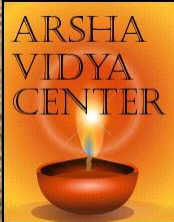
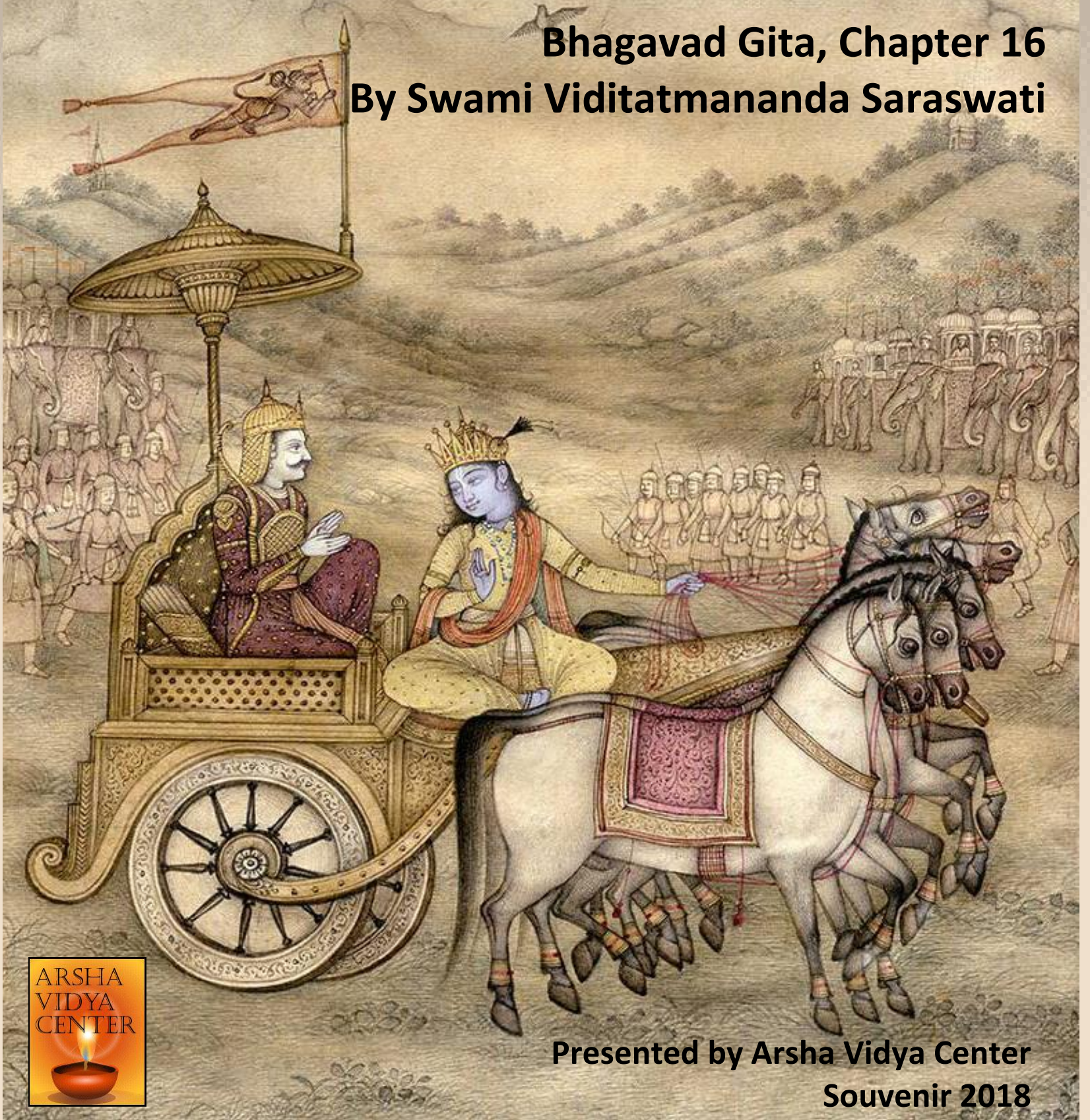


श्रीमद् भगवद् गीता

Bhagavad Gita, Chapter 16 By Swami Veditatmananda Saraswati



Presented by Arsha Vidya Center
Souvenir 2018



ओं नमो भगवते दक्षिणामूर्तये मह्यं मेधां प्रज्ञां प्रयच्छ स्वाहा ॥

om namo bhagavate dakṣiṇāmūrtaye mahyaṁ medhāṁ prajñāṁ prayaccha svāhā

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

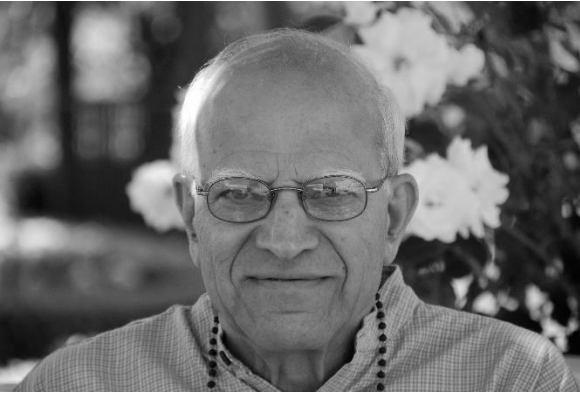
Arsha Vidya Center (AVC)

Arsha Vidyā (Knowledge of the Ṛṣis) 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 Arsha Vidya 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. About 125 students attend these weekly classes. New students are welcome any time. If you would like to attend these classes, please contact Sri Vijay Kapoor at VijayKapoor@gmail.com

All his lectures are held at a **new location** 691 South Milpitas Blvd, Milpitas, are in English, and are free of charge.

