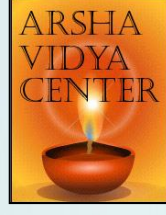




Arsha Vidya Center

Knowledge of the Rsis



Vedānta
Gītā
Meditation
Chanting
Saṁskṛtam
Pūrṇa Vidyā

Gone from our midst but always in our hearts ...

If compassion, intellect, erudition, wisdom and quiet self-assurance, imbued with humbleness, were to take a human form, then it would certainly be our beloved Swamiji!

AVC Souvenir 2016

Param Pūjya Swami Dayananda Saraswati

Aug 15th 1930 - Sept 23rd 2015

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.

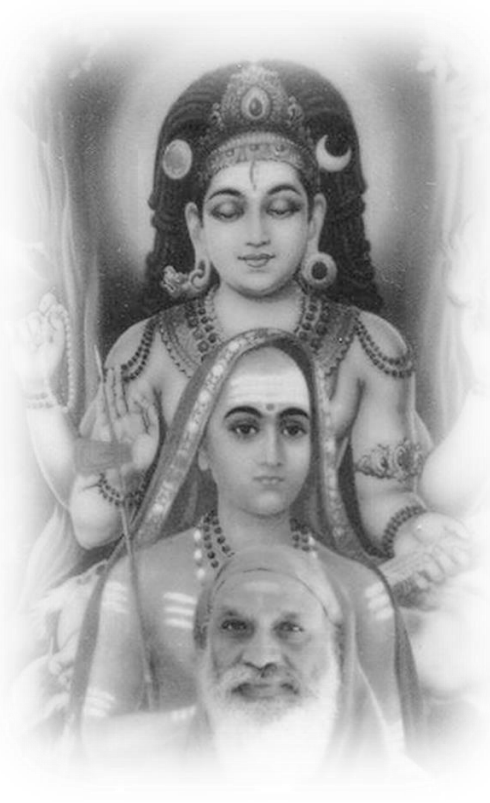
Swamiji is an ideal guru, who imparts the core wisdom of the scriptures and explains each point in detail until he is sure that each person in front of him has understood. The depth of Swamiji's wisdom, compassion, and kindness brings great joy to his disciples and to all who come in contact with him.

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).



Arsha Vidya Center (AVC)

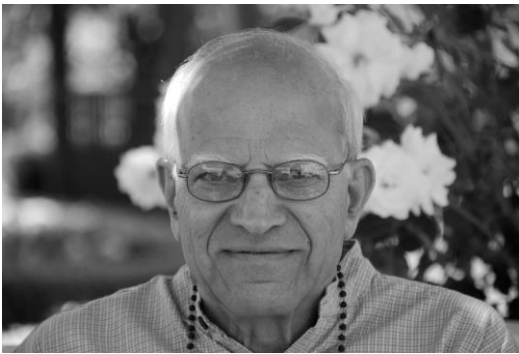


Arsha Vidyā (Knowledge of the Ṛṣis) Center, aims to bring through live teaching, the sacred, authentic and traditional texts of Vedānta to the Bay Area.

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 ArshaVidya Center (AVC), with a goal to systematically unfold the meaning of Vedāntic texts 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

- Kaṭhapaniṣad, Tuesdays from 7:30 to 9 PM
- Taittiriya Upaniṣad, 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

➤ Previous Classes

Śrī Rudram	Kaṭhopanīṣad with Śaṅkara Bhāṣyam
Tattvabodhaḥ	Muṇḍakopanīṣad with Śaṅkara Bhāṣyam
Īśāvāsyopanīṣad	Dṛk Dṛśya Viveka
Introduction to Gītā	Pañcadaśī chapter 1
Gītā (ch 13,15) in depth	Talks on Gāyatri Mantra, Omkāra
Kenopanīṣad	Dakṣiṇāmūrti Stotram with Mānasollāsa
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 Swamiji's to the Bay Area
6. Annual trip to the āśrama in Saylorsburg, PA



2015 Retreat with Swami Vidadatmananda 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 vīryam 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 ālayam 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 śaṅkarācāryam 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, vyomavadv்யāptadehāya 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, andhakāranirodhitvād 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-mahābhārataṁ
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 sāṅgapadakramopaniṣadairgāyanti 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 14

Swami Vidadatmananda Saraswati

Guṇatraya-vibhāga-yoga (The division of the three guṇas)

True to the annual plan to cover the entire Bhagavad Gītā, this year Swamiji will cover selected verses from the 14th chapter. This chapter deals with guṇas, or human tendencies, and how one can be free of all problems by rising above them. To show how the perceived creation is caused by a connection between kṣetra and kṣetrajña, Śrī Kṛṣṇa begins this chapter. The apparent connection of puruṣa to the prakṛti comprising of guṇas, which is due to avidyā, is the cause of all saṁsāra including various types of births. Here Śaṅkara, introducing the chapter, raises the following questions: What are the guṇas? How do they bind? How is one to be released from them? What are the characteristics of the free person? These are the topics discussed in the 14th chapter.

1) श्रीभगवानुवाच ।

परं भूयः प्रवक्ष्यामि ज्ञानानां ज्ञानमुत्तमम् ।

यज्ज्ञात्वा मुनयः सर्वे परां सिद्धिमितो गताः ॥ १॥

śrībhagavānuvāca

param bhūyaḥ pravakṣyāmi jñānānām jñānamuttamam

yajjñātvā munayaḥ sarve parāṁ siddhimito gatāḥ Verse 1

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

यत् ज्ञात्वा *yat jñātvā* – knowing which; सर्वे *sarve* – all; मुनयः *munayaḥ* - the sages; इतः *itaḥ* – (after release) from this (body); पराम् *parām* – the ultimate; सिद्धिम् *siddhim* – success (*mokṣa*); गताः *gatāḥ* – have reached; (तत् *tat* - that); ज्ञानानाम् *jñānānām* – among all forms of knowledge; उत्तमम् *uttamam* – the most exalted; परम् *param* – the ultimate; ज्ञानम् *jñānam* – knowledge; भूयः *bhūyaḥ* – again; प्रवक्ष्यामि *pravakṣyāmi* – I will tell clearly

The Lord said:

I will tell clearly again the ultimate, most exalted knowledge among all forms of knowledge, knowing (gaining) which all the sages have reached the ultimate success (*mokṣa*) (after release) from this (body).

