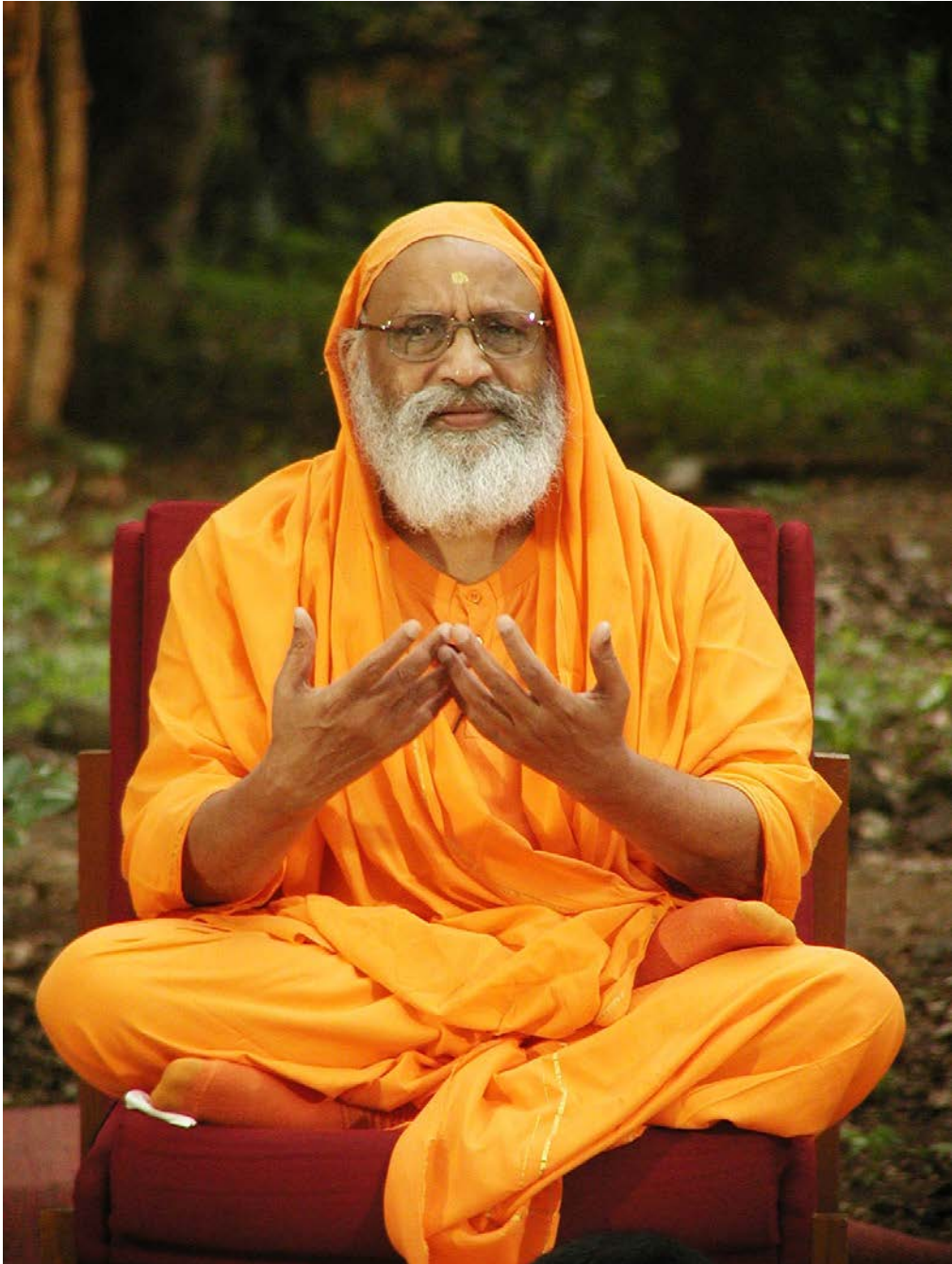


~ Boletín Arsha Vidya ~

Knowledge of the Rishis



Fundación Arsha Vidya

*A nonprofit foundation for the study of
Vedanta, Sanskrit, yoga and Vedic
culture.*