1. Adult Classes:

Currently Śrī Vijay Kapoor is teaching the following classes:

- “Guide to Intelligent Living” An advanced introduction to Vedānta, based on Chapter 1 of Pañcadaśī by Swami Vidyanarāyaṇa, 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

All the lectures and discourses are recorded and available at our AVC website. Please visit our website, <http://www.arshavidyacenter.org>, for class details, latest news and events and also the face book link, <https://www.facebook.com/ArshaVidyaCenter/>

➤ Previous Classes

Śrī Rudram	Kaṭhōpaniṣad with Śaṅkara Bhāṣyam
Tattvabodhaḥ	Muṇḍakōpaniṣad with Śaṅkara Bhāṣyam
Īśāvāsyōpaniṣad	Dṛk Dṛśya Viveka
Introduction to Gītā	Pañcadaśī chapter 1
Gītā (ch 13,15) in depth	Talks on Gāyatri Mantra, Omkāra
Kenōpaniṣad	Dakṣiṇāmūrti Stotram with Mānasollāsa
Taittirīya Upaniṣad	Viṣṇu Sahasranāma

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

3. New Beginner and Advanced Sanskrit classes by Dr. Kumud Singhal started on May 18, 2018. Please visit our web page for details.

4. Gita Home Study Groups (GHSG). We have number of GHSG in Bay Area which meet weekly or biweekly following the Gita Home Study Course designed by Swami Dayananda Saraswati.

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, tejasvināvadhītamastu, 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 mūrtibhedavibhāgine, 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.

गीता ध्यानम् Gītā Dhyānam

ॐ पार्थाय प्रतिबोधितां भगवता नारायणेन स्वयं व्यासेन ग्रथितां पुराणमुनिना मध्येमहाभारतम् ।

अद्वैतामृतवर्षिणीं भगवतीमष्टादशाध्यायिनीम् अम्ब त्वामनुसन्दधामि भगवद्गीते भवद्वेषिणीम् ॥

*om pāṛthāya 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 Pṛthā (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 ॥

*yaṁ brahmā varuṇendrarudramarutaḥ stunvanti divyaiḥ stavair-
vedaiḥ sāṅgapadakramopaniṣadaīrgāyanti yaṁ sāmagaḥ
dhyānāvasthitatadgatena manasā paśyanti yaṁ yogino
yasyāntaṁ 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 16

दैवासुरसंपद्विभागयोगः

daivāsurasampadvibhāgayogaḥ
(Description of Becoming and
Unbecoming Dispositions)

In chapter 16, the two dispositions, the daivī and the āsurī are explained further which were mentioned briefly in the 9th chapter. The daivī or divine disposition helps you gain freedom from saṁsarā whereas the āsurī and rākṣasī dispositions bind you to saṁsarā. In order to cultivate the values that constitute the mind of a person with a spiritual disposition, certain virtues are presented. The qualities and consequences of the āsurī and rākṣasī dispositions are also told in order that we may avoid them.

Both these types of qualities, daivī and āsurī, appear to be very natural in one individual. Even a rank criminal has sympathy, friendliness, and affection under certain circumstances. Although in this way, the opposite qualities seem to be very natural, they are really not, because they are not in keeping with the nature of ātmā. How unnatural they are has to be seen by first understanding the values and then being very alert about cultivating them. In keeping with the understanding, one has to nurture the new values and break the habits that are rooted in the old understanding.

A rākṣasa is someone from whom you have to protect yourself. This is a person whose value structure makes his behavior damaging to the well-being of others. Naturally, you have to protect yourself from such a person. An asura is one who finds enjoyment only in the sense-objects. He has no real aesthetic appreciation or interest in anything profound, and consequently, only dissipates his time and energy. Also, for him, the end is the important thing, so he will compromise the means, if necessary. Small ends, like power, name, pleasure, etc., are so important that in the process of gaining them, he does not mind harming people. This is an asura. It is their mode of thinking and value structure that constitute the disposition of an asura or a rākṣasa.

The purpose of this chapter is to help one cultivate daivī - sampat, spiritual wealth. The values are shown, not for self-judgement, nor for judgement of others, but to understand them properly and practice them in our day to day life.

Bhagavad Gītā – Chapter XVI

(Selected Verses)

1) श्रीभगवानुवाच ।

अभयं सत्त्वसंशुद्धिर्ज्ञानयोगव्यवस्थितिः ।

दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम् ॥१॥

śrībhagavānuvāca

abhayaṁ sattvasaṁśuddhirjñānayogavyavasthitiḥ

dānaṁ damaśca yajñaśca svādhyāyastapa ārjavam

Verse 1

2) अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपैशुनम् ।

दया भूतेष्वलोलुप्त्वं मार्दवं ह्रीरचापलम् ॥२॥

ahiṁsā satyamakrodhastyāgaḥ śāntirapaiśunam

dayā bhūteṣvaloluptvaṁ mārdaṁ hrīracāpalam

Verse 2

3) तेजः क्षमा धृतिः शौचमद्रोहो नातिमानिता ।

भवन्ति सम्पदं दैवीमभिजातस्य भारत ॥३॥

tejaḥ kṣamā dhṛtiḥ śaucamadroho nātimānitā

bhavanti sampadaṁ daivīmabhijātasya bhārata

Verse 3

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

अभयम् *abhayaṁ* – fearlessness ; सत्त्व-संशुद्धिः *sattva-saṁśuddhiḥ* – purity of mind ; ज्ञान-योग-व्यवस्थितिः *jñāna-yoga-vyavasthitiḥ* – persistence in contemplation (*jñāna-yoga*) ; दानम् *dānam* – charity ; दमः *damaḥ* – sense control ; च *ca* – and ; यज्ञः *yajñaḥ* – rituals ; च *ca* – and ; स्वाध्यायः *svādhyāyaḥ* – recitation of the Veda ; तपः *tapah* – austerity ; आर्जवम् *ārjavam* – straightforwardness ; अहिंसा *ahiṁsā* – nonviolence ; सत्यम् *satyam* – truthfulness ; अक्रोधः *akrodhaḥ* – absence (resolution) of anger ; त्यागः *tyāgaḥ* – renunciation ; शान्तिः *śāntiḥ* – tranquillity ;

अपैशुनम् *apaiśunam* – absence of calumny/slandering ; दया *dayā* – compassion ;
 भूतेषु *bhūteṣu* – with regard to living beings ; अलोलुप्त्वम् *aloluptvam* – freedom from
 longing ; मार्दवम् *mārdavam* – gentleness ; हीः *hrīḥ* – modesty ; अचापलम् *acāpalam*
 – freedom from restlessness ;