- 2) मम योनिर्महद्ब्रह्म तस्मिन् गर्भं दधाम्यहम् ।
सम्भवः सर्वभूतानां ततो भवति भारत ॥ ३॥

mama yonirmahadbrahma tasmin garbham dadhāmyaham

sambhavaḥ sarvabhūtānām tato bhavati bhārata Verse 3

भारत *bhārata* – O Arjuna; मम *mama* – My; योनिः *yonih* – womb; महत् *mahat* – primordial cause; ब्रह्म *brahma* – out of which (everything) grows and which sustains (everything); तस्मिन् *tasmin* – in that; अहम् *aham* – I; गर्भम् दधामि *garbham dadhāmi* – impregnate; ततः *tataḥ* - from that; सर्व-भूतानाम् *sarva-bhūtānām* - of all beings; सम्भवः *sambhavaḥ* - the coming into being; भवति *bhavati* - occurs

O Arjuna, My womb (is the) primordial cause (*māyā*) out of which (everything) grows and which sustains (everything). That I impregnate. From that occurs the coming into being of all beings.

- 3) सत्त्वं रजस्तम इति गुणाः प्रकृतिसम्भवाः ।
निबध्नन्ति महाबाहो देहे देहिनमव्ययम् ॥ ५॥

sattvaṁ rajastama iti guṇāḥ prakṛtisambhavāḥ

nibadhnanti mahābāho dehe dehinamavyayam Verse 5

महाबाहो *mahābāho* – O mighty armed one, Arjuna; सत्त्वम् रजस् तमस् इति गुणाः *sattvaṁ rajas tamas iti guṇāḥ* – the qualities, *sattva*, *rajas* and *tamas*; प्रकृति-सम्भवाः *prakṛti-sambhavāḥ* – the qualities existing in *prakṛti* (*māyā*); देहे *dehe* – to the body; अव्ययम् *avyayam* – the changeless; देहिनम् *dehinam* – indweller of the body; निबध्नन्ति *nibadhnanti* – bind

O Arjuna, *sattva*, *rajas* and *tamas*, the qualities existing in *prakṛti* (*māyā*), bind the changeless indweller of the body (the self), to the body.

- 4) तत्र सत्त्वं निर्मलत्वात् प्रकाशकमनामयम् ।
सुखसङ्गेन बध्नाति ज्ञानसङ्गेन चानघ ॥ ६ ॥

tatra sattvaṁ nirmalatvāt prakāśakamanāmayam

sukhasaṅgena badhnāti jñānasaṅgena cānagha

Verse 6

अनघ *anagha* – O sinless one (Arjuna); तत्र *tatra* – there (among these);

सत्त्वम् *sattvam* – *sattva*; निर्मलत्वात् *nirmalatvāt* – because it is pure; प्रकाशकम् *prakāśakam* – (is) illuminating; अनामयम् *anāmayam* – (is) without affliction; सुख-सङ्गेन *sukha-saṅgena* – by attachment to pleasure; ज्ञान-सङ्गेन च *jñāna-saṅgena ca* – and attachment to knowledge; बध्नाति *badhnāti* – binds

O Sinless one, Arjuna, there (among these), *sattva*, which is illuminating and without affliction because it is pure, binds (the self) by attachment to pleasure and attachment to knowledge.

- 5) रजो रागात्मकं विद्धि तृष्णासङ्गसमुद्भवम् ।
तन्निबध्नाति कौन्तेय कर्मसङ्गेन देहिनम् ॥ ७ ॥

rajo rāgātmakam viddhi tṛṣṇāsaṅgasamudbhavam

tannibadhnāti kaunteya karmasaṅgena dehinam

Verse 7

कौन्तेय *kaunteya* – O Son of Kuntī, Arjuna; रजस् *rajas* – *rajas*; विद्धि *viddhi* – may you know; राग-आत्मकम् *rāga-ātmakam* – of the nature of passion (of the mind); तृष्णा-आसङ्ग-समुद्भवम् *tṛṣṇā-āsaṅga-samudbhavam* – to be cause of longing and well entrenched attachment; तत् *tat* – it; देहिनम् *dehinam* – the indweller of the body; कर्म-सङ्गेन *karma-saṅgena* – by attachment to action; निबध्नाति *nibadhnāti* – completely binds

O Son of Kuntī, Arjuna, *rajas*, may you know, is of the nature of passion (of the mind), causing longing and well entrenched attachment. By attachment to action, it completely binds the indweller of the body.

- 6) तमस्त्वज्ञानजं विद्धि मोहनं सर्वदेहिनाम् ।
प्रमादालस्यनिद्राभिस्तन्निबध्नाति भारत ॥ ८ ॥

tamastvājñānajaṁ viddhi mohanam sarvadehinām

pramādālasyanidrābhistannibadhnāti bhārata

Verse 8

भारत *bhārata* – O Descendant of Bharata, Arjuna; तमस् *tamas* – *tamas*; तु *tu* - whereas; विद्धि *viddhi* – may you know; अज्ञानजम् *ajñānajaṁ* – to be born of ignorance; मोहनम् *mohanam* – to be that which causes delusion; सर्व-देहिनाम् *sarva-dehinām* – to all embodied beings; तत् *tat* – that; प्रमाद-आलस्य-निद्राभिः *pramāda-ālasya-nidrābhiḥ* – by inadvertence, slothfulness, and sleep; निबध्नाति *nibadhnāti* – completely binds

O Descendant of Bharata, Arjuna, *tamas*, may you know, is born of ignorance and causes delusion to all embodied beings. It binds (the self) completely by inadvertence, slothfulness, and sleep.

