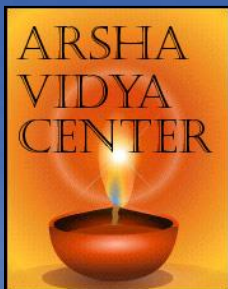


# Chapter 15 Bhagavad Gita

By Swami Veditatmananda Saraswati



Presented by Arsha Vidya Center  
Knowledge of the R̥sis

Souvenir 2017



ओं नमो भगवते दक्षिणामूर्तये मह्यं मेधां प्रज्ञां प्रयच्छ स्वाहा ॥

*oṃ namo bhagavate dakṣiṇāmūrtaye mahyaṃ medhāṃ prajñāṃ prayaccha svāhā*

*Om. Salutations to Bhagavān Dakṣiṇāmūrti. Please bless me with medhā, memory and prajñā, wisdom.*

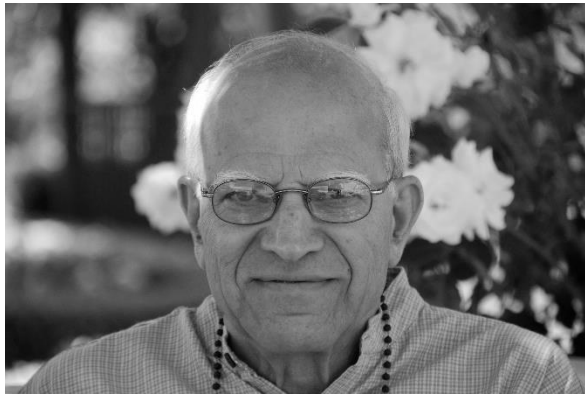
# Arsha Vidya Center (AVC)

Arsha Vidyā (Knowledge of the R̥sis) Center, aims to bring through live teaching, the sacred, authentic and traditional texts of Vedānta to the Bay Area.

Vedānta is part of the Vedas, aimed at mature minds that seek unconditional freedom from limitations. Says Śrī Vyāsa in the very first verse of the epic Brahma Sūtras: अथातो ब्रह्म जिज्ञासा, translated as, ‘After seeing that the commonly known methods of attaining happiness, such as money, friends, fame etc. are not lasting, may a thinking person inquire, with the help of a knowledgeable teacher, the possibility of gaining absolute freedom, here and now, not hereafter’.

This involves unfolding the unchanging and free nature of a person by an informed, skilled teacher who has undergone the discipline of learning Vedānta directly from his or her guru, and can show this to a mature, inquiring student, willing to learn.

## Śrī Vijay Kapoor, Our Resident Teacher



Śrī Vijay Kapoor took Pūjya Swami Dayananda Saraswati as his guru at a family camp the very first year Swamiji came to the US. Later, Śrī Kapoor was one of the pioneers to establish the 3 year course taught by Pūjya Swamiji in Piercy, California, started in 1979. To attend this course, he left his job from marketing management in Hewlett-Packard and moved his entire family to live in Piercy. Śrī Vijay Kapoor serves on the board of

directors and officers of the Arsha Vidya Gurukulam.

After his graduation from the Piercy course in 1982, Śrī Kapoor resumed his work at HP, and also started teaching Vedānta in the San Francisco Bay Area. He took early retirement in the year 2000 to devote his time to the study and teaching of Vedānta and Sanskrit. Later, Śrī Kapoor established the ArshaVidya Center (AVC), with a goal to systematically unfold the meaning of Vedāntic text to deserving students in the San Francisco Bay Area.

# Ārsha Vidyā, in Śrī Vijay Kapoor's words

Gītā (2-29) states: आश्चर्यवत्पश्यति कश्चित् एनम् -- I too was joyously stunned when Pūjya Swami Dayanandaji revealed to me my nature as a timeless, self-existing, person. That it was even possible was amazing, and it of course changed my life, fulfilling it. I resolved to study Vedānta thoroughly, and for that I am deeply indebted to my wife, who altered her life to support my yearning. For the next 3 years in the Piercy āśrama, Swamiji taught us the principal Upaniṣads, Bhagavad Gītā, Vyāsa's Brahma Sūtras, Vālmiki's Rāmayaṇa, numerous other scriptural texts, and of course Sanskrit. Living close to a Vedāntic master, one learnt how to shape one's life to assimilate this vision.

After graduation Swamiji encouraged me to teach. I did, starting in 1983 at my home, and later formed Arsha Vidya Center, a place to hold weekly classes to teach this valuable knowledge given to us by the Ṛṣis. As often stated in the śāstras (Muṇḍaka Upaniṣad 1-2-12 – तद्विज्ञानार्थं स गुरुमेव अभिगच्छेत् श्रोत्रियम्), the only way to gain a clear vision of oneself is through a teacher, and not through reading books. Only through a systematic, dedicated set of classes a teacher is able to unlock the subtle truths of the śāstras.

I gain just as much, if not more, than the students. I feel that students can relate to me – I have studied the śāstras, and yet I am a householder, like them. Encouraging to me is that many gurus were householders too (e.g. Ramakrishna Paramahansa). This is the lineage of teaching – गुरु शिष्य परम्परा।

## Activities of AVC

Arsha Vidya Center is a center for traditional teaching of Vedānta, Bhagavad Gītā, and other texts, Sanskrit, Meditation and Vedic chanting. Śrī Vijay Kapoor has been conducting adult classes since 2001. All his lectures are held in the Jain Bhawan, 722 S. Main Street, Milpitas, are in English, and are free of charge.

Please visit our AVC website, <http://www.arshavidyacenter.org>, for class details, latest news and events and also the facebook link, <https://www.facebook.com/ArshaVidyaCenter/>

## 1. Adult Classes

### ➤ Current Classes

- Śrī Dakṣiṇāmūrtistotram with Mānasollāsa, Tuesdays from 7:30 to 9 PM
- Māṇḍūkya Upaniṣad with Gauḍapāda's Kārikā, Saturdays from 8:00 to 9:30 AM
- Bhagavad Gītā, Saturdays from 9:30 to 11:00 AM

If you would like to attend these classes, please contact Sri Vijay Kapoor at

[vijaykapoor@gmail.com](mailto:vijaykapoor@gmail.com)

### ➤ Previous Classes

Śrī Rudram	Kaṭhopeniṣad with Śaṅkara Bhāṣyam
Tattvabodhaḥ	Muṇḍakopeniṣad with Śaṅkara Bhāṣyam
Īśāvāsyopeniṣad	Dṛk Dṛśya Viveka
Introduction to Gītā	Pañcadaśī chapter 1
Gītā (ch 13,15) in depth	Talks on Gāyatri Mantra, Omkāra
Kenopeniṣad	Dakṣiṇāmūrti Stotram with Mānasollāsa
Taittiriya Upaniṣad	Viṣṇu Sahasranāma

All the lectures and discourses are recorded and available at our website.