तेजः *tejaḥ* – vigor ; क्षमा *kṣamā* – forgiveness ; धृतिः *dhṛtiḥ* – fortitude ; शौचम् *śaucam*
 – purity ; अद्रोहः *adrohaḥ* – absence of ill will ; न अतिमानिता *na atimānitā* – humility
 / no pretentiousness ; भवन्ति *bhavanti* – are there ; अभिजातस्य *abhijātasya* – for
 the one who is born (with) ; सम्पदम् *sampadam* – nature ; दैवीम् *daivīm* – divine ;
 भारत *bhārata* – O Descendant of Bharata (Arjuna) ;

Fearlessness, purity of mind, persistence in contemplation (*jñāna-yoga*),
 charity, sense control, (performing) rituals, recitation of the Veda,
 austerity, straightforwardness, nonviolence, truthfulness, absence
 (resolution) of anger, renunciation, tranquility, absence of
 calumny/slandering, compassion with regard to living beings, freedom
 from longing, gentleness, modesty, freedom from restlessness, vigor,
 forgiveness, fortitude, purity, absence of ill will, and humility (no
 pretentiousness), are there for the one who is born with divine nature,
 O Descendant of Bharata (Arjuna).

- 4) दम्भो दर्पोऽतिमानश्च क्रोधः पारुष्यमेव च ।
 अज्ञानं चाभिजातस्य पार्थ सम्पदमासुरीम् ॥४॥

dambho darpo'timānaśca krodhaḥ pāruṣyameva ca
ajñānam cābhijātasya pārtha sampadamāsurīm

Verse 4

पार्थ *pārtha* – O Pārtha (Arjuna) ; दम्भः *dambhaḥ* – pretentiousness ; दर्पः *darpaḥ* –
 arrogance ; अतिमानः *atimānaḥ* – excessive pride ; च *ca* – and ; क्रोधः *krodhaḥ* –
 anger ; पारुष्यम् *pāruṣyam* – rudeness ; एव *eva* – indeed ; च *ca* – and ; अज्ञानम्
ajñānam – lack of discrimination ; च *ca* – and ; अभिजातस्य *abhijātasya* – for the one
 who is born (with) ; आसुरीम् *āsurīm* – demoniac ; सम्पदम् *sampadam* – nature ;

O Pārtha (Arjuna), pretentiousness, arrogance, excessive pride, anger, rudeness, and indeed a lack of discrimination are there for the one who is born (with) the demoniac nature.

- 5) दैवी सम्पद्विमोक्षाय निबन्धायासुरी मता ।
मा शुचः सम्पदं दैवीमभिजातोऽसि पाण्डव ॥५॥

*daivī sampadvimokṣāya nibandhāyāsūrī matā
mā śucaḥ sampadam daivīmabhijāto'si pāṇḍava*

Verse 5

दैवी *daivī* – the divine ; सम्पत् *sampat* – nature ; विमोक्षाय *vimokṣāya* – (is) for liberation ; आसुरी *āsūrī* – demoniac ; निबन्धाय *nibandhāya* – (is) for bondage ; मता *matā* – is considered (to be) ; पाण्डव *pāṇḍava* – O Son of Pāṇḍu (Arjuna) ; मा *mā* – do not ; शुचः *śucaḥ* – grieve ; असि *asi* – you are ; अभिजातः *abhijātaḥ* – born (with) ; दैवीम् *daivīm* – divine ; सम्पदम् *sampadam* – nature ;

Divine nature is considered (to be) for liberation, (whereas) the demoniac (nature) for bondage. Do not grieve, O Son of Pāṇḍu (Arjuna), you are born with divine nature.

- 6) प्रवृत्तिं च निवृत्तिं च जना न विदुरासुराः
न शौचं नापि चाचारो न सत्यं तेषु विद्यते ॥७॥

*pravṛttiṁ ca nivṛttiṁ ca janā na vidurāsurāḥ
na śaucam nāpi cācāro na satyaṁ teṣu vidyate*

Verse 7

आसुराः जनाः *āsurāḥ janāḥ* – people who are with demoniac nature ; प्रवृत्तिम् *pravṛttiṁ* – what is to be done ; च *ca* – and ; निवृत्तिम् *nivṛttiṁ* – what is not to be done ; च *ca* – and ; न विदुः *na viduḥ* – do not understand ; तेषु *teṣu* – in them ; शौचम् *śaucam* – purity ; न विद्यते *na vidyate* – is not there ; न आचारः *na ācāraḥ* –

nor proper conduct ; च *ca* – and ; न सत्यम् *na satyam* – nor truthfulness ; अपि *api* – even (also) ;

People who are with demoniac nature, do not understand what is to be done and what is not to be done. There is neither purity, nor proper conduct, nor even truthfulness in them.

- 7) असत्यमप्रतिष्ठं ते जगदाहुरनीश्वरम् ।
अपरस्परसम्भूतं किमन्यत्कामहैतुकम् ॥८॥

asatyamapratishṭhaṁ te jagadāhuranīśvaram

aparasparasambhūtaṁ kimanyatkāmahaitukam

Verse 8

ते *te* – they ; आहुः *āhuḥ* – say ; जगत् *jagat* – the world (of people) ; असत्यम् *asatyam* – (is) without truth ; अप्रतिष्ठम् *apratishṭham* – without (*dharma*) basis ; अनीश्वरम् *anīśvaram* – without God ; अपरस्पर-सम्भूतम् *aparaspara-sambhūtam* – born of the union of male and female ; काम-हैतुकम् *kāma-haitukam* – caused by lust (alone) ; किम् *kim* – what ; अन्यत् *anyat* – else ;

They say – “The world (of people) is without truth, without (*dharma*) basis, without God. It is born of the union of male and female, and is caused by lust (alone). What else ? ”

- 8) काममाश्रित्य दुष्पूरं दम्भमानमदान्विताः ।
मोहाद्गृहीत्वासद्ग्राहान्प्रवर्तन्तेऽशुचिव्रताः ॥१०॥

kāmamāśritya duṣpūraṁ dambhamānamadānvitāḥ

mohādgrhītvāsadgrāhānpravartante'śucivratāḥ

Verse 10

आश्रित्य *āśritya* – giving themselves to ; दुष्पूरम् *duṣpūram* – insatiable ; कामम् *kāmam* – passion ; दम्भ-मान-मदा-अन्विताः *dambha-māna-madā-anvitāḥ* – are filled with pretensions, vanity and arrogance ; गृहीत्वा *grhītvā* – adopting ; असत्-ग्राहान् *asat-grāhān* – false notions (views) ; मोहात् *mohāt* – due to delusion ; प्रवर्तन्ते *pravartante* – they act ; अशुचि-व्रताः *aśuci-vratāḥ* – (with) impure resolve (vows) ;

Giving themselves to insatiable passion, filled with pretensions, vanity and arrogance, having adopted false notions (views) due to delusion, they act with impure resolve (vows).