- 7) सर्वद्वारेषु देहेऽस्मिन्प्रकाश उपजायते ।
ज्ञानं यदा तदा विद्याद्विवृद्धं सत्त्वमित्युत ॥ ११ ॥

sarvadvāreṣu dehe'sminprakāśa upajāyate

jñānam yadā tadā vidyādvivṛddham sattvamityuta

Verse 11

यदा *yadā* – when; अस्मिन् *asmin* – in this; देहे *dehe* – body; सर्व-द्वारेषु *sarva-dvāreṣu* – in all the sense organs; प्रकाशः *prakāśaḥ* – illumination; ज्ञानम् *jñānam* – (which is) knowledge; उपजायते *upajāyate* – is born; तदा *tadā* – then; सत्त्वम् *sattvam* – *sattvam*; विवृद्धम् *vivṛddham* – has greatly increased; इति उत *iti uta* – thus indeed; विद्यात् *vidyāt* – may one know

When illumination, which is knowledge, is born in all the sense organs, in this body, then may one know indeed that *sattva* has greatly increased.

- 8) लोभः प्रवृत्तिरारम्भः कर्मणामशमः स्पृहा ।
रजस्येतानि जायन्ते विवृद्धे भरतर्षभ ॥ १२ ॥

lobhaḥ pravṛttirārambhaḥ karmaṇāmaśamaḥ sprhā

rajasyetāni jāyante vivṛddhe bharatarṣabha

Verse 12

भरतर्षभ *bharatarṣabha* – O, Foremost in the line of Bharata, Arjuna; लोभः *lobhaḥ* – greed; प्रवृत्तिः *pravṛttiḥ* – physical restlessness; कर्मणाम् *karmaṇām* – of activities; आरम्भः *ārambhaḥ* – undertaking; अशमः *aśamaḥ* – mental restlessness; स्पृहा *sprhā* – longing; एतानि *etāni* – these; रजसि *rajasī* – when *rajas*; विवृद्धे *vivṛddhe* – becomes predominant; जायन्ते *jāyante* – are born

O Foremost in the line of Bharata, Arjuna, greed, physical restlessness, undertaking of activities, mental restlessness, longing – these are born when *rajas* becomes predominant.

- 9) अप्रकाशोऽप्रवृत्तिश्च प्रमादो मोह एव च ।
तमस्येतानि जायन्ते विवृद्धे कुरुनन्दन ॥ १३ ॥

aprakāśo'pravṛttiśca pramādo moha eva ca

tamasyetāni jāyante vivṛddhe kurunandana

Verse 13

कुरुनन्दन *kurunandana* – O, The joy of Kuru family, Arjuna; अप्रकाशः *aprakāśaḥ* – dullness; अप्रवृत्तिः *apravṛttiḥ* – absence of activity; च *ca* – and; प्रमादः *pramādaḥ* – inadvertence; मोहः *mohaḥ* – delusion; एव *eva* – indeed; च *ca* – and; एतानि *etāni* – these; तमसि *tamasi* – when *tamas*; विवृद्धे *vivṛddhe* – becomes predominant; जायन्ते *jāyante* – are born

O, The joy of Kuru family, Arjuna, dullness and absence of activity, inadvertence, and indeed delusion – these are born when *tamas* becomes predominant.

10) ऊर्ध्वं गच्छन्ति सत्त्वस्था मध्ये तिष्ठन्ति राजसाः ।

जघन्यगुणवृत्तस्था अधो गच्छन्ति तामसाः ॥ १८ ॥

ūrdhvaṁ gacchanti sattvasthā madhye tiṣṭhanti rājasāḥ

jaḡhanya-guṇa-vṛttasthā adho gacchanti tāmasāḥ Verse 18

सत्त्व-स्थाः *sattva-sthāḥ* – those abiding in *sattva*; ऊर्ध्वम् *ūrdhvaṁ* – higher up; गच्छन्ति *gacchanti* – go; राजसाः *rājasāḥ* – those abiding in *rajas*; मध्ये *madhye* – in the middle; तिष्ठन्ति *tiṣṭhanti* – remain; तामसाः *tāmasāḥ* – those abiding in *tamas*; जघन्य-गुण-वृत्तस्थाः *jaḡhanya-guṇa-vṛttasthāḥ* – who conform to the actions of lowest *guṇa*; अधः *adhah* – down; गच्छन्ति *gacchanti* – go;

Those abiding in *sattva* go higher up, those abiding in *rajas* remain in middle and those abiding in *tamas*, who conform to the actions of the lowest *guṇa*, go down.

11) नान्यं गुणेभ्यः कर्तारं यदा द्रष्टानुपश्यति ।

गुणेभ्यश्च परं वेत्ति मद्भावं सोऽधिगच्छति ॥ १९ ॥

nānyaṁ guṇebhyaḥ kartāraṁ yadā draṣṭānupaśyati

guṇebhyaśca paraṁ vetti madbhāvaṁ so'dhigacchati Verse 19

यदा *yadā* – when; द्रष्टा *draṣṭā* – the seer; गुणेभ्यः *guṇebhyaḥ* – apart from the *guṇas*; अन्यम् *anyam* – another; कर्तारम् *kartāram* – agent; न अनुपश्यति *na anupaśyati* – does not see; च *ca* – and ; गुणेभ्यः परम् *guṇebhyaḥ param* – beyond the *guṇas*; वेत्ति *vetti* – knows (himself as); सः *saḥ* – he; मद्-भावम् *mad-bhāvaṁ* – My nature; अधिगच्छति *adhigacchati* – attains

When the seer does not see an agent other than the *guṇas*; and knows (himself as) beyond the *guṇas*; he attains My nature.