## 2. Children's classes

## 3. Gītā Home Study groups

## 4. Celebration of special occasions

## 5. Annual visits of Swamijis to the Bay Area

## 6. Annual trip to the āśrama in Saylorsburg, PA

## शान्ति पाठः Śānti Pāṭhaḥ

ॐ सह नाववतु । सह नौ भुनक्तु । सह वीर्यं करवावहै । तेजस्विनावधीतमस्तु । मा विद्विषावहै ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

*Om saha nāvavatu, saha nau bhunaktu, saha vīryaṁ karavāvahai, tejasvināvadhitamastu, mā vidviṣāvahai. Om śāntiḥ śāntiḥ śāntiḥ*

May the Lord indeed protect both of us. May He indeed nourish both of us. May we together acquire the capacity (to study and understand the scriptures). May our study be brilliant. May we not disagree with each other. Om peace, peace, peace

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ।

ॐ शान्तिः शान्तिः शान्तिः ॥

*Om pūrṇamadaḥ pūrṇamidaṁ pūrṇāt pūrṇamudacyate, pūrṇasya pūrṇamādāya pūrṇamevāvaśiṣyate*  
*Om śāntiḥ śāntiḥ śāntiḥ*

That (Brahman) is fullness. This (apparent creation) is fullness. From fullness this full (apparent creation) comes about. Bringing (out) this full from fullness, fullness alone remains.  
Om peace, peace, peace.

## गुरुवन्दनम् Guruvandanam

श्रुतिस्मृतिपुराणानाम् आलयं करुणालयम् । नमामि भगवत्पादं शङ्करं लोकशङ्करम् ॥ १ ॥

*śrutismṛtipurāṇānām ālayaṁ karuṇālayam, namāmi bhagavatpādaṁ śaṅkaraṁ lokaśaṅkaram*

I salute Śaṅkarabhagavatpāda, the abode of śruti (Vedas), smṛti (Gītā, etc.), and purāṇas (epics like Rāmāyaṇa, Mahābhārata, etc.), the repository of compassion, the one who bestows happiness on the world.

शङ्करं शङ्कराचार्यं केशवं बादरायणम् । सूत्रभाष्यकृतौ वन्दे भगवन्तौ पुनः पुनः ॥ २ ॥

*śaṅkaraṁ śaṅkarācāryaṁ keśavaṁ bādarāyaṇam, sūtrabhāṣyakṛtau vande bhagavantau punaḥ punaḥ*

I salute, again and again, Śaṅkarācārya who is Lord Śiva, and Bādarāyaṇa who is Lord Viṣṇu, the venerable ones who wrote the aphorisms (Brahmasūtras) and the commentaries (bhāṣyam to the Brahmasūtras).

ईश्वरो गुरुरात्मेति मूर्तिभेदविभागिने । व्योमवद्व्याप्तदेहाय दक्षिणामूर्तये नमः ॥ ३ ॥

*īśvaro gururātmēti mūrtibhedavibhāḡine, vyomavadvyāptadehāya dakṣiṇāmūrtaye namaḥ*

Salutations to Lord Dakṣiṇāmūrti, who is all-pervasive like space, but who appears (as though) divided as the Lord, the teacher, and the Self.

गुकारस्त्वन्धकारो वै रुकारस्तन्निवर्तकः । अन्धकारनिरोधित्वाद् गुरुरित्यभिधीयते ॥ ४ ॥

*gukārastvandhakāro vai rukārastannivartakah, andhakāranirodhitoāḍ gururityabhidhīyate*

The letter 'gu' stands for darkness (of ignorance), and 'ru' represents its destruction. A guru is so called because he destroys the darkness (of ignorance).

सदाशिवसमारम्भां शङ्कराचार्यमध्यमाम् । अस्मदाचार्यपर्यन्तां वन्दे गुरुपरम्पराम् ॥ ५ ॥

*sadāśivasamārambhāṁ śaṅkarācāryamadhyamām, asmadācāryaparyantāṁ vande guruparamparām*

I salute the lineage of teachers, beginning with Śiva, the Lord, (linked by) Śaṅkarācārya in the middle, and extending down to my own teacher.

## गीता ध्यानम् Gītā Dhyānam

ॐ पार्थाय प्रतिबोधितां भगवता नारायणेन स्वयं व्यासेन ग्रथितां पुराणमुनिना मध्येमहाभारतम् ।

अद्वैतामृतवर्षिणीं भगवतीमष्टादशाध्यायिनीम् अम्ब त्वामनुसन्दधामि भगवद्गीते भवद्वेषिणीम् ॥

*om pārthāya pratibodhitāṁ bhagavatā nārāyaṇena svayaṁ  
vyāseṇa grathitāṁ purāṇamuninā madhye-mahābhāratam  
advaitāmṛtavarṣiṇīm bhagavatīmaṣṭādaśādhyāyinīm  
amba tvāmanusandadhāmi bhagavadgīte bhavadveṣiṇīm*

Om. O Goddess Mother, O Bhagavadgītā, (you who were) taught by Bhagavān Nārāyaṇa himself for the sake of Arjuna, the son of Prthā (Kuntī), (who was) faithfully collected and reported by the ancient Sage Vyāsa, (and placed) in the middle of Mahābhārata, (who is) in eighteen chapters, who showers the nectar of non-duality, and who is the destroyer of the life of becoming (saṁsārā), again and again I invoke you.

यं ब्रह्मा वरुणेन्द्ररुद्रमरुतः स्तुन्वन्ति दिव्यैः स्तवैर्वेदैः साङ्गपदक्रमोपनिषदैर्गायन्ति यं सामगाः ।

ध्यानावस्थिततद्गतेन मनसा पश्यन्ति यं योगिनो यस्यान्तं न विदुः सुरासुरगणा देवाय तस्मै नमः ॥

*yam brahmā varuṇendraruḍramarutaḥ stunvanti divyair-  
vedair- sāṅgapadakramopaniṣadairgāyanti yam sāmagaḥ  
dhyānāvasthitatadgatena manasā paśyanti yam yogino  
yasyāntam na viduḥ surāsuraṅgā devāya tasmai namaḥ*

My salutations unto the Lord about whom Brahmā, Varuṇa, Indra, Rudra, and the Maruta-devatās praise with divine hymns, the one whom the singers of Sāmaveda praise by singing with full complement of the limbs (of singing) in the order of pada and krama and the Upaniṣads, the one whom contemplative people see with minds resolved in him in a state of meditation, whose nature the celestials and demons do not know.

# Bhagavad Gītā – Chapter 15

*Swami Vidadatmananda Saraswati*

## Puruṣottamayoga (yoga of the whole person)

At the end of 14<sup>th</sup> chapter, it was said that those who worshiped or pursued Bhagavān with devotion transcended the guṇas. They were said to be guṇātītas.

Śaṅkara introduces this chapter by pointing out that not only the result of action dependent upon Īśvara, but also the result of the pursuit of knowledge, mokṣa. Even though the acquisition of knowledge requires only an adequate means of knowledge and the availability of the thing to be known, many other factors are required to create conducive conditions both for the pursuit of knowledge and for it to take place. The mind, antaḥ-karaṇa, where the knowledge has to be gained, must be prepared, and that preparation, depends on Īśvara's grace. Because of that, Bhagavān says that those who worship him with devotion first gain mental purity, antaḥ-karaṇa-śuddhi, and then knowledge, both by his grace. Being free from guṇas, they gain mokṣa. Even people who are not ready, gain knowledge by Īśvara's grace. This truth of the self, ātmā-tattva is presented in this chapter.