- 9) इदमद्य मया लब्धमिदं प्राप्स्ये मनोरथम् ।
इदमस्तीदमपि मे भविष्यति पुनर्धनम् ॥१३॥

idamadya mayā labdhamidaṁ prāpsyē manoratham

idamastīdamapi me bhaviṣyati punardhanam

Verse 13

अद्य *adya* – today ; मया *mayā* – by me ; इदम् *idam* – this ; लब्धम् *labdham* – (is) in hand ; प्राप्स्ये *prāpsyē* – I shall attain ; इदम् *idam* – this ; मनोरथम् *manoratham* – pleasing to the mind ; इदम् *idam* – this ; धनम् *dhanam* – wealth ; (मे) अस्ति *(me) asti* – I have ; पुनः *punaḥ* – later ; इदम् *idam* – this (wealth) ; अपि *api* – also ; मे *me* – I ; भविष्यति *bhaviṣyati* – will come to me ;

Today, this is gained by me. I shall attain this (which) is pleasing to the mind. This wealth I have in hand; this wealth also will come to me (so they think).

- 10) अहंकारं बलं दर्पं कामं क्रोधं च संश्रिताः ।
मामात्मपरदेहेषु प्रद्विषन्तोऽभ्यसूयकाः ॥१८॥

ahaṁkāraṁ balaṁ darpaṁ kāmaṁ krodhaṁ ca saṁśritāḥ

māmātmaparadeheṣu pradviṣanto'bhyaśūyakāḥ

Verse 18

संश्रिताः *saṁśritāḥ* – resorting to ; अहंकारम् *ahaṁkāram* – egoism ; बलम् *balam* – power ; दर्पम् *darpaṁ* – arrogance ; कामम् *kāmaṁ* – passion ; च *ca* – and ; क्रोधम् *krodham* – anger ; अभ्यसूयकाः *abhyaśūyakāḥ* – (these) slanderers ; प्रद्विषन्तः *pradviṣantaḥ* – hate ; माम् *mām* – me ; आत्म-पर -देहेषु *ātma-para-deheṣu* – (who is) in their own and other bodies;

Resorting to egoism, power, arrogance, passion and anger, these slanderers hate me (who is) in their own and other bodies.

11) त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः ।

कामः क्रोधस्तथा लोभस्तस्मादेतत्त्रयं त्यजेत् ॥२१॥

*trividham narakasyedaṁ dvāraṁ nāśanamātmanah**kāmaḥ krodhastathā lobhastasmādetattrayaṁ tyajet*

Verse 21

कामः *kāmaḥ* – passion ; क्रोधः *krodhaḥ* – anger ; तथा *tathā* – so too ; लोभः *lobhaḥ* – greed ; इदम् *idam* – this ; त्रि-विधम् *tri-vidham* – three fold ; द्वारम् *dvāram* – gateway ; नरकस्य *narakasya* – of *naraka* (painful experience) ; आत्मनः *ātmanah* – (of) oneself ; नाशनम् *nāśanam* – is the destroyer (cause of destruction) ; तस्मात् *tasmāt* – therefore ; एतत् *etat* – this ; त्रयम् *trayaṁ* – triad ; त्यजेत् *tyajet* – one should give up ;

Passion, anger and also greed – this threefold gateway to *naraka* (painful experiences), is the destroyer (cause of destruction) of oneself. Therefore, one should give up this triad.

12) एतैर्विमुक्तः कौन्तेय तमोद्वारैस्त्रिभिर्नरः ।

आचरत्यात्मनः श्रेयस्ततो याति परां गतिम् ॥२२॥

*etairvimuktaḥ kaunteya tamodvāraistribhirnaraḥ**ācaratyātmanah śreyastato yāti parāṁ gatim*

Verse 22

कौन्तेय *kaunteya* – O son of Kunti (Arjuna) ; विमुक्तः *vimuktaḥ* – freed ; एतैः त्रिभिः *etaiḥ tribhiḥ* – from these three ; तमोद्वारैः *tamaḥ-dvāraiḥ* – gates of darkness ; नरः *naraḥ* – a man ; आचरति *ācarati* – follows ; श्रेयः *śreyaḥ* – (what is) good ; आत्मनः *ātmanah* – (for) oneself ; ततः *tataḥ* – thus ; याति *yāti* – attains ; पराम् *parāṁ* – supreme ; गतिम् *gatim* – goal ;

O son of Kunti (Arjuna), freed from these three gates of darkness, a man follows what is good for himself. Thus he attains the supreme goal.

13) तस्माच्छास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ ।

ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुमिहार्हसि ॥२४॥

*tasmācchāstraṁ pramāṇaṁ te kāryākāryavyavasthitau
jñātvā śāstravidhānoktaṁ karma kartumihārhasi*

Verse 24

तस्मात् *tasmāt* – therefore ; शास्त्रम् *śāstram* – the scripture ; प्रमाणम् *pramāṇam* – (is) the means of knowledge ; ते *te* – for you (Arjuna) ; कार्य-अकार्य-व्यवस्थितौ *kārya-akārya-vyavasthitau* – in determining what is to be done (do's) and what is not to be done (dont's) ; ज्ञात्वा *jñātvā* – having understood ; शास्त्र-विधान-उक्तम् *śāstra-vidhāna-uktam* – the duty as taught by the scriptural injunctions ; अर्हसि *arhasi* – you should ; कर्तुम् *kartum* – to do ; कर्म *karma* – duty ; इह *iha* – here (in this world) ;

Therefore, the scripture is the means for knowledge for you (Arjuna), in determining what is to be done (do's) and what is not to be done (dont's). Having understood the duty as taught by the scriptural injunction, you should perform your duty here (in this world).