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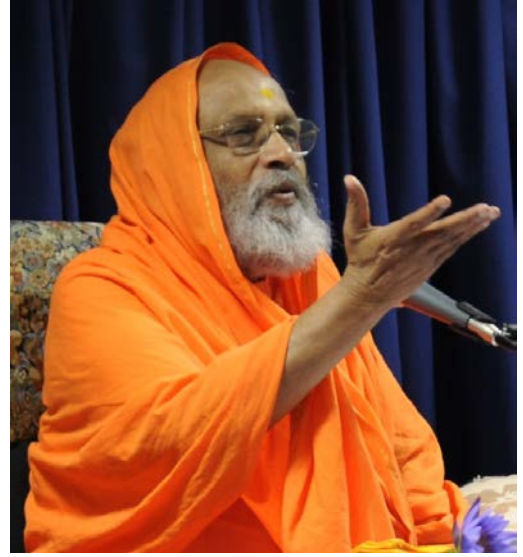
Boletín Arsha Vidya

*In fearless voice may we
proclaim*

*The Rishi's message from all
house tops*

*And bring the men
of different claim*

*To a fold of Love where
oneness lasts!*



With the blessings of
Pujya Swami Dayananda Saraswati

We offer the third issue of
Boletín Arsha Vidya

Om Sri Gurubhyo Namaḥ

Om Gaṇeśāya Namaḥ

Hariḥ Om

In this issue:

- Interview by Non Duality Magazine with Pujya Swami Dayananda Saraswati Part 3. **2**
- "Living in the Present", part 2, by Sri Swami Svatmananda Saraswati **5**
- Event: Celebration in the Embassy on India's Independence Day. **6**
- Event: Guru Purnima, celebration of the full moon of the Teacher, plus a Biography. **7**
- Film: *Gurukulam*, about Swami Dayananda Saraswati. **8**

SWAMI DAYANANDA SARASWATI

Interview with the Non Duality Magazine - part two



QUESTION FROM THE AUDIENCE: If you see the whole creation is *mithyā* [relatively real] – it has no substance – its substance is only in your self – and that you lend the substance to the creation – and it resolves into *mithyā* – why do you need *Īśvara* [the Lord]? Why is there a necessity to have *Īśvara*?

Swamiji: *Mithyā* is *Īśvara* [total universal Law and Order]. *Mithyā* consists of all-knowledge, you know. This body is *mithyā*. It is nothing but knowledge. This whole body is a complex creation, so there is so much knowledge. There is nothing but knowledge here. And every cell is knowledge, every platelet is knowledge, and every organ is knowledge, every function is knowledge. It is all knowledge. And so once knowledge is the thing, then *mithyā* is only in terms of reality, and that reality is all-knowledge. And so, this whole *jagat* is knowledge. There is nothing more than knowledge, word and meaning.

Word and meaning is knowledge. If you say, ‘chair,’ there is no chair. This is all cloth and then there is something inside, so none of them is chair. All the constituents of this chair are not chair. So if you remove them all, there is no chair. And each one has got a word and meaning. And so, each word if you look into it, there again it becomes many words. So every word has got many words. And any one word again you take among the many words, and then again you have many words.

So you go like this. That’s how science is never ending. And they go on branching off into small

lanes and by lanes. So all-knowledge means – where is this all-knowledge? Same *vastu* [same reality] is all-knowledge. Then I can understand all-knowledge from the standpoint of the small knowledge I have, because I have *buddhi* [intellect]. That’s why we call it *Hiranyagarbha*, all-knowledge, *Īśvara*.

Individual/total, then that’s the difference. That makes all the difference. And the total is never away from the individual. Therefore the absence of alienation from the total, from all that is here, is security and safety for me. So that’s where the sanity lives. That’s where the sanity, well-being and wellness of the person abide.