Here, firstly Kṛṣṇa talks about the nature of saṁsāra in order to help Arjuna develop dispassion, vairāgya, towards it. It is very important to see that there is no mokṣa within saṁsāra. Wanting to go to heaven or gain security – which is only prompted by self-dissatisfaction – is trying to gain mokṣa within saṁsāra. When mokṣa, however, is freedom from saṁsāra, how can we possibly achieve it within saṁsāra? Here there is a catch. We must have dispassion to appreciate that there is no mokṣa in saṁsāra and conversely, we must understand that there is no mokṣa in saṁsāra in order to have dispassion. To resolve this dilemma and help us develop the necessary dispassion, the essentials of saṁsāra are first presented, using the imagery of a tree. Then, since saṁsāra implies erroneous knowledge about realities, which is caused by ignorance of oneself, Kṛṣṇa teaches the truth of the self, ātmā-tattva.

This chapter shows that everything is the Self, Sarvātmā, and is therefore, a very important chapter. It deals with the world, jagat, the individual, jīva, the root cause, the jīva's lot of birth and death, the sūkṣma-śarīra, the subtle body, and the daily activities like eating, etc., in terms of what is eaten, the one who eats, etc., revealing that all these are nothing but Paramātmā. In addition, it talks about the qualification, which enables a person to cross saṁsāra. It is, thus, a complete chapter.

## Selected Verses

1) श्रीभगवानुवाच ।

ऊर्ध्वमूलमधः शाखमश्वत्थं प्राहुरव्ययम् ।

छन्दांसि यस्य पर्णानि यस्तं वेद स वेदवित् ॥१॥

śrībhagavānuvāca

ūrdhvamūlamadhaḥ śākhamaśvattham prāhuravyayam

chandāṁsi yasya parṇāni yastaṁ veda sa vedavit Verse 1

श्रीभगवान् śrībhagavān – Śrī Bhagavān – The Lord; उवाच uvāca – said ;

अश्वत्थम् aśvattham – the aśvattha tree ; ऊर्ध्व-मूलम् ūrdhva-mūlam – whose roots are above ; अधः-शाखम् adhaḥ-śākham – whose branches are below ; अव्ययम् avyayam – imperishable ; प्राहुः prāhuḥ – they say ; यस्य yasya – whose ; पर्णानि parṇāni – leaves ; छन्दांसि chandāṁsi – the Vedas ; तम् tam – that ; यः yaḥ – the one who ; वेद veda – knows ; सः saḥ – he ; वेद-वित् veda-vit – is a knower of the Vedas

The Lord said:

They say the aśvattha tree which has its roots above, its branches below and of which the Vedas are the leaves, is imperishable. The one who knows that is a knower of the Vedas.

2) न रूपमस्येह तथोपलभ्यते नान्तो न चादिर्न च सम्प्रतिष्ठा ।

अश्वत्थमेनं सुविरूढमूलमसङ्गशस्त्रेण दृढेन छित्त्वा ॥३॥

na rūpamasyeha tathopalabhyate nānto na cādirna ca sampratiṣṭhā

aśvatthamenam suvirūḍhamūla asaṅgaśastreṇa dṛḍhena chittvā

Verse 3

इह *iha* – here ; तथा *tathā* – in that way ; अस्य *asya* – its ; रूपम् *rūpam* – form ; न उपलभ्यते *na upalabhyate* – is not perceived ; (अस्य) न अन्तः (*asya*) *na antaḥ* – it has no end ; न च आदिः *na ca ādiḥ* – and no beginning ; न च सम्प्रतिष्ठा *na ca sampratiṣṭhā* – and no continuance ; सुविरूढ-मूलम् *svvirūḍha-mūlam* – (its) roots are well entrenched ; एनम् *enam* – this ; अश्वत्थम् *aśvattham* – this *aśvattha* tree ; दृढेन *drḍhena* – strong ; असङ्ग-शस्त्रेण *asaṅga-śastreṇa* – with the weapon of detachment ; छित्त्वा *chittvā* – cutting

Its form is not perceived here in that way, nor its end, nor its beginning, nor the continuance in between. After cutting this *aśvattha* tree, whose roots are well entrenched, with the strong weapon of detachment...

3) ततः पदं तत्परिमार्गितव्यं यस्मिन् गता न निवर्तन्ति भूयः ।

तमेव चाद्यं पुरुषं प्रपद्ये यतः प्रवृत्तिः प्रसृता पुराणी ॥४॥

*tataḥ padaṁ tatparimārgitavyaṁ yasmin gatā na nivartanti bhūyaḥ*

*tameva cādyam puruṣam prapadye yataḥ pravṛttiḥ prasṛtā purāṇī*

Verse 4

ततः *tataḥ* – thereafter ; यतः *yataḥ* – from whom ; पुराणी *purāṇī* – ancient ; प्रवृत्तिः *pravṛttiḥ* – the creation ; प्रसृता *prasṛtā* – has come forth ; यस्मिन् *yasmin* – into which ; गताः *gatāḥ* – those who have gone ; भूयः *bhūyaḥ* – again ; न निवर्तन्ति *na nivartanti* – do not return ; तम् एव च आद्यं पुरुषम् *tam eva ca ādyam puruṣam* – to that person alone who is in the beginning ; प्रपद्ये *prapadye* – I surrender ; तत् *tat* – that ; पदम् *padam* – end ; परिमार्गितव्यम् *parimārgitavyam* – is to be properly inquired into

Thereafter, that end, going where they do not return again, is to be properly inquired into (with the attitude that) I surrender to that *ādi puruṣa* alone, from whom the ancient creation has come forth.

4) निर्मानमोहा जितसङ्गदोषा अध्यात्मनित्या विनिवृत्तकामाः ।

द्वन्द्वैर्विमुक्ताः सुखदुःखसंज्ञैर्गच्छन्त्यमूढाः पदमव्ययं तत् ॥५॥

*nirmānamohā jitasanḡadoṣā adhyātmanityā vinivṛttakāmāḥ*

*dvandvairvimuktāḥ sukhaduḥkhasaṅjñairgacchantyamūdhāḥ padamavyayaṁ tat*

Verse 5

निर्मान-मोहाः *nirmāna-mohāḥ* – those who are free from pride and delusion ; जित-सङ्ग-  
दोषाः *jita-saṅga-doṣāḥ* – those who have conquered the evil of association ; अध्यात्म-  
नित्याः *adhyātma-nityāḥ* – those who are always reflecting upon the nature of the self ;  
विनिवृत्त-कामाः *vinivṛtta-kāmāḥ* – those from whom the desires have completely gone ;  
सुख-दुःख-संज्ञैः *sukha-duḥkha-saṅjñaiḥ* – known as pleasure and pain ; द्वन्द्वैः *dvandvaiḥ*  
– from the pairs of opposites ; विमुक्ताः *vimuktāḥ* – those who are totally free ; अमूढाः  
*amūdhāḥ* – those who are undeluded ; तत् *tat* – that ; अव्ययम् *avyayam* – imperishable  
; पदम् *padam* – end ; गच्छन्ति *gacchanti* – they go to (gain)

Those who are free from pride and delusion, who have conquered the evil of association, who are always reflecting upon the nature of the self, from whom the desires have completely gone, who are totally free from pairs of opposites known as pleasure and pain, become undeluded (and) go to (gain) that imperishable end.