Om Tat Sat



Retreat with Swami Viditatmananda

The Bhagavad Gītā Home Study Course

Swami Veditatmananda 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.

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.

A number of new Bhagavad Gītā Home Study Groups in the Bay Area were formed in 2014. We give below the current status of all those groups.

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

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

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

510-623-9694

Time & Frequency: Every Thursday 6:30 – 8:00 pm

Place: Durga's home

Currently on Chapter 9 second time around

North Bay Hindu Temple Group

Contact: Radhika Sitaraman

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

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

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

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

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 Swamijiis in the Arsha Vidya Paramparā.



The Four Requisites of Vedānta

Swami Veditatmananda Saraswati

Every text must satisfy four prerequisites, called the anubandha. In the Vedāntasāra text and Vedānta, these prerequisites are identical since both deal with the same subject matter. The four-fold factors are stated in the following passage.

तत्र अनुबन्धो नाम अधिकारिविषयसम्बन्धप्रयोजनानि ॥

tatra anubandho nāma adhikāri viṣayasambandhaprayojanāni.

The preliminary questions of Vedānta are the determination of the qualifications of the student, the subject matter, its connection with the book, and its purpose [Vedāntasāra, 5].

Tatra means ‘with reference to the anubandha.’ Anubandhonāma means ‘that which is known as the anubandha’. They are the adhikārī, viṣaya, sambandha, and the prayojana. The word anubandha can be translated either as primary or preliminary questions, or as preliminary requisites. Thus, the anubandha are prerequisite conditions that a text should satisfy before a student proceeds to study it.

Adhikārī means a qualified student. It is necessary that a text should specify for whom it is meant. One who is qualified to study the text or will benefit the most from its study is considered an adhikārī, a suitable or qualified student. Generally, an author uses the preface to indicate the audience that the text addresses. Any communication requires that the communicator keep his audience in mind. When you write a letter, you have to keep in mind the person to whom you write. For example, a letter that you write to your child will be different from a letter you would write to your parents. Similarly, the author of a text also tailors his exposition. In a classroom setting, the manner in which a teacher deals with the subject will depend upon the students attending the class. The same topic may be dealt with a little differently in different classes. Every audience is unique and what you write or say depends upon the audience for whom the writing or speech is meant.

Viṣaya is the subject matter of the text. It is necessary that an author clarify the nature of the subject matter right at the outset. Generally, an author uses a preface or an introduction to specify the subject matter or viṣaya.

Prayojanam means purpose. What is the purpose of studying the text, or what does a student hope to achieve as a result of the study of the text? The subject matter of Vedānta is the knowledge of jīva-brahma-aikya, the identity between the Self and Brahman. What do I gain from this knowledge? It is natural for this question to arise. In fact, before we undertake even the smallest of tasks, we typically ask: What is the purpose? Why should I do it? What is in it for me? The benefit of gaining this knowledge is called its prayojanam.

The fourth factor is sambandha or connection. There are different kinds of connections such as the connection between the student and the text, or the connection between the text and the purport of the text. Suppose the identity of the jīva and Brahman is the subject matter and the purpose is liberation, what would be the relationship between this knowledge and its purpose? After gaining the knowledge, is it necessary to do something to become liberated?

In Vedānta, knowledge itself is a means of liberation

This is where Vedānta differs from the karma-kāṇḍa, the earlier portion of the Vedas dealing with rituals. In the karma-kāṇḍa, it is necessary to study the text to gain knowledge of the various rituals, which are the means for the attainment of various ends such as the heavens, wealth, or progeny. What is the relationship between that knowledge and the attainment of the goal? The connection is that after gaining knowledge of the rituals, it is necessary to actually perform the rituals to achieve the various ends. For example, it is not enough that I know how to prepare a tasty dish; I need to make it to enjoy eating it. Thus, in the case of knowledge pertaining to actions or rituals, the knowledge enables the performance of action and the action, in turn, becomes the means to attain the purpose. In the case of the knowledge of Vedānta, is it necessary to do something with this knowledge to gain liberation? No, this knowledge is itself a means to liberation; the means and the end are one. In the case of the karma-kāṇḍa, the means are different from the end. That knowledge is different from the result because it requires a link in between: the performance of action. In the case of Vedānta, however, no action is to be performed; nothing need be done with the knowledge; the knowledge itself is liberating. Why is it so? It is because bondage is a product of ignorance. There is no real bondage. Only if the Self were really bound would it be necessary to do something in order to release the Self.

Bondage is but a notion

A story is told to illustrate this idea of bondage. A teacher and disciple once lived in a hut in a forest. The disciple studied under the guidance of the teacher and served him well. One of the duties of the disciple was to take his teacher's four cows to graze each morning and bring them back in the afternoon and tie them up. One day, when the disciple returned with the cows, he found that one of the four ropes was missing. He had nothing with which to tie the fourth cow. He was concerned that the cow would wander away and was therefore disturbed and restless. He went to his guru and sought his advice. The teacher said, "Don't worry. Go and tie the cow." "But how can I tie the cow without a rope?" asked the disciple. The teacher said, "Don't worry. Do as I tell you. Go and tie that cow just as you tie her every day." Even though the disciple did not understand his teacher's instructions, he decided to follow them. He went to the cow and made the same motions that he made every day while tying the cow. To his surprise, the cow became quiet and rested the whole

night. In the morning, when the time came for him to take the cows to graze, he untied the three cows that he had tied with the ropes. Since the fourth cow was not tied, he expected her to start walking with the other cows, but the cow would not walk. He was confused and went back to the teacher and reported, “Look, that fourth cow is not moving.” The teacher asked, “Did you untie the cow?” The disciple answered, “Where is the question of untying? I did not tie the cow to begin with.” The teacher said, “Go and untie the cow.” Again, the disciple went and enacted the untying of the cow and, to his utter surprise, the cow started walking. The sense of being tied or bondage of the cow was merely a notion; it felt that it was tied and, later, that it was untied. Similarly, we feel that we are bound. The sense that I am tied, bound, and limited is only a notion. The Self cannot be tied. It is all pervasive and subtler than the subtlest. It is unattached and unconnected. There is nothing that can bind the Self.