The absence of alienation from the whole is where the sanity is and wellness is. They say, “I am the self.” I go one more step: “I am the whole.” (Laughs)

So either way you require *Īśvara*, because you live your life only in *Īśvara*’s domain. If ‘God’ makes the pursuit religious, let it be religious. We are afraid of religion because of religious teachers, (laughter), not because of God. The religious teachers have presented God as a punishing God.

God the Father makes an offer that I cannot refuse, “Either you come to me or go to Hell!” (Laughter).

If a godfather makes an offer, I can get him before he gets me, because he is locally available. But this

God sitting in Heaven and makes an offer that I cannot refuse, I can't even get him. (Laughs).

NDM: There are many modern advaita teachers out there today. Some of them communicate by silence or by looking into others' eyes. Is it possible to communicate Vedanta by silence?

Swamiji: If Vedanta were by silence, *Kena upaniṣad* it would be only one page, empty. The *Bṛhadāraṇyaka upaniṣad* would be 50 pages total, empty – empty pages – by silence.

If you ask a question, and I am silent and look into your eyes, what will you do? You have to look into my eyes. If I don't blink, you have to close your eyes. Because you get embarrassed, you close your eyes.

And then you have to think. Whatever question you asked disappears, or you try to find some answer, some something. That's not an answer to the question. You get whatever answer you can get from your own interpretation. Each one gets his own answer.

Somebody asks me, "What is God?" I sit there. (Then Swamiji sits still staring straight ahead for a long time and everyone begins to laugh.)

I have practiced this for a long time (laughter) without blinking. So what answer you will get? Each one will get his own answer, that's all. If silence is the answer, we won't have *Upaniṣads*.

With all the teaching, if people don't understand, where is the question of silence? (Laughter)

NDM: Does a Vedanta teacher have to be enlightened?

Swamiji: You know there are two types of teachers, those who are in the process of knowing and sharing the knowledge, and those who know. Therefore no Vedanta teacher worth the name will teach without knowing the text. So they will teach the text.

So why should we judge whether he knows or not? If he knows, you will also know. If he is capable of teaching you – making you see – then he must be knowing. Otherwise he can't make you see. So why judge? If he is ready to teach a text, you give the benefit of doubt to that person.

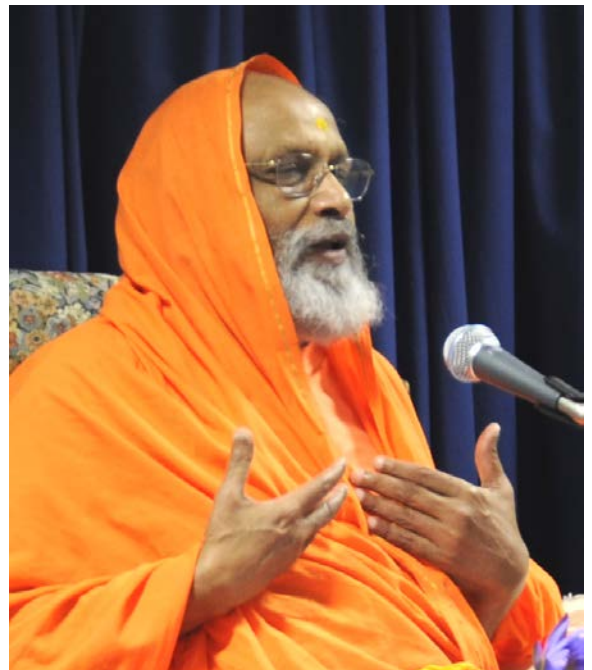
If somebody says, "I'm running classes in Oracle," you join, assuming that the fellow knows. And therefore if somebody says, "I'm going to teach

Vedanta," you join, assuming that he knows. And if he knows, he will make you know. If he doesn't know, then he will pull you into the whirlpool. (Laughter)

NDM: Modern *advaita* teachers today charge money for sitting with the teacher. Like to sit with a teacher like this it would cost maybe \$35 for an hour. So maybe they get 100 or 150 people together in a group. Then each person gives the teacher money. Traditionally, how do you do that?