5) न तद्भासयते सूर्यो न शशाङ्को न पावकः ।

यद्गत्वा न निवर्तन्ते तद्धाम परमं मम ॥६॥

*na tadbhāsayate sūryo na śaśāṅko na pāvakaḥ*

*yadgatvā na nivartante taddhāma paramaṁ mama*

Verse 6

यत् *yat* – (to) which ; गत्वा *gatvā* – having attained ; न निवर्तन्ते *na nivartante* – they  
do not return ; तत् *tat* – that ; सूर्यः *sūryaḥ* – the sun ; न भासयते *na bhāsayate* – does

not illumine ; न शशाङ्कः *na śaśāṅkaḥ* – nor the moon ; न पावकः *na pāvakaḥ* – not fire ; तत् *tat* – that is ; मम *mama* – My ; परमम् *paramam* – ultimate (limitless) ; धाम *dhāma* – abode

Neither the sun, nor the moon, nor the fire, illumines that, having attained which, they do not return. That is My ultimate (limitless) abode.

6) ममैवांशो जीवलोके जीवभूतः सनातनः ।

मनः षष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥ ७ ॥

*mamaivāṁśo jīvaloke jīvabhūtaḥ sanātanaḥ*

*manaḥ ṣaṣṭhānīndriyāṇi prakṛtisthāni karṣati*

Verse 7

मम *mama* – My ; अंशः *aṁśaḥ* – part ; एव *eva* – only ; जीव-लोके *jīva-loke* – in the world of living beings ; सनातनः *sanātanaḥ* – (is) eternal ; जीव-भूतः *jīva-bhūtaḥ* – in the form of a *jīva* ; इन्द्रियाणि *indriyāṇi* – the (five) sense organs ; मनः *manaḥ* – (with) the mind ; षष्ठानि *ṣaṣṭhāni* – as the sixth ; प्रकृतिस्थानि *prakṛtisthāni* – those that abide in *prakṛti* (the material cause) ; कर्षति *karṣati* – draws

In the world of living beings, an eternal part of Mine alone exists as the *jīva*. He draws the (five) sense organs, with the mind as the sixth, which abide in *prakṛti*.

7) उत्क्रामन्तं स्थितं वापि भुञ्जानं वा गुणान्वितम् ।

विमूढा नानुपश्यन्ति पश्यन्ति ज्ञानचक्षुषः ॥१०॥

*utkrāmantam sthitam vāpi bhuñjānam vā guṇānvitam*

*vimūḍhā nānupaśyanti paśyanti jñānacakṣuṣaḥ*

Verse 10

उत्क्रामन्तम् *utkrāmantam* – the one who is departing from (the body) ; स्थितम् *sthitam* – remaining (in this body) ; वा *vā* – or ; अपि *api* – even ; गुण-अन्वितम् *guṇa-anvitam* – endowed with *guṇas* ; भुञ्जानम् *bhuñjānam* – experiencing ; वा *vā* – or ; विमूढाः *vimūḍhāḥ* – the deluded ; न अनुपश्यन्ति *na anupaśyanti* – do not see ; ज्ञान-चक्षुषः *jñāna-cakṣuṣaḥ* – those who have the eye of wisdom ; पश्यन्ति *paśyanti* – see

The deluded do not see the self who is (either) departing (from the body), or even remaining (in this body), or experiencing or endowed with the *guṇas* . Those who have the eye of wisdom see.

8) गामाविश्य च भूतानि धारयाम्यहमोजसा ।

पुष्णामि चौषधीः सर्वाः सोमो भूत्वा रसात्मकः ॥१३॥

*gāmāviśya ca bhūtāni dhārayāmyahamojasā*

*puṣṇāmi cauṣadhīḥ sarvāḥ somo bhūtvā rasātmakaḥ* Verse 13

च *ca* – and ; गाम् *gām* – the earth ; आविश्य *āviśya* – having entered ; ओजसा *ojasā* – through (my) strength ; भूतानि *bhūtāni* – the beings ; अहम् *aham* – I ; धारयामि *dhārayāmi* – sustain ; रस-आत्मकः *rasa-ātmakaḥ* – that which is in the form of essence ; सोमः *somaḥ* – the *soma* ; भूत्वा *bhūtvā* – having become ; सर्वाः *sarvāḥ* – all ; ओषधीः *oṣadhīḥ* – the vegetation ; पुष्णामि च *puṣṇāmi ca* – and I nourish

And having entered the earth, I sustain the beings through (my) strength, and I nourish all the vegetation, having become *soma* in the form of (their) essence.

9) अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः ।

प्राणापानसमायुक्तः पचाम्यन्नं चतुर्विधम् ॥१४॥

*aham vaiśvānaro bhūtvā prāṇinām dehamāśritaḥ*

*prāṇāpānasamāyuktaḥ pacāmyannaṁ caturvidham* Verse 14

वैश्वानरः *vaiśvānaraḥ* – the digestive power ; भूत्वा *bhūtvā* – having become ; प्राणिनाम् *prāṇinām* – of living beings ; देहम् *deham* – the body ; आश्रितः *āśritaḥ* – residing in ; प्राण-अपान-समायुक्तः *prāṇa-apāna-samāyuktaḥ* – in association with *prāṇa* and *apāna* ; चतुर्-विधम् *catur-vidham* – the four kinds of ; अन्नम् *annam* – food ; अहम् *aham* – I ; पचामि *pacāmi* – digest

Having become the digestive power residing in the bodies of living beings, in association with *prāṇa* and *apāna*, I digest the four kinds of food.

10) सर्वस्य चाहं हृदि सन्निविष्टो मत्तः स्मृतिर्ज्ञानमपोहनं च ।

वेदैश्च सर्वैरहमेव वेद्यो वेदान्तकृद्वेदविदेव चाहम् ॥१५॥

*sarvasya cāham hr̥di sanniviṣṭo mattaḥ smṛtirjñānamapohanaṁ ca*

*vedaiśca sarvairahameva vedyo vedāntakṛdvedavideva cāham*

Verse 15

अहम् *aham* – I am ; च *ca* – and ; सर्वस्य *sarvasya* – of all ; हृदि *hr̥di* – in the heart ; सन्निविष्टः *sanniviṣṭaḥ* – am seated ; मत्तः *mattaḥ* – from Me ; स्मृतिः *smṛtiḥ* – memory ; ज्ञानम् *jñānam* – knowledge ; अपोहनम् *apohanam* – forgetfulness ; च *ca* – and ; सर्वैः *sarvaiḥ* ; वेदैः *vedaiḥ* – through all the Vedas ; च *ca* – and ; वेद्यः *vedyaḥ* – the one to be known ; अहम् *aham* – I am ; एव *eva* – alone ; वेदान्त-कृत् *vedānta-kṛt* – the originator of Vedānta (*vedānta-sampradāya*) ; वेद-वित् *veda-vit* – the knower of the Vedas ; एव च *eva ca* – and indeed ; अहम् *aham* – I am

And I am seated in the hearts of all. From Me (come) memory, knowledge and forgetfulness. I alone am the one to be known through all the Vedas and I alone am the originator of Vedānta (*vedānta-sampradāya*) and the knower of the Vedas.

