This quarterly magazine is a sevā (selfless service) offering to aid in the mananam (contemplation) process of the Vedic method of education. We regularly sit with our teacher and engage in shravanam, deeply listening to the knowledge, and when we return to our home, we contemplate and mentally churn what we have heard so that we can apply the wisdom through nidhiṣṭāsanam.

Compiling this inaugural issue has been an uplifting process of revisiting, reorganizing, and sifting through the heap of gems shared since the program’s official start at the Initiation ceremony in July. This effort has further strengthened my faith in the value of mananam. I see how this magazine can be an important support for all of us on this journey of spiritual Vedic Education. If, by reading, it serves to bring a piece of knowledge we have heard back to the forefront of our thoughts, or illustrates a practical way a fellow student is applying this wisdom in their life that we can do, too, or sparks a Sadasya to sit in quiet contemplation for a few moments to listen to the internal source of Truth echoing the same insights that have been heard in the words of the external teacher, then this magazine’s purpose will have been met.

I encourage you to consider contributing your contemplative and analytical writings to this magazine as an exercise in personal mananam and also as a gift to the rest of your Kula (spiritual family). See the invitation at the end of the magazine for more information on how to be involved. Also, look for the next issue coming out in December.

Warm wishes to you as you deepen your personal relationship with these teachings.

Ishani Lauren Naidu
Editor
Sunday, July 20th, 2014 marked a momentous occasion in Vedika Gurukula’s history, with the inauguration ceremony of our Spiritual Studies Program. The space was beautifully decorated, the event flowed seamlessly, thank to countless hands offerings sevā (selfless service) of all kinds, the food was delicious, and the words spoken by Āchārya Shunya ji and Sadasyas who shared on all of our behalf were incredibly heartfelt and touching. A palpable Sattvic (pure, harmonious, balanced) vibration could be felt by all – those physically present, as well as the many Sadasyas who joined via webinar, and those who were with us in spirit.

Many Sadasyas received new names from Āchārya Shunya ji, to remind us of the unfolding of our higher Self. Sadasyas were reminded of our responsibility of paropkāra (to serve humanity selflessly), svadhāya (to learn), and pravachanam (to teach).

The new Spiritual Studies platform represents, in many ways, a return to the Vedika Lineage roots of Sadharan Dharma Sabha, the Vedic learning platform created by Āchārya Shunaya ji’s great-grandfather, Bade Baba, and continued by her direct teacher, Baba. An official Ashram fundraising campaign was also launched at the Sadasya Initiation for an Ashram to continue to allow these precious teachings to unfold in a profound way.

- By Ananta Ripa Ajmera
One of the big themes in this Bhu loka experience is karma yoga - Uniting with Brahman through Action. Karma - the processor of my samskāras and vāsanās (deeply ingrained belief systems and habits). When I remember to perform these actions regularly and with a sense of joy, the Guru taught me in the way I could assimilate, taught me to act as a Yajna. You are in the seat of the person performing the ritual. Take a few minutes to settle down. Remember your ārpana buddhi - my best friends in this time travel, so that karma is a liberation, not a bondage. Oh, and don't forget to have fun.

I could see all that was going on, but it was directly going into my storehouse of impressions, without being processed. Hence, actions, the light that shines on the map of karma, are the light that shines on the map of karma, the light that shines on the map of karma. Sometimes I am required to do the same boring tasks over and over again, with no acknowledgement from anyone around. The Guru also said, "I did a job, I did a job, I did a job." The learning is that there is no need to analyze so much. The command to act has come as a message from Śrī Krishna and from sacred sources, from the deepest intuition, from a connection with a higher consciousness. One's ārpana buddhi is the seed of action. Here, I can see all the things happening in the world, but it is a direct way of seeing the actions of kālā, the processor of actions. At other times, the learning is that there is no need to analyze so much. The command to act has come as a message from Śrī Krishna and from sacred sources, from the deepest intuition, from a connection with a higher consciousness. One's ārpana buddhi is the seed of action. Here, I can see all the things happening in the world, but it is a direct way of seeing the actions of kālā, the processor of actions.

During the flow of kālā, I can see all the things happening in the world, but it is a direct way of seeing the actions of kālā, the processor of actions. At other times, the learning is that there is no need to analyze so much. The command to act has come as a message from Śrī Krishna and from sacred sources, from the deepest intuition, from a connection with a higher consciousness. One's ārpana buddhi is the seed of action. Here, I can see all the things happening in the world, but it is a direct way of seeing the actions of kālā, the processor of actions.
Just as the tangible universe is a blend of five co-operating elements, the nature and interrelationship of components of Vedic Satsangha (gathering of Truth) can similarly be represented in terms of the panchmahabhutas (the five great elements).