- 12) प्रकाशं च प्रवृत्तिं च मोहमेव च पाण्डव ।
न द्वेष्टि सम्प्रवृत्तानि न निवृत्तानि काङ्क्षति ॥ २२ ॥

prakāśam ca pravṛttiṁ ca mohameva ca pāṇḍava

na dveṣṭi sampravṛttāni na nivṛttāni kāṅkṣati

Verse 22

पाण्डव *pāṇḍava* – O Pāṇḍava, Arjuna; प्रकाशम् *prakāśam* – illumination; च *ca* – and; प्रवृत्तिम् *pravṛttim* – activity; च *ca* – and; मोहम् एव *moham eva* – even delusion; च *ca* – and; सम्प्रवृत्तानि *sampravṛttāni* – when they appear; न द्वेष्टि *na dveṣṭi* – he does not despise; निवृत्तानि *nivṛttāni* – when they go away; न काङ्क्षति *na kāṅkṣati* – he does not long for

O Arjuna, illumination (knowledge), and activity, and even delusion, when they appear, he does not despise, nor does he long for them when they go away.

- 13) उदासीनवदासीनो गुणैर्यो न विचाल्यते ।
गुणा वर्तन्त इत्येव योऽवतिष्ठति नेङ्गते ॥ २३ ॥

udāsīnavadāsīno guṇairyo na vicālyate

guṇā vartanta ityeva yo'vatiṣṭhati neṅgate

Verse 23

यः *yaḥ* – he who; उदासीनवत् *udāsīnavat* – like one who is indifferent; आसीनः *āsīnaḥ* – remaining; गुणैः *guṇaiḥ* – by the *guṇas*; न *na* – is not; विचाल्यते *vicālyate* – distracted; यः *yaḥ* – he who; गुणाः वर्तन्ते इति एव *guṇāḥ vartante iti eva* – ‘the *guṇas* alone are acting’ thus (thinking); अवतिष्ठति *avatiṣṭhati* – abides; न इङ्गते *na iṅgate* – does not move (from the vision of the self) ...

He who, remaining indifferent, is not distracted by the *guṇas*; who abides (in himself), (thinking), that ‘the *guṇas* alone are acting’, and who does not move (from the vision of the self)...

- 14) मानापमानयोस्तुल्यस्तुल्यो मित्रारिपक्षयोः।
 सर्वारम्भपरित्यागी गुणातीतः स उच्यते॥ २५॥
mānāpamānayostulyastulyo mitrāripakṣayoḥ
sarvārambhaparityāgī guṇātītaḥ sa ucyate

Verse 25

मान-अपमानयोः तुल्यः *māna-apamānayoh tulyaḥ* – who is the same towards respect and insult; मित्र-
 अरि-पक्षयोः तुल्यः *mitra-ari-pakṣayoh tulyaḥ* – the same towards a friend or an enemy; सर्व-आरम्भ-
 परित्यागी *sarva-ārambha-parityāgī* – the one who has given up all undertakings; गुण-अतीतः *guṇa-*
atītaḥ – the one who has gone beyond all the *guṇas*; सः *saḥ* – he; उच्यते *ucyate* – is called

Who is the same towards respect and insult, the same towards a friend and an enemy,
 who has given up all undertakings – he is said to be the one who has gone beyond the
guṇas;

- 15) मां च योऽव्यभिचारेण भक्तियोगेन सेवते।
 स गुणान्समतीत्यैतान्ब्रह्मभूयाय कल्पते॥ २६॥
mām ca yo'vyabhicāreṇa bhaktiyogena sevate
sa guṇānsamatītyaitānbrahmabhūyāya kalpate

Verse 26

च *ca* – and; यः *yaḥ* – the one who; माम् *mām* – Me; अव्यभिचारेण भक्ति-योगेन *avyabhicāreṇa bhakti-*
yogena – with unswerving devotion; सेवते *sevate* – worships / seeks; सः *saḥ* – he; एतान् *etān* –
 these; गुणान् *guṇān* – *guṇas*; समतीत्य *samatītya* – having gone beyond; ब्रह्मभूयाय *brahmabhūyāya*
 – for being *brahman*; कल्पते *kalpate* – is fit for

And the one who, with unswerving devotion, worships / seeks Me, he, having
 properly gone beyond these *guṇas*, is fit for being *brahman*.

Om Tat Sat

Arjuna's grief

Swami Dayananda Saraswati

Question: Swamiji, would you please discuss the difference between the grief of Arjuna and the sadness of a normal person?

Answer: Arjuna's grief was born of conflict between his affections and the call of duty. On one hand, he found that he had to fight against people whom he knew and respected, people who were connected to him, either by blood or because they were friends and acquaintances.

The fight came as result of two factors—revenge and duty. The revengefulness that Arjuna felt when he came to the battlefield went away when he looked at the enormity of destruction involved. Arjuna knew there would be a lot of destruction on his own side and, because he hoped to win, he expected the destruction on the other side to be total. In order to win, he has to destroy the entire army of his opponent. Arjuna's estimation of the outcome was purely pragmatic. And with this view he was expected to begin the battle.

Arjuna knew very well that Duryodhana would not retreat. Duryodhana was definitely not the type, even if such an action were conceivable, which in those days it was not. He would fight until the end, until the last man. Arjuna knew the total destruction of other side would mean the destruction of his own teacher, Drona, as well as Bhishma, the highly respected, grand old man of the family. This was Arjuna's problem.

The problem was further compounded for Arjuna because there was a call of duty involved. Duryodhana had usurped the kingdom that the Pandavas were supposed to rule. Arjuna's eldest brother, Dharmaputra, was the king, even though he was in exile. It was his duty to protect the dharma, along with his brothers, the crown princes. Duryodhana has flouted the dharma, in every way he could. However one looks at Duryodhana's actions, even those of his childhood, they had always been questionable. Certainly in the recent past he had behaved in ways which were quite improper.

Given this situation, what choice did Arjuna have? None. Arjuna had to fight. It was his call of duty and duty has nothing to do with one's affection. Therefore, because of Arjuna's affections were in conflict with his duty, there was grief. If we have placed ourselves in a situation where we have to destroy each other, there is definitely grief. This is grief of a normal person who is mature enough to appreciate what his or her duty is, but who, at the same time, has simple human emotions.

Arjuna's grief did not remain grief. It became something quite different. First, he broke down and, then, going beyond war, kingdoms, dharma and adharma, he wanted to know the meaning of it all.