11) यस्मात्क्षरमतीतोऽहमक्षरादपि चोत्तमः ।

अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः ॥१८॥

*yasmātkṣaramatīto'hamakṣarādapi cottamaḥ*

*ato'smi loke vede ca prathitaḥ puruṣottamaḥ*

*Verse 18*

यस्मात् *yasmāt* – because ; अहम् *aham* – I am ; क्षरम् *kṣaram* – the destructible ; अतीतः *atītaḥ* – beyond ; अक्षरात् *akṣarāt* – the indestructible ; अपि *api* – (as compared to) even ; च *ca* – and ; उत्तमः *uttamaḥ* – above (beyond) ; अतः *ataḥ* – therefore ; लोके *loke* – in this world ; वेदे *vede* – in the Veda ; च *ca* – and ; पुरुषोत्तमः *puruṣottamaḥ* – *puruṣottama* ; प्रथितः *prathitaḥ* – renowned ; अस्मि *asmi* – I am

Because, I am beyond the destructible and also above the indestructible too; therefore, in the world and in the Veda, I am renowned as *puruṣottama*.

12) यो मामेवमसम्मूढो जानाति पुरुषोत्तमम् ।

स सर्वविद्भजति मां सर्वभावेन भारत ॥१९॥

*yo māmevamasammūḍho jānāti puruṣottamam*

*sa sarvavidbhajati mām sarvabhāvena bhārata*

*Verse 19*

भारत *bhārata* – O Descendant of Bharata (Arjuna) ; यः *yaḥ* – he who ; असम्मूढः *asammūḍhaḥ* – who is free from delusion ; पुरुषोत्तमम् *puruṣottamam* – the *puruṣottama* ; माम् *mām* – Me ; एवम् *evam* – thus (in this manner) ; जानाति *jānāti* –

knows ; सः *saḥ* – he ; सर्व-वित् *sarva-vit* – the knower of (that which is) all ; माम् *mām* – Me ; सर्व-भावेन *sarva-bhāvena* – with his whole being ; भजति *bhajati* – worships

O Descendant of Bharata (Arjuna), he who is free from delusion, who knows me thus (in this manner), he (becoming) the knower of (that which is) all, worships Me with his whole being.

13) इति गुह्यतमं शास्त्रमिदमुक्तं मयानघ ।

एतद् बुद्ध्वा बुद्धिमान् स्यात् कृतकृत्यश्च भारत ॥२०॥

*iti guhyatamam śāstramidamuktam mayānagha*

*etat buddhvā buddhimān syāt kṛtakṛtyaśca bhārata*      Verse 20

अनघ *anagha* – O sinless one (Arjuna) ; इति *iti* – thus ; गुह्यतमम् *guhyatamam* – the most secret (profound) ; इदम् *idam* – this ; शास्त्रम् *śāstram* – teaching ; मया *mayā* – by Me ; उक्तम् *uktam* – has been said ; भारत *bhārata* – O Descendant of Bharata (Arjuna) ; एतत् *etat* – this ; बुद्ध्वा *buddhvā* – knowing ; बुद्धिमान् *buddhimān* – wise ; कृत-कृत्यः *kṛta-kṛtyaḥ* – one who has fulfilled all his duties ; च *ca* – and ; स्यात् *syāt* – would become

O sinless one (Arjuna), thus, this most secret (profound) teaching has been said (imparted) by Me. Knowing this, a person becomes wise and has all his duties fulfilled, O Descendant of Bharata (Arjuna).

# The Bhagavad Gītā Home Study Course

*Swami Viditatmananda Saraswati*



Question: Swamiji, which book would you suggest for the study of the Bhagavad Gītā?

Answer: The best book, of course, is the Bhagavad Gītā Home Study Program by our Pūjya Swamiji. However, it is not concise. It is a very elaborate in-depth study of the Gītā. Swamiji taught a three-year residential course here in Saylorsburg and conducted classes on various topics including the Bhagavad Gītā. There are 312 lectures in 312 cassettes on the Bhagavad Gītā, which was taught along with Śrī Saṅkarācārya's commentary on it. It was this material that was transcribed, edited, and published as the Bhagavad Gītā Home Study Program. The reason for bringing it out in this form was that Swamiji wanted even those who did not have the benefit of attending a full time course to gain the benefit of the study of the Bhagavad Gītā in the same way. It is called a 'home study' in as much as the Gītā can best be studied at home.

The Bhagavad Gītā Home Study Program is a very elaborate book of almost 2000 crown-size pages. It is now published in four volumes. If one wants an in-depth study that would be an appropriate text. If you want a very short text of the Bhagavad Gītā just to get an overview of it, there is another small book called The Teaching of the Bhagavad Gītā, which is compiled from Pūjya Swamiji's public talks. Many years ago, in 1978, Pūjya Swamiji gave a series of 19 public evening talks, which were transcribed, edited, and published as a book. That is a very concise book of about 170 pages. One can study it and get an idea of the overall teaching of the Bhagavad Gītā. Other than these, there are a number of other books available. I would only prescribe these two books because, in our opinion, they are authentic. It is important that the one who writes a book have clarity regarding the text, the teaching, and its purport.

What does the Gītā teach us? What is the subject matter or the purpose of the Bhagavad Gītā? The purpose of the teaching is to help us discover the fact that we are truly limitless. Thus, the purpose of the teaching is mokṣa. As a result of the knowledge of the Bhagavad Gītā one should become free.

My sense of sorrow or unhappiness arises from my thinking that I am a limited being. Therefore, discovering the fact that I am limitless makes me free. The similarity between the self and Brahman, knowing which one gains liberation, is the subject matter of the Gītā. What do we need to do to gain liberation after gaining this knowledge? Nothing; the knowledge is itself the direct means of liberation. Nothing more need be done. Who is the one qualified to gain this teaching? One who has an intense desire for this knowledge gains it.

The subject matter of the Bhagavad Gītā is a consistent revealing of the fact that the one who looks upon oneself as a jīva or a limited individual is, in fact, limitless. Some preparation of the mind is necessary to be able to see this fact when it is taught. That is called the purification of the mind. The Bhagavad Gītā presents karma-yoga as a means to self-purification in preparing for this knowledge. Jñāna-yoga is presented as a means to liberation.

The Bhagavad Gītā is to be studied with clarity regarding its purpose and teaching. There is great clarity and consistency in Pūjya Swamiji's treatment of the Bhagavad Gītā in unfolding its teachings, or, for that matter, his treatment of any other Vedāntic text. There will be no confusion in the mind of the student only if there is clarity and consistency in the teaching.

## Gītā Home Study Course

The Bhagavad Gītā Home Study Course has been designed and taught by Pūjya Swami Dayananda Saraswati. Each of the 700 verses of the Gītā is presented in the devanagiri script with transliteration, word-for-word meaning, and an English translation. Swamiji has provided extensive commentary in keeping with the traditional commentary of Ādi Śaṅkara at the gurukulam, the Gītā Home Study Program offers a methodical and comprehensive program of self-study.

The two CDs of the Bhagavad Gītā Home Study are posted in Dropbox. The participants will be able to download the contents of the entire Bhagavad Gītā Home Study directly into their PCs/laptops. The dropbox link is:  
<https://www.dropbox.com/sh/e0vuoreqke1jdta/AAB8JAojCAOByA0XX6nwsDLfa?dl=0>.  
 Please visit our web page for additional information.

# Study Groups in Bay Area

We give below the details of the study groups in the bay area.