The Self is not confined to this body. It is not a mere entity. It is the *akhilādhāram*, the sub-stratum of the entire creation. And yet, all of us feel that we are limited beings: I am a man or I am a woman; I am good or I am bad; I am successful or I am a failure. Why is this so? Ignorance brings about an identification of the Self with the body, which causes all these notions.

Liberation is the removal of the false notion of bondage

Liberation is the removal of this false notion of bondage. The words of the Upaniṣads remove these notions. The various mindless notions or complexes that we entertain about ourselves make us sad, unhappy, restrained, or suffocated in life. I experience freedom the moment I am free from complexes. In deep sleep, there are no complexes and, therefore, I don’t experience bondage. As soon as I wake up, however, there is again identification with the body; my personality takes hold of me and I feel bound and limited.

The knowledge of the true nature of the Self releases us from this bondage. In Vedānta, knowledge is the very means as well as the end. The beauty of it is that as soon as you learn about the true nature of the Self, you will be released. To the extent that you understand your nature, you become free from this notion of bondage. Thus, the *sambandha* or connection between knowledge and liberation is that knowledge is liberation. Knowledge and liberation are not separated by any distance in time, place, or activity.

Jñānaṁ labdhvā parāṁ śāntimacireṇādhigacchati, having gained the knowledge, one attains ultimate peace [Bhagavad Gītā, 4-39]. Peace is freedom from conflict. It does not mean the absence of thought. This knowledge makes us free from reactions, complexes, and conflicts, and one gets established in peace. Therefore, it is very important to understand this *sambandha* or connection. When we understand that this knowledge is itself the means to liberation, we don’t look for anything else; all we desire is this knowledge.



Remain In Tune with the Harmony of the Universe

Swami Veditatmananda Saraswati

Universe is a marvelous creation. There is a certain order and harmony about it. It reminds us of an orchestra playing a harmonious melody. This orchestra of the universe has sentient and insentient objects as performers playing their unique instruments. God is the master conductor of this orchestra directing all the performers to remain in tune and rhythm with the harmony of the universe.

Besides the elements of nature such as sun, moon, stars, air, fire, water, earth, trees, and sentient beings such as animals, birds, insects etc., human being is also one of the performers in the orchestra of the universe. In fact, he is one of the most blessed performers inasmuch as it is only he who has been endowed with the free will to play his instrument as he wishes.

Freedom can be a great blessing if employed with discretion but it can also prove to be a curse if abused. Therefore there is the need to instruct or guide the human being to remain in concord with the prevailing harmony.

Lord Krishna says in the Bhagavad Gītā that the universe is sustained by yajña. Any selfless action or action imbued with spirit of reaching out is what is meant by the word yajña. Lord Kṛṣṇa says it is this spirit of offering or yajña which harmoniously moves the cosmic wheel. Sun offers itself to form clouds, clouds offer themselves to form rains, rains offer themselves and grow as food. In this manner, all the members of the universe offer themselves at the altar of the macrocosm and thereby help move the cosmic wheel.

Human being is also a cog in the wheel and therefore, he is expected to do his part. He is indebted to each and every member of the universe such as elements, trees, animals, sages, parents, teachers, ancestors, scientists etc; for what he is today. Lord Kṛṣṇa says in the Bhagavad Gītā that one who enjoys the favors from the universe but does not return is a thief. By adopting selfish and violent attitude he may profit externally but by rubbing against the order of the universe he winds up with conflicts and turmoil within.

It is therefore becoming of a human being to return the favor with a sense of gratitude.

How should he do that?

Everybody is assigned a certain role in life. May that role be performed to the best of one's ability, not for a personal gain but for the well-being of the macrocosm. All the duties and actions that one has to perform may be looked upon as an opportunity to serve the universe. Thus, when the spirit

of offering, the spirit of contributing permeates the life of the individual he has struck the fine chord of harmony playing in the universe.

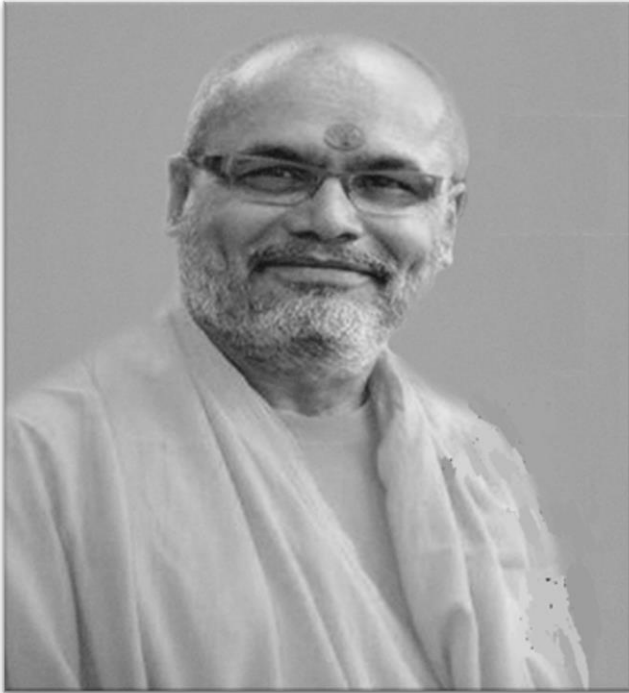
The result is that he is at peace with himself. The spirit of offering, the attitude of serving or reaching out is such a catalyst that it purifies his heart of selfishness, greed, aggression, violence, usurpation and other such self-centered tendencies and makes it pure and divine. Purged of these discordant tendencies he is free from anxieties and conflicts. It is this free mind that experiences happiness. He is no more dependent on external paraphernalia to make him happy.

In a nutshell, selfishness is equal to unhappiness and selflessness and reaching out is equal to happiness and peace.