Swamiji: (Laughs). You know, they have to survive, and this is India's contribution to that fellow's life. And so, for his livelihood, India has contributed something – some words, which are useful for him to earn his livelihood. And he earns his livelihood, and there are always blokes to subscribe to all that. And therefore, that's fine. There is nothing wrong in it. He has to live his life. He has to pay his bills, and therefore he charges what he needs to take care. So teaching becomes his profession. He is an *advaita* professional. (Laughter)

What I say is that there is nothing wrong in it as



long as he teaches properly. If the teaching is alright, what he does is fine, it's okay. But if the teaching is not alright, then I don't know what people pay money for.

But generally teachers don't deny people – teachers in India, they don't deny people who want to know. They don't bring money in-between. Money is required perhaps, but money is never brought in between a true student and a teacher, no.

NDM: Why not?

Swamiji: "You give me this much money and I will give you..." Then you are trading *ātmā* – and you are not giving anything to that fellow. What you are giving is himself – for a price – and it's not quantifiable. What is involved here is infinite. For infinite, you have to charge infinite. Therefore the value of this knowledge is not understood. If the value of this knowledge is understood, you will not trade. You will not make it a commodity – a tradable commodity.

When you teach a discipline of knowledge like astrology or yoga or something, you can charge. There is something you are giving, and so you can charge.

But everything will pass if the teaching is proper.

The truth is – if the teaching is proper, you won't charge. Now you can figure out what's going on. (Laughter)

Continued in the next Boletín Arsha Vidya...

Maniṣāpañcakam



This beautiful text will be unfolded in 4 classes

- July 7
- July 21
- August 4
- August 18

from 6:45 pm to 8:15 pm

plus two talks on general Vedanta topics

V.S. Dr. Horacio E. Vajovsky
arshavidyahv@gmail.com

No fee for the classes
zone: Villa crespo



Bhagavad Gita, *group study in the home*

Following the advice of Swami Svatmananda we are forming Bhagavad Gita study groups in different parts of the City of Buenos Aires. The idea is to form groups of 7 to 11 people who meet weekly to read, analyze and study the teachings of Pujya Swamiji in his monumental work on the Bhagavad Gita in nine volumes, which he himself recommends as the first step for the study of Vedanta.

Dr. Roberto Toranzo
Tel. - (11) 4541-6761
Email - **rtesh07@hotmail.com.ar**

~ LIVING IN THE PRESENT ~
Sri Swami Svatmananda Saraswati

*Anniversary address for the 25th Anniversary of Arsha Vidya Argentina
- part 2 -*



All of us take exams, right? Why do we have exams? It is to test our knowledge. And that is how we become qualified. Challenges in life is an exam for your qualification.

As Pujya Swamiji has recently said, life teaches you. That is how you get examined. So the way to deal with these challenges in life is not to worry about the future or what happened in the past. Everything that happened in the past was for you to be where you are today. You have been given the tools to deal with the challenges of today. Otherwise you would not get that challenge. God is very kind, you know. He only gives you what you can deal with and also knows you have the tools to deal with it. Therefore, trying to be in the present moment, you look at the challenges you are faced with right now, not tomorrow. Given the challenges you have right now, you have to make a decision. You can decide not to decide, but not making any decision is a problem. You can say I don't want to decide right now; I will decide at a later time. That is fine, because you have postponed the decision. You set a timeframe by saying, "I will decide this issue within a given time." It's like that football player; he had a very limited time to make his decision. His challenge was not to think about what would happen for a result that still hadn't happen. All those dreams about what could happen once he made his move, could be decided afterwards and it would save him half the time spent worrying.