Arjuna was an accomplished person who lived a life of moral integrity. He did not need to prove himself to anyone. Arjuna's grief was the grief of the person who is mature and who does not seem to have any control over the situations of his or her own life. Arjuna wanted to avoid the fight because of the destruction involved, but he could not — a very sad situation indeed.

His grief led him to the appreciation of a certain fundamental human problem. Therefore, he asked for the knowledge that would resolve this problem. Arjuna's grief was unlike the grief of depression, for instance. Depression is born of anger, childhood anger. There is no such thing called current depression. Anyone who is depressed is definitely so because of childhood anger.

Something that happened in an adult life yesterday does not really cause depression. Depression comes because of a build-up of anger from childhood onwards. Therefore, anger is the cause of depression and the anger itself is caused by some kind of deep pain. When this pain, in the form of hurt, guilt, and various other things, builds up, depression comes.

Depression was not Arjuna's problem. Arjuna's problem is one wherein the realities have to be understood properly. The problem has to be addressed in two ways. First, it has to be dealt with at the level where it occurs and it also has to be dealt with cognitively.

Arjuna's problem was more an ethical, moral, and spiritual problem. Of course, all problems have some emotional content. That is why they are problems. Problems, other than the one Arjuna was dealing, are all emotional problems. Here, while the problem is also emotional, morality is predominant, not emotion. In fact, the difference between these two kinds of problems depends on whether emotion or morality predominates, both factors being connected to the self.

In depression, the self is also involved, since depression implies a certain estimation of myself, which is not true. Therefore, one can solve the problem fundamentally if one can address and understand it. The problem we are discussing here, Arjuna's problem, can and must be solved fundamentally.

Arjuna had to re-evaluate his thinking completely. Cognitively, he had to change both vision of himself and the world, as well as his notions about death and destruction. Everything had to be re-examined.



The Bhagavad Gītā Home Study Course

Swami Vidadatmananda 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 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.

Bay Area Bhagavad Gītā Home Study Groups

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.

Redwood City/Palo Alto Group

Contact: Rudi Verhoeven

Rudiv64@gmail.com

415-412-3877

Time & Frequency: Every Sunday 9:00 – 10:30 am

Place: One Sunday in Redwood City & next Sunday in Palo Alto

Currently on Chapter 4

South East San Jose Group

Contact: Meera Paripatyadar

meerapari@gamil.com

408-274-0548

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

Place: Currently in San Jose, will change in a few months

Currently finishing Chapter 18

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

North Bay Hindu Temple Group

Contact: Ram Rao

Rrao2006@gmail.com

Place: Navato, 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 3

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 3

Milpitas Group

Contact: Vijay Aggarwal

vijay_aggarwal@yahoo.com

408-464-5087

Time & Frequency: Every Saturday 10:30 – 11:30 am

Place: Vijay Aggarwal's home

Fremont Group

Contact: Durga Krishnamoorti

dkrishnamoorti@msn.com

510-623-9694

Time & Frequency: Every Sunday 3:00 – 4:30 pm

Place: Durga's home

Currently finishing Chapter 3



Pūjya Swami Dayananda Saraswati in Sandeepany West, Piercy, California, 1982,
Śrī Vijay Kapoor's graduating class

Our Swamiji

Swami Vidadatmananda Saraswati

Incomparable

Śrī Śaṅkarācārya, while attempting to describe his teacher, says in one place that he finds no illustration adequate to describe sadguru, the giver of the knowledge of the self. How about a philosopher's stone? Is it not great that it converts a piece of iron into gold? Yes, a philosopher's stone is indeed great, but not great enough to stand as a comparison to the guru. Why? Because a philosopher's stone cannot create another philosopher's stone, while my teacher converts the disciple into a teacher like himself. And so this teacher is incomparable.

We were no better than a piece of iron, all dark about the purpose and truth of life, when we went to our teacher. We did not know where we were going and what we were worth. Simply by the grace of God, we happened to take refuge at the feet of Swamiji and were stunned by what was revealed to us: "You already are what you have been searching for all along. There is no question of acquiring something you do not have; it is a matter of recognizing what you have---what you are—and owning it up. There is nothing to be done; there is something to be known in life. You are already full, complete. Incompleteness and inadequacy are merely notions arising from ignorance of the true nature of the self, the self that is constantly being experienced but not recognized. The self is to be known; it is not to be experienced because the self is constantly being experienced — no experience can take place without the self being there. The experiences you already have are to be understood. So stop searching or looking for the self. Recognize the self that is ever present, self-evident, self-shining."

This direct and clear teaching lifted the veil. All of a sudden, life became meaningful. After all, I am not worthless, which so far I thought I was. There had been a constant struggle to achieve something, to become something, to prove myself. There had always been an undercurrent of self-condemnation, self-rejection. The mind was instantly relieved of this entire burden and was poised to see the beauty, the glory, of the self. Thus the teacher first converts the iron, dark and worthless, into gold, shining and precious, by unfolding the fact that iron is false and gold is the reality. Then he proceeds to convert this gold, the enlightened student, into a philosopher's stone, a teacher, by giving him an insight into the methodology of unfolding the vision of the scriptures.

The Guru

Swamiji fills up the word *guru*. It is said that the letter gu stands for darkness or ignorance and the letter ru stands for light or knowledge that dispels the darkness. Guru is therefore the one who dispels the darkness of ignorance in the heart of the disciple. This great task requires a teacher who

is a śrotīya, one having an in-depth knowledge of the scriptures and possessing the art of communication, and a brahmaniṣṭa, one who is rooted in the Truth, reflecting the beauty of the Truth in word and deed. For such a teacher, teaching is a joy because he has only to unfold himself. The Truth is unfolded as the self of the teacher that is non-different from the self of the taught. Therefore, the student finds his own self being unfolded by the teacher; he finds his own reflection in the words of the teacher. This is what we found while listening to Swamiji.

The teacher is the embodiment of the Truth. Swamiji stands before the student as an embodiment of what the student is seeking, of what the student wants to become. Therefore, as students, the task is easy: simply compare notes with the living illustration. The joy and simplicity radiating from the personality are a source of inspiration as well as solace when needed.