Besides gaining composure, living in harmony with the universe is being one with God for Vedas reveal that the spirit of offering itself is Lord Viṣṇu meaning, the immanent. Let us by offering ourselves at the service of the universe merge ourselves in God and fulfill the goal of our life.



Swami Paramatmananda Saraswati



Swami Paramatmananda Saraswati visited us from April 4th - 10th. Pūjya Swamiji conducted morning classes on Muṇḍakopaniṣad and evening discourses on Bhagavad Gītā Ch-13, verses 7 to 11. We also had a two day retreat with Swamiji, where he covered verses from Dṛk Dṛśya Viveka.

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 Upaniṣads, 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 empathy for the students is wrapped in humor and practical examples. A rare teacher indeed!



Retreat with Swami Paramatmananda

Reception of Swami Paramatmananda at Hindu American Community in the SF Bay Area





All India Movement for Seva



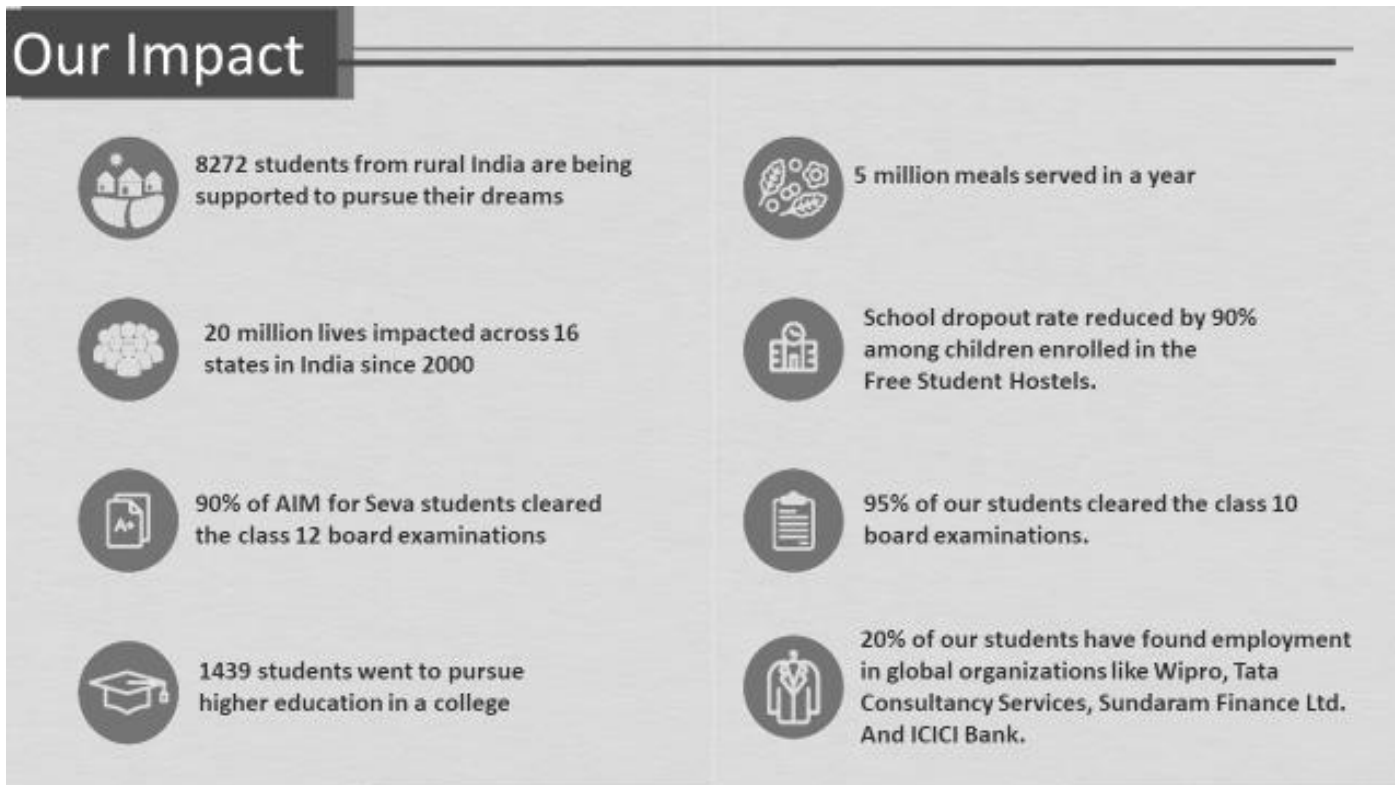
Nari Shakti Puraskar 2017 awarded to Ms. Sheela Balaji, Chairperson and Managing Trustee of AIM for Seva and Swami Dayananda

Ms. Sheela Balaji received the “Nari Shakti Puraskar 2017”, from the Ministry of Women & Child Development for her contribution to the field of education, community development and sustainable living that has touched more than 20 million lives pan-India. The award was presented by the honorable President of India at the Durbal Hall of Rashtrapati Bhavan, New Delhi.

The award is the highest civilian honor and is presented to empowered and iconic women in cognizance of their exceptional leadership skill and exemplary achievements.

Ms. Balaji through 127 projects under the flagship of AIM for Seva (a pan-India NGO) and Swami Dayananda Educational Trust (an integrated community initiative) has set an example of outstanding work in rural India.

Providing a free of cost, value-based education, to rural and tribal children, AIM of Seva has 127 projects across 16 states of India.



All India Movement for Seva Bay Area Chapter

Please visit our website, <http://www.aimforsewabayarea.org> for all the details.

Bay Area annually supports six FSHs

FSH	State	# of Students
Amboli (Boys)	Maharashtra	42
Chunchunakatte (Boys)	Karnataka	40
Dharmapuri (Boys)	Tamil Nadu	36
Pedapadu (Girls)	Andhra Pradesh	28
Sheikhpura (Boys)	Bihar	26
Solan (Boys)	Himachal Pradesh	24

Success Story from Solan (FSH supported by BAY AREA)



Shubham Sharma who lives in our Seva Niketan AIM for Seva Free Student Hostel for Boys in Solan, Himachal Pradesh is about to complete his B.COM this year. He is running his own tuition center that provides after school academic help to students studying in 11th and 12th standards and B. Com. His average earning is now Rs.25,000 per month. He has supported his father's health treatment and also paid off loans incurred by his family through his earning while continuing his education. His future plans are all set. As soon as he finishes his graduation, he wants to take up a rented apartment and support his sisters and a brother to continue their higher studies in college. Meanwhile, he supports us by helping our students in

their everyday school homework.