Just like the pressure that he had, we need to deal with our challenges at that moment, at that time. Given the short period of time to act, you cannot procrastinate because procrastination is very different from postponing. Procrastinating is irresponsible. Postponing is responsible because you are making a very conscious decision saying that I am going to deal with this issue when I am ready. We all know that time is limited. So we have to make this decision within a given time. But then when we look at time, nobody has time anymore. In fact, we are stressed about time. But then the curious thing about time is that we always have time for doing what we want to do. Or we always have time to not do something. And nowadays we have many devices to help us with our time management. We have computers, websites and cell phones... and that takes more time too! (Laughter.) For most people, when you wake up in the morning, the first thing you look at is your cell phone. The last thing you do before you go to bed, is to go on the cell phone. Now are you using your device to manage your time, or is the device controlling your time? Most of the time, we have time to let the time-controlling device control our lives. I go around the world to some beautiful places and I see people not talking to each other anymore. Everybody is on their cell phone, wherever I go. It is really amazing. At that moment, instead of spending time on your cell phone, you needed to focus on what you need to do. Get off Facebook, it doesn't help! (Laughter). Or chatting with your friends, what do you get by

chatting with your friends? Many of you are parents and you have teenagers. It's an epidemic with teenagers! Of course when you were a teenager, you did the same thing, but by talking on the telephone, but we won't talk about that... (Laughter). But getting off the cell phone and dealing with what you need to do for your own growth is more important than wasting time with your toys.

You wake up and you know that you have a problem. What we tend to do when we have problems is to deal with the easiest one first. And then we worry about the major problems accumulating in our brains and this gives us sleepless nights. What we need to do when we wake up is to deal with the more painful problems right away. When you deal with your painful problems first, you find that it is easier to deal with the rest of the day. Later you deal with the more difficult challenges of the day. When you deal with the difficult challenges, you find that they are not as difficult as the painful ones. Once you take care of the painful problems and then the difficult ones, it's easy! Then you can leisurely deal with the easy

ones. When you shift your attitude by prioritizing the painful ones first, difficult second, third the rest, you find that that day has become a gift. When we get a gift, what do we do? We rip the wrapping away. You don't get a gift and then put it aside and forget about it. Nobody normal does that! Some can be very meticulous and they remove the paper very cautiously so that they can reuse the paper next time... (laughter) and he or she may say it is to save some trees and that is fine. But you deal with the gift right then and there. So you deal with the challenges of the present day, today. You base your decision to do that according to the knowledge and understanding you have at that moment. You don't need more information than that. You may make a mistake... Don't worry about it; it is another learning. Having done that you also have to focus and make sure that you do it within the given time. You complete that challenge within a given time and leave the rest to God or Universe. The best thing is to say, may the Lord help me to do what I need to do within the given time. Well, it is time for me to stop talking and time for you to have lunch... (Applause).

Continued in the next Boletín Arsha Vidya...

~ EVENTS ~

Celebration of India's Independence day



*Federico Oliveri, Ambassador Amarendra Khatua, Carla Fonseca, Raúl Rishi Verma
-treasurer of Fundación Arsha Vidya*

On the 15th of August, India's Day of Independence from the British Empire was celebrated at the Indian Embassy in Argentina.

We participated in the event and presented our samples of our work in the teaching and studying of Vedanta.

Guru Purnima

On the 31st of July we celebrated the full moon of the guru.



"I salute the lineage of teachers, beginning with Shiva, with Shankaracharya in the middle, and continuing up to my own teacher".

BIO

Sri Swami Dayananda Saraswati is a distinguished traditional teacher of Vedanta. His depth of understanding and appreciation of the western culture makes him a unique teacher who can communicate the vision of non-duality to modern listeners.

Swami Dayananda has been teaching Vedanta in India for more than four decades, and throughout the world since 1976. In his public talks abroad, Swamiji has spoken in many of the most prestigious universities of the United States, and has been involved in the international conferences, UNESCO and the United Nations, where he participated in the Millennium Peace Conference.

A teacher of teachers, Swami Dayananda has designed and imparted seven in-depth

resident courses on Vedanta, which last for 30 to 36 months. Five were completed in India, and two in the United States. Each course graduated some 60 *acharyas*, qualified teachers, who now are teaching all over the world. More than two hundred are now *swamis* and are highly respected as scholars and masters all over India and abroad.