Ocean of Compassion

What makes such a mahātma teach, organize, constantly act, and thus apparently undergo a lot of strain? It is the love for people, for teaching, and for the tradition. Śrī Śaṅkarācārya describes a teacher as an ocean of compassion for no reason. What reason can we assign to the spring that comes and spreads freshness and joy and enthusiasm all around? Compassion is natural for a mahatma who reaches out to people to help them.

When our Swamiji talks to an audience, everyone is taken as one qualified to learn. Swamiji used to say, “Never dismiss a listener as incompetent to learn. Everyone can learn.” And so we find Swamiji taking great pains to communicate the ideas. And teaching does not merely stop at communication with words. It is molding the personality of the student, like a sculptor who carves a beautiful form out of rough stone. A sculptor only deals with a stone that is inert, that yields, that does not offer any resistance, while here, the teacher has to deal with live people who very often resist and react. But we never saw Swamiji losing his patience with anyone. Swamiji does not dismiss even one who is openly hostile. Very often, Swamiji even takes all the blame upon himself, to protect the student, so that the student is not discouraged. Swamiji emphasizes accommodation, just as space accommodates everything, the good and the bad. But here we find something more: a concern that shows the heart of a mother.

Torchbearer of Tradition

Swamiji has a deep commitment to the scriptures and the tradition. Śruti is the only pramāṇa, the only valid means of knowledge to reveal the Truth. Śruti’s statements are couched in the language of paradoxes and so the teacher must handle them properly, must create a proper context, and make the student see the meaning. The one who is blessed by Mother Śruti alone can do this. To that one alone does Śruti reveal herself. Swamiji obviously enjoys the grace of the Śruti and the mother freely flows from the tongue of this worthy son in the form of jñāna-gaṅgā.

Swamiji takes pride in declaring that he belongs to the age-old tradition of guru-śiṣya-paramparā and that none of his ideas is original. Very often Swamiji used to point out Upaniṣads and bhāṣyas as the source of various ideas. The deep love and reverence for tradition inspires, in the hearts of the students, a similar love and respect for the scriptures and tradition.

Swamiji's words exhibit a great clarity, firmness, and conviction arising from the intimate knowledge free from doubts and vagueness. Swamiji is able to adhere to the tradition without taking refuge in technicalities. Every word is used deliberately and appropriately. Teaching, for Swamiji, is an art, a deep insight into the scriptures, a keen observation of life, a thorough understanding of the human mind, a love for life, and a joy of teaching—all these make listening to Swamiji a treat.

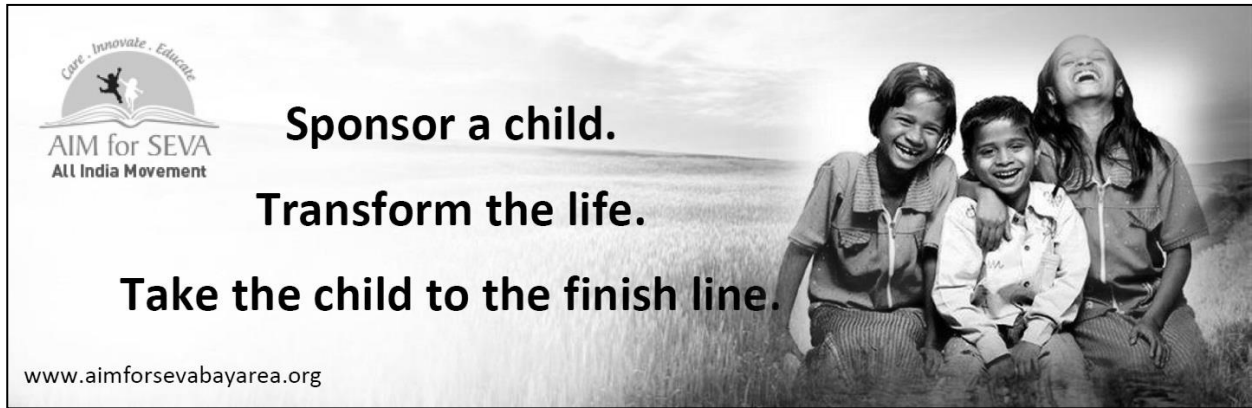
A great deal of confusion prevails regarding the true significance of all the important concepts of Vedānta such as karmayoga, bhakti, knowledge, and meditation. Karmayoga is often interpreted as performing action without expectation of results; bhakti is thought to be a separate path for emotional people; knowledge is thought to be a mystical experience and so on. These misconceptions create tension and conflicts in the minds of people. Swamiji takes pains to clarify these concepts, a proper understanding of which is absolutely necessary. Thus, the tradition gets a new lease through Swamiji.

A Sādhū

What is most important is that Swamiji is a sādhu. Sādhu means a simple person who has a heart free from conflicts and angularities and a conduct that shows an alignment between thought, word, and deed. Life is open and simple. There is no stiffness, and love and kindness are just natural. Further, there is an acceptance of the other person as he or she is so that no one has any difficulty in relating with Swamiji. Everyone has an “entry” with Swamiji and whoever comes in contact with him experiences a warmth and concern. The very presence of the mahatma relieves the mind of worries and anxieties.

In the words of Kaṭhōpaniṣad, the teacher is a wonder and we are indeed privileged to be the disciples of this great teacher. As a brahmacārini once said “There is one wonder that even Swamiji does not know — that of being Swamiji's disciple.”





Welcome to AIM for SEVA

Regarded as one of the most profound thinkers of our time, Swami Dayananda Saraswati is a world-renowned spiritual leader and an authority on Vedānta. AIM for SEVA was born out of his vision to bring value-based education and health care to the least privileged sections of society.

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. Your sponsorship enables children to study and grow in a supportive and caring environment.

Your donation of just \$450 can sustain one child for one year and help provide; free residential accommodation, education, tuition fees, vocational training, nutritious meals and medical aid.

Poised to become a global economic power, India is faced with an ironical challenge – while on one hand India is prospering leads 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.