## **San Ramon Group**

Contact: Nirupama Suresh

[nirubg@gmail.com](mailto:nirubg@gmail.com)

Time & Frequency: Every Sunday 11:00 am

Place: Sai Temple in San Ramon

Currently on Chapter 4

## **Milpitas Group**

Contact: Vijay Aggarwal

[vijay\\_aggarwal@yahoo.com](mailto:vijay_aggarwal@yahoo.com)

408-464-5087

Time & Frequency: Every Saturday 11:00 am – 12:00 pm

Place: Vijay Aggarwal's home

## **Fremont Group**

Contact: Durga Krishnamoorti

[dkrishnamoorti@msn.com](mailto:dkrishnamoorti@msn.com)

510-623-9694

Time & Frequency: Every Thursday 7:30 – 9:00 pm

Place: Durga's home

Currently on Chapter 5 second time around

## **North Bay Hindu Temple Group**

Contact: Radhika Sitaraman

[radhika\\_sitaraman@yahoo.com](mailto:radhika_sitaraman@yahoo.com)

Time & Frequency: 1st and 3rd Sundays each month

Place: Unity Church, Bel Marin Keys, Novato, Marin County

### **San Jose Group**

Contact: Ramu Denduluri

[rdenduluri@gmail.com](mailto:rdenduluri@gmail.com)

Time & Frequency: Every Sunday 11:20 am to 1:30 pm

Place: Rotate among members' homes in San Jose

Currently on Chapter 4

### **Sacramento Group**

Contact: Rudi Verhoeven

[Rudiv64@gmail.com](mailto:Rudiv64@gmail.com)

415-412-3877

Time & Frequency: Every Sunday 10:30 – 12:00 pm

Place: Rotate among members' homes in Sacramento

Currently on Chapter 1

### **East Bay Satsang Group**

Contact: Meera Paripatyadar

[meerapari@gmail.com](mailto:meerapari@gmail.com)

408-274-0548

Time & Frequency: Every other Thursday at 7:30 pm

Place: Online using skype (limited membership)

Currently studying Upaniṣads by Swami Paramarthananda

### **Fremont/San Jose Group**

Contact: Chaula Joshi

[chaulaj@yahoo.com](mailto:chaulaj@yahoo.com)

408-268-6667

Time & Frequency: Every Monday 1:30 – 3:30 pm

Place: One Monday in Fremont & next Monday in San Jose

Studying various Vedāntic texts and lectures from Swamijis in the Arsha Vidya Paramparā.

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# Reshaping the Mind

*Swami Dayananda Saraswati*

Question: Swamiji, what are some ways to reshape a mind that is judgmental and critical, a mind that you have referred to as a proofreader's mind?

Answer: The problem here is that everyone wants to operate in a controlled situation. We want to have every situation under control so that it is easy for us to operate. To control a situation is to make things predictable. Only then do we feel we can operate. If we think we have no control, we cannot act and we panic. This is a psychological problem for many people.

For such people, every situation has to be edited and controlled, even love. And once that control is gone, they cannot operate. If their plans are disturbed, they become panicky because they do not know how to operate without some kind of framework. This is due to a childhood problem and causes them to deal with everyone in a judgmental way.

When we judge people, it is easier to deal with them. Thus, the saying "Call a man a dog and then kick him." We operate from a standpoint of judgment. We can always relate to a judgment. But if we do not judge people, dealing with them becomes very difficult because we remain open, a situation that makes us feel very vulnerable and therefore uncomfortable. Because we always want to be very sure, we judge people, categorize them, label them. Then it is easy to deal with them.

In everyday situations, we may sometimes have to do this. But fundamentally, if we judge and then label people, we have a problem. A judgmental person is a person who is not very sure about how to handle people as they are and finds it very difficult to do so.

Those who are judgmental are also highly judgmental about themselves. Therefore, they judge others and then behave accordingly. They usually fulfill their own projections and then project their opinions, their judgments, upon others. People who judge others are always very sure that they are correct, which is another problem because they will not revise their opinions. They fall in love with their own judgments, as it were, and therefore do not want to revise them. Only in this way they feel secure. Those who keep revising their judgments are not judgmental, really speaking.

In certain situations where you have to do something, you act, but you do not judge the person for good. This means you are open. To people who are judgmental, this openness is vulnerability. So they keep on judging.

Being critical of others is a problem caused by some kind of jealousy, some kind of intolerance.

The whole problem is based on a particular way of looking at oneself. If I am very insecure with myself, then I always seek secure situations outside, some framework within which to operate. Criticizing others amounts to low self-esteem.

How do I correct this problem? By looking into my self-esteem. Why do I have such a low self-esteem? What is it that I don't have? In this way, we have to conduct an inquiry on self-esteem itself. Instead of trying to improve the self-esteem, we ask ourselves, "What is this low self-esteem?"

There are certain things, of course, which will help develop self-esteem, but first we must question the low self-esteem, "What is esteem, and on what basis do I estimate myself?" Upon analysis, the low self-esteem will simply fall apart. Therefore, this analysis must be done constantly. We can also begin to give the benefit of doubt to the other person and to allow that person to be what he or she is. A person is a dynamic person and, therefore, can always change. Also, our perception may be wrong. More often than not, it is our own projection. We simply project and judge from our own standpoint. We have definite ideas about what is right and wrong and these we project upon other people.

If we understand these things, we have a certain basis upon which to deal with people as they are. People are not always the same; they are continually changing. If we are ready for surprises, we will not be surprised. Nor will we be disappointed.

The proofreading mind is one that is always trying to find some defect in the other person. This is what is meant by criticism. The other person may have some virtues, but the one who criticizes always tries to find his or her defects. In fact, one who criticizes finds only the defects. To correct this, we should look only for the virtues and then any criticism that arises is more balanced. There is no necessity whatsoever to criticize. Criticism is nothing but intolerance, stemming from our own problems.

## Swami Paramatmanandaji's 2017 visit



Swami Paramatmananda is a scholar of Advaita Vedānta, as well as an excellent communicator. As such, he reminds audiences of the unique teaching style of his guru, Pūjya Swami Dayananda Saraswati. The depth of his knowledge of Upaniṣad, Bhagavad Gītā and Brahma Sūtras is very ably brought out by him in a manner that connects him to both householders and sannyāsis. His command of English and Sanskrit, plus an empathy for the students is wrapped in humor and practical examples. A rare teacher indeed! Swamiji gave five evening discourses on **Bhakta, Bhakti and Īśvara** and five morning

classes on **Muṇḍaka Upaniṣad Khaṇḍa -1, Mantras 1-9** in March of this year. Recordings of his talks are available on our <http://arshavidyacenter.org/swami-talks/swami-paramatmananda/> site.

# Arādhana of Pūjya Śrī Swami Dayananda Saraswati



More than 1200 disciples, students and devotees from all over the world came together at Swami Dayananda āśrama in Rishikesh for the First Anniversary Arādhana and the Inauguration of the Adhiṣṭhānam of Pūjya Śrī Swami Dayananda Saraswati from 10-12 September 2016.

Devotees from all over the world came to pay respects and to witness the inauguration but mostly to remember with love the great teacher and guide whose influence had forever changed their lives.

Preceded by a 3-day long bhāṣya pārayāṇa of the prasthāna-traya, from Saturday 10th onward traditional religious rituals for consecrating the adhiṣṭhānam and the Dayānandeśvara Śiva liṅgam were performed.