Shubham is an example of how one can earn even while learning. He is unstoppable and his act has motivated all other children living in the hostel.

Join the Movement

In early 2018, we had a face to face meeting with AIM for Seva volunteers and formed a management team identifying a dozen key projects. **We need to expand our volunteer base and request you to get involved with all the wonderful work we do to support AIM for Seva Bay Area chapter.** The details of the key projects, project leaders are given at our website. We give below a brief summary. Please contact the project leaders if you wish to volunteer for that project.

Management team : Key Projects

Vijay Kapoor <vijaykapoor@gmail.com>; director, adviser

Pammi Kapoor <pammikapoor@yahoo.com>; fund raising

1. **Sudharsana Srinivasan** <sudharsana.srinivasan@gmail.com> & **RamMandalam** <armandalam@gmail.com>: Overall Program Management
2. **Kumud Singhal** <ksinghal@ieee.org>: Marketing Material
3. **Raj Paripatyadar** <raj.paripatyadar@gmail.com>: Technology and Tools
4. **Chaula Joshi** <chaulaj@gmail.com>: Web Page, Social Media & Advertising:
5. **Chaula Joshi** <chaulaj@gmail.com>: Corporate Sponsorship
6. **Sushma Bhatia** <apsbhatia@yahoo.com>: Event Management
7. **Raji Sridhar** <raji_k_sridar@yahoo.com>: Active presence in local events
8. **Kumud Singhal** <ksinghal@ieee.org>: Children helping Children program
9. **Sucheta & Prasad Nallamothe** <suchetagn@gmail.com>: Plan for building new FSH's
10. **Rani Goel** <goelrani@hotmail.com>: Plan for supporting smaller projects in a FSH
11. **Rani Goel** <goelrani@hotmail.com>: Plan for visit to a FSH
12. Plan to get Millennials involved

Children Helping Children: Children Helping Children, an innovative program gets children living here raise funds to support small AIM for Seva projects in India. The children participating in this program will get an opportunity to enrich the lives of underprivileged children in rural India. It will be an educational and inspiring experience, knowing that they are making a difference in a child's life.

Last year, Aria (11 years old) and Siana Kapoor (10 years old) raised \$6000 to setup a computer center for the boys living in AIM for Seva's Free Student Hostel in Udaipur, Rajasthan. The center has 7 Lenovo computers, a printer and a trainer to teach the children. The YouTube video on our website gives all the details.

We need your support: We ask you for your contribution and involvement to this well-defined, well-deserving, and well-run program. 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
- A Computer Lab for children: \$5000
- 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
- Supporting hospital expenses for 1 year: \$2500
- Sponsoring a child for 1 year: \$450

A \$500,000 gift to AIM for Seva by Shri Jugal and Smt Bimla Kishor

Shri Jugal and Bimla Kishor, from Pleasanton California have committed to \$500,000 towards construction of Swami Dayananda Residential School and Free Student Hostel (FSH) complex located on a land of 5 acres in the village of Padali in Khargone District of Madhya Pradesh. A rural ambulance service and health sanitation program for the local community will also be provided.





Free Student Hostel Sponsored by Smt. Kaveri Rangaraj of Bay Area Name of the Hostel: AIM for Seva Smt. Kaveri Free Student Hostel for 40 Boys

Place: Chunchanakatte, Mysuru, Karnataka

The hostel was inaugurated in July, 2017. Kaveri recently visited the FSH and was very impressed and pleased with how everything was managed and run.







AIM for Seva
presents
Bharathanjali's

nandalala

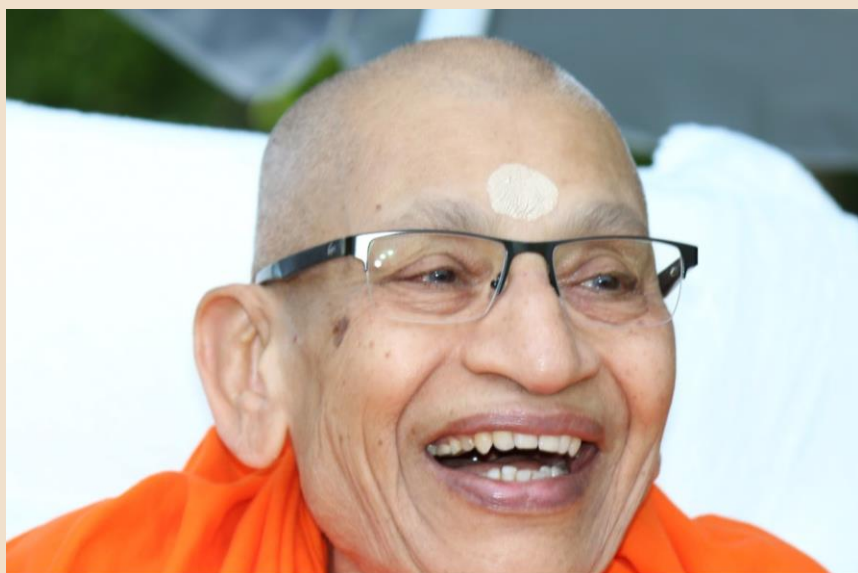
A Nritya Natak

Concept & Choreography
Smt. Anitha Guha



6 October 2018, 5:00 PM
Smithwick Theater, Foothill College
12345 El Monte Rd., Los Altos Hills

A teaser video using an actual song sequence of Nandalala is on our website.





Swami Viditatmananda Saraswati

Śrī Swami Viditatmananda 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 Viditatmananda 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 Viditatmananda 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.

गुकारस्त्वन्धकारो वै रुकारस्तन्निवर्तकः । अन्धकारनिरोधित्वाद् गुरुरित्यभिधीयते ॥

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).