AIM for SEVA is a unique program in India benefiting children from very poor families remote from schools. The children are cared for a period of 5 - 7 years wherein they are provided with housing, education and health care.

AIM for SEVA has achieved Special Consultative Status with the Economic and Social Council of the United Nations, is a testimony to the fact that our team is credible, focused and result-oriented.

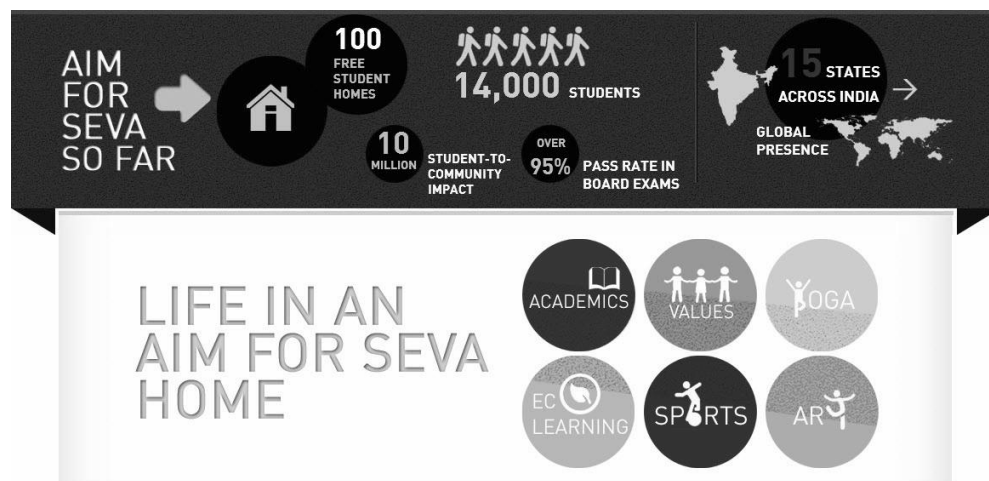
We are delighted and happy to report that your AIM for SEVA donations over the years have made a tremendous positive impact on the needy children in many states in India. Your generous donations have enabled us, the San Francisco Bay Area chapter of AIM for SEVA to assume responsibility for the following 8 Free Student Homes (FSH):

1. **Bagepalli, Karnataka:** Construction is nearing completion. Enrollment of girls will start in the Summer 2015.
2. **Ramtek, Maharashtra:** 34 boy students.
3. **Pedapadu, W. Godavari District, Andhra Pradesh:** 26 Girl students, ages 6 to 11 years, from local villages. Solar powered building.
4. **Solan District, Himachal Pradesh:** 37 boy students, 9 to 13 years old. From agricultural community. Solar powered building; Computer training included.
5. **Dharmapuri, Tamil Nadu:** 41 boy students; attend Govt higher secondary school.
6. **Dharwar District, Karnataka:** 19 boy students; ages 11-15 attend Govt high school.
7. New Computer Center for girls – **Karnaprayag, Uttarkhand.** Max capacity: 15. Nearing completion. Plan to start early summer 2015.
8. New FSH, **Sheikpura District, Bihar:** Construction later in 2015. Housing for up to 45 girls.

2015 was an excellent year for funds from the US. In addition to funds raised through Sundara Kandam - roughly 1.8M gross, and \$1.5 net, an additional \$1M came through voluntary contributions, not specifically tied to the fund-raising campaign.

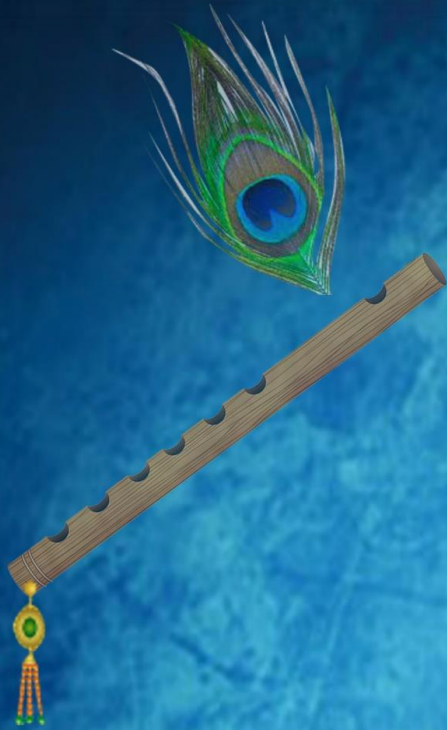
Our San Francisco Bay Area group collected the most funds - \$239K gross, and \$215 net (the pricey auditorium was about half of the expenses). We are very pleased that in addition to taking full financial responsibility for the FSHs mentioned above, we were able to support a few other FSHs around the country as well.

Our goal in 2016 is to continue support of the above projects, and to make a difference in the growth of future of India by providing opportunities to needy children to become successful future citizens. Toward this end, we are initiating the 2016 fund raising and bring to you another majestic classical operatic dance drama, **Meera –The Soul Divine** on August 21.