The first abhiṣekam to Dayānandeśvara Śiva liṅgam was done after being installed in the adhiṣṭhānam at the feet of the yet to be unveiled pratimā of Pūjya Swamiji.

The program continued with a śraddhāñjali where disciples, students, dignitaries and guests shared beautiful and moving words to express their gratitude, appreciation, love and respect for their guru, guide, teacher and mentor, Pūjya Swamiji.

Pūjya Swamiji's legacy then extended at the function with the release of two new books, a two-volume set of Taittirīya Upaniṣad with Śaṅkara's Bhāṣya, and also the long awaited publication of Pūjya Swamiji's Brahmasūtra Catuṣṣūtrī.

Swami Veditatmanandaji's śraddhāñjali was in the form of introducing the two new books. About the Taittirīya Upaniṣad he said that: "... Pūjya Swamiji loved this text and in His opinion Taittirīya Upaniṣad was one of the most important texts of Vedānta." Swami Veditatmananda also shared with the audience that Pūjya Swamiji had hands-on input into both publications until almost hours before his Samādhi. Swami Veditatmanandaji also said that the śraddhāñjali was also to pay tribute to the people of Rishikesh who over the years had contributed to Swami Dayananda Ashram in so many ways.

Pūjya Swamiji's marvelous pratimā in marble now sits upon his Samādhi on the banks of Holy Ganga, facing out towards the Himalayas and the Ganga valley.



Rituals for the new adhisthanam underway



Consecration rituals for the adhisthanam



Swami Santatmanandaji carries the vimana



Sri Swami Suddhanandaji performs abhishekam to the vimana



Priests carry Gangajal for vimana abhishekam.



Purnahuti performed by Sri Jambunatha Ghanapatigal



Sri Jambunatha Ghanapatigal, officiating priest does pranams to Pujya Swamiji's pratima



First abhisheikam and puja in the adhithanam



The khumba, temple head, in place.



Vastu rituals for the consecration.



Swamiji's pratima before the unveiling.



Sri Swami Viditatmanandaji garlands Pujya Swamiji's image

# Likes, Dislikes, and Alertness

*Swami Veditatmananda Saraswati*

Likes and dislikes are habitual. When we do a given thing repeatedly, it becomes a habit. In the beginning, we need to be deliberate, but when it is done a number of times, it gets done without much deliberation. It is like learning to ride a bicycle. At first, there is a lot of tension. It is very tiring and exhausting. In the beginning, you hold on to the handle tightly to maintain balance. In a few months, however, it becomes somewhat natural; it becomes a habit. Similarly, there are certain habits formed in our mind relating to the forming of opinions and conclusions or judgments. For instance, I have a certain experience with a certain person whose behavior is such and such, and based on that experience, I conclude something about persons who behave in that manner. When I now see a similar behavior, I automatically conclude that this person must be like that other person. The mind works by such association. Thus, we develop likes and dislikes, judging an object either as a means of my comfort and happiness, or as a threat to my comfort and happiness. It has become a habit of the mind to always keep judging people, situations, and things as favorable or unfavorable, desirable or undesirable; we keep on branding them. This happens without any deliberation.

Once we brand something as desirable, we react in a certain way towards it -- we want it, we want to hold on to it, and we don't let it go. When we brand something as a threat, we dislike it, hate it, avoid it, and remove it. These are the reactions. Our response is called a reaction when there is no deliberation behind the action. If there is no free will, or if there is no deliberation behind an action, it is called a reaction. Thus, we are always reacting. So, very often, we just form opinions without deliberation, and we act or react without deliberation.

At one point in time, there was certain understanding in my intellect. According to that understanding, I behaved in a particular manner repeatedly. Now that understanding has been ingrained and becomes habitual. As a result, even when my understanding changes, it takes a lot of time for me to change my habits. For example, I apply the brakes when I recognize that I am driving in the wrong direction, but the car takes its own time to come to a stop. Similarly, the mind, which has formed certain habits, takes its own time to correct those habits. To react, to judge, and to brand has become a habit of the mind. At some point in time in the past, there was deliberation involved, based on a certain understanding, but now the understanding has changed. Therefore, I must deliberately act to be able to reverse this habit.

Very often I hear, "Swamiji, I understand everything, but I cannot change my habits. That understanding does not help me at the right time. I know that I should not get angry, but somehow, when I am provoked, that understanding does not come to help me and I just habitually get angry,

say something, or do something.” That is called habitual error. The way to solve this is through alertness. With this new understanding, I remain alert and bring that understanding into play every time I interact with others. In due course, the new understanding will prevail and the old understanding or habit will go. This is also called yoga.

For example, being selfish has become my habit. I am selfish, because I am insecure. Unless I really take care of myself, I feel I am threatened. Therefore, I learn to be selfish; I always look after my own interests. The first question my mind asks is what is in it for me? This has become a habit. When I understand that this is actually inhibiting me, that it is restraining and binding me, I want to become free from this selfishness. However, every time I am about to do something, my mind automatically has a habit of acting in a selfish way. I must bring in my new understanding that selfishness is not right. “Give up selfishness. Be a little bit more generous. Be more charitable. Become more large-hearted. Be more sensitive.” When I apply that understanding, I will act in a non-selfish way.

If the same selfishness comes back when I am about to do something, I must again assert my new value. It may require to be done a number of times.

Similarly, the attraction for sense pleasures is a result of habit. Actually, it is just my false perception. I recognize that there is no pleasure there, but because of past habit, the mind wants to keep going back to those objects. I must make the mind see all the disadvantages involved, and bring it back. Each time the mind goes back, I have to show it the disadvantage and make it come back again. This may have to be done a number of times before the mind becomes free from its habit of doing things the old way.

What is required for this is alertness. Introspection is also very helpful. What do we mean by meditation? Meditation is of the nature of introspection. Meditation is being watchful of our thoughts, the pattern of our thoughts and always working with them, changing them.

### **New books by Swami Veditatmanandaji**

1. Freedom From Sorrow
2. Living Intelligently
3. Dṛg Dṛśya Viveka
4. Advaita Makaranda
5. Baja Govindam
6. Hindhu Dharma Basics and Beyond
7. Satsang books

### **Retreat with Swami Veditatmanandaji**

Swamiji will be holding a special weekend residential retreat on June 23-25 for more intensive immersion in a Vedānta topic. This year, it is Kāthopaniṣad. The setting is wonderful to enjoy morning meditation, 3 Vedānta talks per day, yoga and evening satsang q&a. Please check [arshavidyacenter.org](http://arshavidyacenter.org) for latest info.

# AIM for Seva – Because every child is precious

Poised to become a global economic power, India is faced with an ironical challenge – while on the one hand India is prospering leaps and bounds, on the other there is a sizeable population, which is untouched by the ripples of prosperity. Child labor abounds due to abject poverty of the less privileged, those living in urban slums, rural and tribal areas. The ever-widening gap between the mainstream and the marginalized has become a silent emergency. Bridging this gap is the calling of AIM for Seva. The basic tenet of the AIM for Seva is centered on the premise that access to education is the key to tackling the core challenges of poverty.

AIM for Seva helps tackle the problems related to rural education through a residential concept called the Free Student Hostel (FSH). We build FSHs near existing public schools where children are provided boarding and lodging, free education, after-school coaching, complete medical care, nutritious food, value based learning and living, yoga and extracurricular activities. School dropout rates are drastically reduced.