Under the guidance of Swami Dayananda, numerous centers for Vedic teaching have been founded throughout the world. Three main centers are the Arsha Vidya Ashram in Rishikesh, the Arsha Vidya Gurukulam in Coimbatore and the Arsha Vijnana Gurukulam in Nagpur. In the United States, the main center is the Arsha Vidya Gurukulam in Saylorsburg, Pennsylvania. At present there are at least seventy centers in India and abroad that carry on the same tradition of Vedanta teaching.

Besides the teaching, Swami Dayananda has initiated and supported various philanthropic efforts. [The All India Movement \(AIM\) for Seva](#), inaugurated in November of 2000, provides medical assistance, education, nutrition and infrastructure for the inhabitants of remote parts of India. This movement has the blessings of all the traditional Hindu spiritual leaders who have been united as one body, the *Acharya Sabha*, through the coordination efforts of Swami Dayananda. In November of 2001, Swami Dayananda convened the first World Congress for the Preservation of Religious Diversity in Delhi, inaugurated by the Dalai Lama and Prime Minister Sri A. B. Vajpayee. An important result of the Congress is the formation of a World Conference for the Preservation of Religious Diversity, headed by Swami Dayananda. Swami Dayananda had also been active in the formation and the participation in the Women's Global Peace Initiative, which met in the United Nations in Geneva in October of 2002.

~ Film ~

Gurukulam

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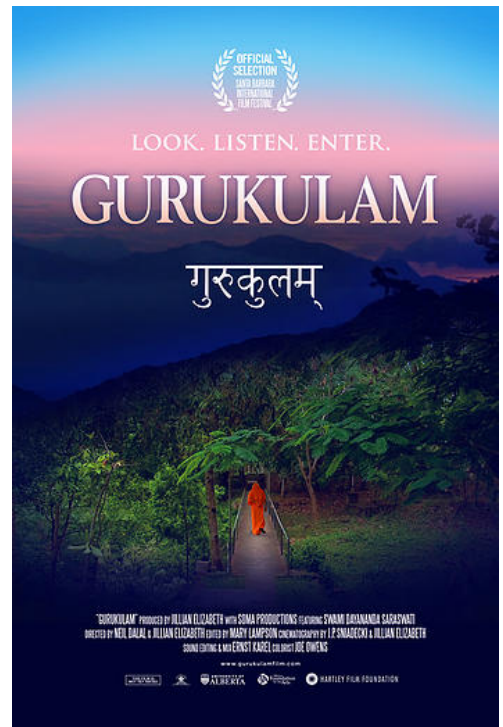
In vivid and sensuous detail, *Gurukulam* follows a group of students and their teacher as they confront fundamental questions about the nature of reality and self-identity at a remote forest *ashram* in southern India. Daily chores, meditation, ritual, and rigorous study are woven together connecting the natural and spiritual worlds in moments of surprising revelation and comic contradiction.

Deeply observational and experiential, *Gurukulam* evokes the presence of the place and a tactile sense of the sacred. The richly layered soundscape and the intimate imagery bring us into a place of extraordinary beauty and simplicity. From Swami



extraordinary beauty and simplicity. From Swami

Dayananda's first lesson: 'Saying is only an expression of what you see,' *Gurukulam* is a rare invitation to look, listen, and experience a contemplative rhythm of life as old as the Bhagavad Gita and as new as present-day India.



+ info in: www.gurukulamfilm.com

The Tradición of Chanting

Beginners: start with traditional prayers.

Advanced: Ganapati Atharva Shirsha Upanishad, Aditya Hridaya Stotram, and others with Bhashyam.

Sri Rudram: and propitiatory Shanti mantras and commentaries of Swami Dayananda.

V.S Silvia Vajovsky

silviavajos@yahoo.com.ar



Vedanta en Mar del Plata

Every week, for several years, a group meets for the study of different topics and texts of Vedanta.

We are currently studying the Tattvabodha of Shankaracharya with the commentaries of Pujya Swamiji Dayananda Saraswati.

Antonio Perrone

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