An AIM for SEVA Benefit Program
Educating rural India through Free Student Homes

Sunday, August 21 at 5 PM
California theater, San Jose



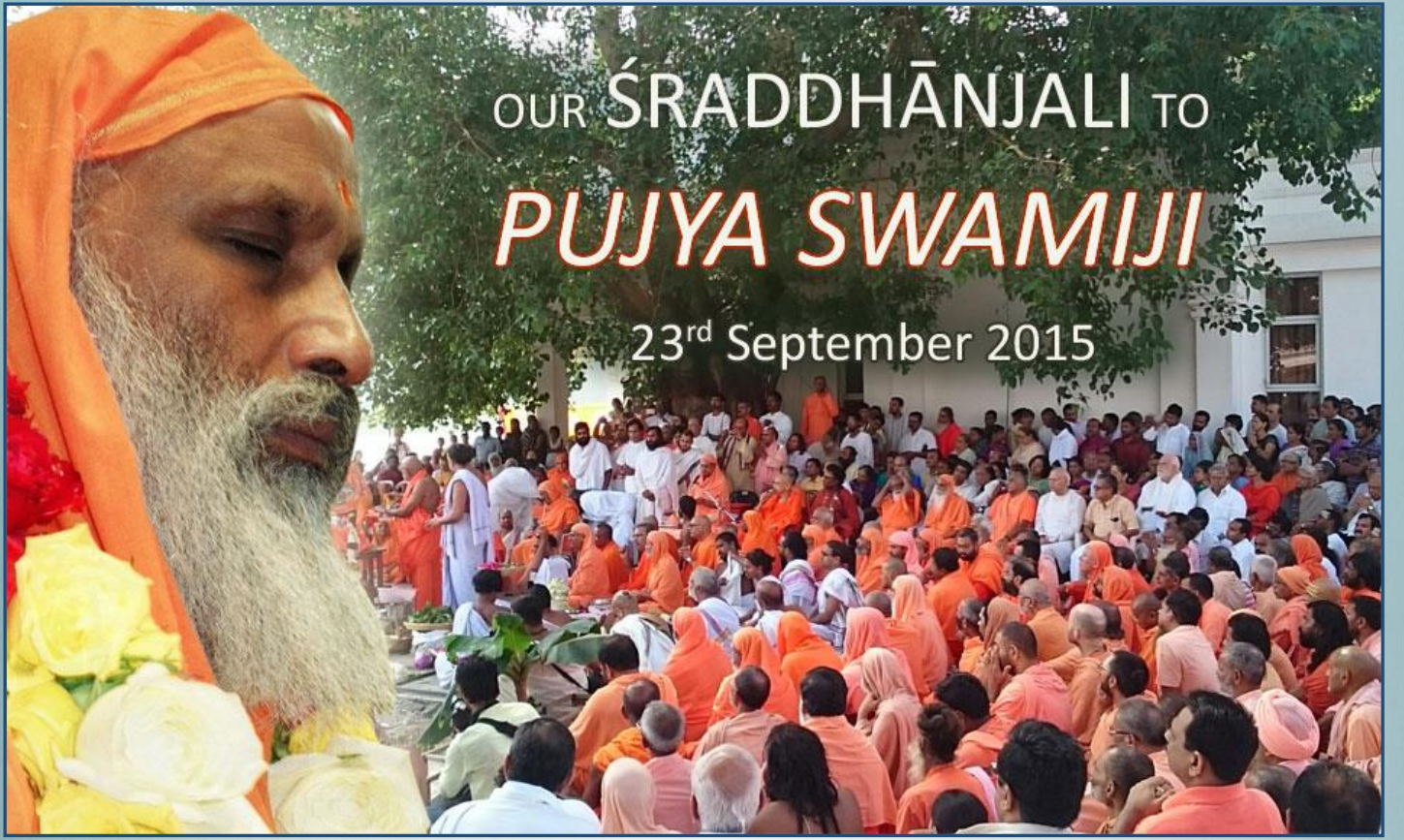
Meera

Presented by
Chitra Visweswaran
&
Chidambaram Dance Company



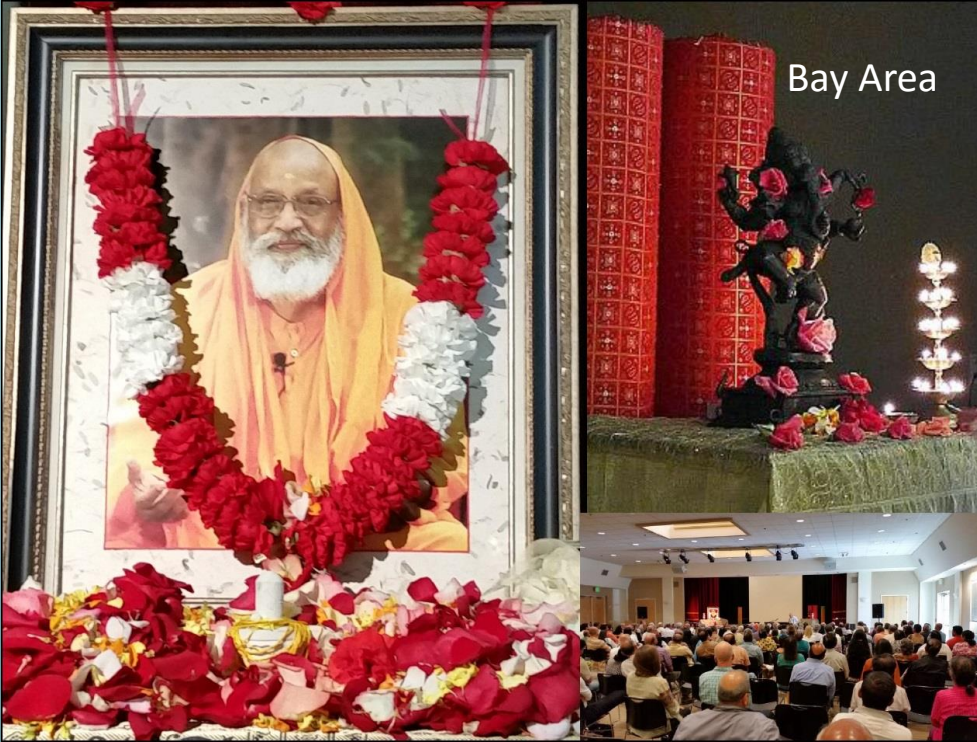
Choreography by Chitra Visweswaran

Music by Bombay Jayashri



OUR ŚRADDHĀNJALI TO
PUJYA SWAMIJI

23rd September 2015



Bay Area

सदा स्मेरवक्त्रं कृपापूर्णनेत्रं
स्थिरं दीनमित्रं जनप्रीतिपात्रं
सुविज्ञातशास्त्रं कषायाक्तवस्त्रं
दयानन्दरूपं मदाचार्यमीडे

I worship my Guru Swami Dayananda Saraswati (an embodiment of compassion and ānanda), who has an ever smiling face, whose eyes are full of compassion, who is a steady friend of the helpless, who is loved by all people, who is well-versed in the scriptures and who is in ochre-robe