Today, we have 97 Free Student Hostels in 16 states in India enabling children in rural India to realize their full potential. We have a 95% pass rate on board exams and over 14,000 children have benefited.

Join us in our mission, we need your support. Help reach education to rural India.

1000 times  
more hopeful for  
a brighter future



# USA Chapters

Give the world the best you have,  
the best will come back to you  
-Swami Dayananda Saraswati

AIM for Seva is not just a 'schooling' initiative. Nor is it for merely sheltering the underprivileged. It is an integrated community development program, reaching out to rural and tribal children across 16 Indian states.

AIM for Seva USA is a volunteer - driven organization with the following 20 chapters across USA.

Albany, NY | Atlanta, GA | Austin, TX | Boston, MA | Chicago, IL | Connecticut | Dallas, TX | Detroit, MI | Elmira, NY | Fort Lauderdale, FL | Houston, TX | New York, NY | New Jersey, NJ | Philadelphia, PA | Praveen | Raleigh, NC | San Diego, CA | San Francisco, CA | Seattle, WA | Tampa, FL | Virginia, Washington, DC

USA chapters organize local community events and dance/music performances by renowned artists from India like Rukmini Vijaykumar, Oscar nominated Smt. Bombay Jayashri Ramnath, Arsha Kala Bhushanam and Padma Shri Smt. Chitra Visweswaran and award winning singer & composer Shankar Mahadevan to raise awareness and funds to sponsor children, support current and construct new student hostels in India.



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### AIMS BAY AREA

[www.aimforsewabavarea.org](http://www.aimforsewabavarea.org)

### AIMS USA

[www.aimforsevausa.org](http://www.aimforsevausa.org)

### AIMS INDIA

[www.aimforseva.org](http://www.aimforseva.org)

## Social Media sites

### FB AIMS USA

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## You can make a difference

“Your success is because you were in the right place, at the right time. Nobody becomes successful without being at the right place at the right time. It is grace and you have to be grateful for that. If you are in a position of power, coming from the grace of being at the right place, at the right time, then that power has to be used for caring programs.

We are running such caring programs under the All India Movement (AIM) for Seva. We build and manage Student Hostels in remote tribal and rural areas. Although, there is no place in our country we can call remote. In fact, we should not even use the word, ‘remote.’ For an Indian, every bit of India is India; it is not remote. By participating in our programs, you have an opportunity to grow and be a contributor. Be a part of AIM for Seva programs of caring” – Swami Dayananda Saraswati

All India Movement for Seva has a mission to transform society by caring for the remote and poor children of India by taking complete care of the educational and healthcare needs of underserved children. This is a unique movement, unique in its scope and vast in its scale. We are not aware of institutions that take complete responsibility for families in remote areas of India by providing their children with shelter, schooling, healthcare and value based education for a sustained period. Your donations truly transform young lives, and in turn their families, villages and the society at large. Thus our motto: *Sponsor a child. Transform a life. Take the child to the finish line.*

Since its inception, AIM for Seva has raised funds through your generous contributions and is helping 3,500 students across 16 states in India. It is noteworthy that the graduation rate of these children in public board exams is 95%. A phenomenal achievement, thanks to the efforts of the children and the environment created by the caregivers! AIMS has been awarded the Platinum Certificate by Guide star India among 5,000 similar charitable organizations.

We ask you for your contribution to this well-defined, well-deserving, and well-run program. Please visit USA website for details about various donation levels, matching companies, etc. You have the option of designating your funds to

Leave a legacy by donating land in India  
Leave a legacy by building an FSH: \$100k  
Leave a legacy by building a class room for a school: \$17k  
Sponsoring a child for 10 years: \$4500  
Sponsoring a child for 7 years: \$3150  
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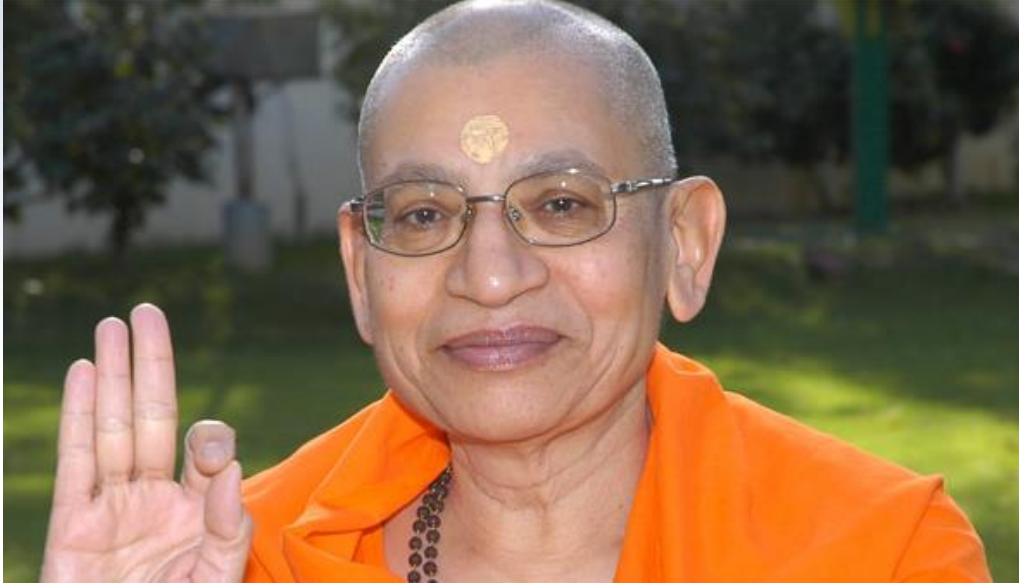
was performed on May 20 in City National Civic, San Jose with huge success



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In the act of giving, you grow, people grow,  
and the country grows.  
Swami Davananda Saraswati

# Swami Veditatmananda Saraswati



Śrī Swami Veditatmananda Saraswati, a disciple of Pūjya Swami Dayananda Saraswati, is an outstanding teacher of Vedānta. He expounds Vedānta with a simplicity and directness that make it easy to assimilate. Having studied and worked in the United States prior to becoming a sannyāsi, Swami Veditatmananda is familiar with the lifestyles of India as well as the West. With this insight, he reaches out to students across both cultures with equal ease.

Swamiji is traditional in his teaching and preserves the entirety of the age-old wisdom of the Upaniṣads. He takes a contemporary approach in his lectures, which enables the student to relate to his teaching and imbibe this knowledge without effort. Swami Veditatmananda is the resident ācārya at Tattvatīrtha, which is situated in the western outskirts of Ahmadabad in Gujarat. As the name suggests, it is a center for learning the tattva, or truth, as revealed in the Upaniṣads and the Bhagavad Gītā. Apart from English, Swamiji teaches and writes in Gujarati as well. He also conducts management seminars with a view to illustrate the relevance of Vedānta in modern management. Swamiji visits the Arsha Vidya Gurukulam at Saylorsburg, PA every year, to conduct Vedānta classes and camps from spring through summer. During this time, he also travels all over the US and Canada delivering lectures.

Swamiji is an ideal guru, who imparts the core wisdom of the scriptures and explains each point in detail until he is sure that each person in front of him has understood. The depth of Swamiji's wisdom, compassion, and kindness brings great joy to his disciples and to all who come in contact with him.