Ether

Think the space provided by the Sampradāya (spiritual family). Vedic knowledge is such an ocean. If you dive into the ocean itself, you will not know which manta to study first, how the knowledge connects together, or how to build a substantive body of understanding within such a vast expanse. Until such time the student has a sampradāya with clear guiding values (for example, Vīdhi’s of Sadhana, spiritual discipline, Satsangha, gathering around Truth, and Sevā (selfless service), an established tradition of teaching, and a role model to follow as teacher, there is no context created for learning. Without a defined field of study, a person’s intellect on its own may cook up all kinds of narratives that ‘I am spiritually progressing,’ but these may just be imaginary situations.

Air

The Āchārya (head of the Sampradāya) is given the seat of Air, because they are both related with speech and bringing about movement. When the Āchārya speaks, some shift is made within each student’s consciousness. Whenever you come to Satsangha, who you were before and what was working for you has changed. Only vāyu (air) can do that. The Āchārya is the force that pushes the envelope and the comfort zone of where we are to move us closer to the Truth.

Fire

No cooking can take place if there is no Agni (fire). The movement of air is just loose talk without fire. Similarly, Agni cannot work without Vāyu. Shāstra (our traditional Vedic scriptures) cannot illuminate the student’s consciousness without the Āchārya’s speech. Therefore, when there is a union between the flame of Shāstra knowledge, and the air of the Āchārya’s speech, cohesion and condensation is brought about in the student. Shāstra has thus been given the status of fire.

Water

The student is the water. Water is calm and cool. This means the student will remain somewhat cool during the learning process. The student will keep a tab on his or her passions, emotions, and reactions during the process. Water also has a quality that it comes together, and this implies that the students will stay together in a Sangha (community). Water tends to flow downwards, and the students will have a tendency to sublimate themselves and naturally have vinaya (humility). Also, when water collects somewhere and becomes still and clear of sediment, you can see your reflection. Water has this reflective quality that is to be contemplated, as well.

Earth

Āshrama is the physical space where we have continuity, so it is the Earth. First, our Samprādaya had continuity for several hundred years in Ayodhya, India. Then there was a break. Now Āchārya Shunya ji is here in U.S. and we have had some continuity on Doyle Street. The real continuity will come when we have an established physical structure.

Relationship of Elements

The Āchārya then holds the Āchārya, who holds the Shāstra. It is important to see that there is no direct relationship between Āchārya and Sadasya. The Āchārya has a relationship with the student with Shāstra in between. The teacher and student are not buddies who go out to lunch together. They only dialogue for Shāstra.

Āchārya holds Shāstra, Shāstra holds the Sadasya, Sadasya gives Earth to the Āshrama. The Earth aspect of the Āshrama, the teacher’s feet, the teacher’s house, the temple of knowledge and all of this is held by the student.
Gayatri Mantra – My Saving Grace

"The inclusiveness, connectivity, and purpose I receive from this divine wisdom has completely transformed my spiritual beliefs. I no longer have to be uncomfortable or fearful of prayer. As I feel my courage and trust increase, the power of prayer is shifting my consciousness and soul. Now that I have my foundation set in place, I am able to use the Vedic teachings to observe my thoughts, speech, actions, and behavior through focusing on the light. If I catch myself drifting into these kinds of thoughts, my mind instantly starts chanting the Gayatri mantra. The Gayatri mantra has given me more light than I could ever describe. It has been my saving grace throughout the last 3 years. It is at the core of my being." - Soumya Kristin Mattis

Goodness and Satya

"Viveka, discrimination, is the purpose I receive from this divine wisdom. It has given me more light than I could ever describe. It has been my saving grace throughout the last 3 years. It is at the core of my being." - Soumya Kristin Mattis
This magazine is a seva offering created by Sadasya members for the benefit of the entire Sadasya kula. There are many ways you, too, can gift your words and insights to the rest of your conscious community. If you are interested in writing an article on a topic covered in a recent Satsangha, sharing your personal reflections on how this knowledge is changing your life, editing stories from our lineage, or exploring facets of this unique model of Vedic education, please contact Ishani, magazine Editor, at ishani@vedikaglobal.org.

A Note on Sanskrit Spellings

Sanskrit words have been transliterated from the original Devanagari using a blend of phonetic spellings and diacritical marks. We have tried to use a format that will allow a reader who may not be very familiar with technical standardized Sanskrit transliteration to read the articles naturally and intuitively understand a close approximation of the pronunciation of the words.