



Arsha Vidya Newsletter

Rs. 15/-



Valedictory function of the II Three-Year Course at Arsha Vijnana Gurukulam, Nagpur (Pl. see pages 12 & 13)



श्री दयानन्दपञ्चकम्

१ सदा स्मरवक्त्रं कृपापूर्णनेत्रं
स्थिरं दीनमित्रं जनप्रीतिपात्रम्
सुविज्ञातशास्त्रं कथायात्कवस्त्रं
दयानन्दरूपं मदाचार्यमीडे ॥

२ परब्रह्मनिष्ठं स्वतो धर्मनिष्ठम्
अहिसैकनिष्ठं स्वशिष्यैः सुजुष्टम्
यतीनां वरिष्ठं गुरुणाङ्ग रिष्ठं
दयानन्दरूपं मदाचार्यमीडे ॥

३ सुशास्त्रे चरन्तं सदा सञ्चरन्तं
जनान् बोधयन्तं भवादुद्धरन्तम्
मठांस्थापयन्तं गुरुन् पूजयन्तं
दयानन्दरूपं मदाचार्यमीडे ॥

४ कलानां प्रचारं दधानं विनम्रं
स्वयं ग्रन्थकारं सतां मानितारम्
नमतापहारं स्वयं निर्विकारं
दयानन्दरूपं मदाचार्यमीडे ॥

५ सदा शान्तिमूर्तिं सदा क्षान्तिमूर्तिं
सदा दान्तिमूर्तिं सदा सत्यमूर्तिम्
प्रमाणप्रवृत्तिं दिशन्तं सुकीर्तिं
दयानन्दरूपं मदाचार्यमीडे ॥

इदम्पञ्चकं यः पठेच्छुद्धचित्तः
सदा मोक्षमार्गं नितान्तं प्रवृत्तः
प्रसादात्स शास्तुर्भवेज्ज्ञानयुक्तः
सजीवन्मृतो वा भवेन्नित्यमुक्तः ॥

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*Arsha Vidya
Newsletter*

In fearless voice may
we proclaim

The Rishi's message
from all house-tops

And bring the men
of different claim

To a fold of Love
where oneness lasts!



Muṇḍakopaniṣad Mantrā 6



(continued from the last issue)

Nityam: it is eternal. It is not bound by time. The word 'agotram' negates a beginning for Brahman. Here the word 'nityam' negates the end. Brahman is free from beginning and end.

Vibhum: it becomes many. All the descriptions given so far may give rise to a doubt that Brahman may be śūnya, non-existence. Śūnya is also nitya. The non-existence of a vandhyaputra¹ is nitya. He was absent before, he is absent now and will ever be absent. Brahman is not śūnya because the śruti says it is vibhu² that which becomes many. Śūnya will not become many. This Brahman is many. It becomes 'as though' many, because it is in the form of the entire cosmos without undergoing any change. Later the teacher will explain why Brahman is vibhu. Being bhūta yoni, the cause of everything, it is vibhu. Because it has become many without undergoing any change, it is nitya and at the same time vibhu.

Sarva gatam: it is all-pervasive. It has no location, like space. Space has no location; the very concept of location comes along with space itself. Everything is located in space. Space is 'located', that is, it exists, only in awareness, but awareness is not located in space. This is the all-pervasive nature of Brahman. This all-pervasiveness is something different from the all-pervasiveness of the space that pervades everything. In our understanding of space as all-pervasive, there are different things, and all of them are pervaded by space. That is how we understand all-pervasiveness. Here, it is the all-pervasiveness of the cause of everything. A given cause pervades its effect, the effect being non-separate from the cause. Being the cause of everything, Brahman pervades everything, and therefore, it is sarva-gatam. Otherwise the śruti need not mention separately sarva gatam. The word 'vibhum' will cover that idea. Here, being all, it is all-pervasive. Vibhutva is the cause for all-pervasiveness.

Susūkṣmam: it is the most subtle. If Brahman is all-pervasive, why I do not see it? When we say Brahman is all-pervasive, the seer is also pervaded by it. If it excludes the seer, then you can see the all-pervasive, but it includes the seer, the knower too. How then, are you going to look at all-pervasiveness? The

¹ Son of a mother who has never given birth to a child.

² विविधं ब्रह्मादि स्थावरान्त प्राणिभेदैर्भवतीति विभुम्। मुण्डक भाष्यम्

only way to understand the all-pervasive nature of Brahman is to recognise it as the invariable in the knower, known and knowledge. All-pervasiveness is not available for any other form of understanding. Everything has to be understood as it is, in the way that is appropriate for what it is. If we try to see all-pervasive Brahman, it shows the inappropriateness of our search. The on-looker, the one who is looking for Brahman is Brahman and Brahman pervades him. The all-pervasive Brahman minus me is not all-pervasive at all. Though Brahman is all-pervasive, it is *susūkṣma*, the most subtle, in the sense that it is not available for objectification.

Moreover, Brahman is subtle because it has no attributes. Space is objectified even though it is subtle. That which is not available for objectification at all is *susūkṣma*. Because Brahman is all-pervasive and has no *guṇa*, attribute,³ it is extremely subtle.

Tad avyayam :⁴ it is free from decline and disappearance. Brahman neither exhausts itself and disappears, nor declines and disappears. It remains the same. Only then can we understand Brahman as it is. It is not that once upon a time there was Brahman, and then it becomes the world. Some people say that an *aṁśa*, one part of Brahman is the world and three fourth is elsewhere. That is not true. Brahman is *avyaya*, not subject to any decline. Being *avyaya* it has no *avayava*, parts/limbs.⁵ It was already said that Brahman has no limbs or parts⁶. If it is eyes and ears, then being sense organs, Brahman will be subject to *vyaya*, decline. Brahman has neither parts nor has any part of it undergone any change to become the world. The *śruti* says: without being born it is born in many ways.⁷

Bhūta yonim : it is the cause of all the *bhūtās*, elements and elementals. *Yoni* means cause. The earth is the cause for all the plants and trees that are born of it. It is also the cause for anything that moves and does not move. Things born of earth are non-separate from the earth. Your physical body, made up of minerals and so on, is earth alone. So too, Brahman is the cause of everything, including all the gross and subtle worlds. *Bhūtās* are the five elements, space, air, fire, water, earth. Elementals include the components of your gross and subtle bodies.

³ शब्दादि स्थूलत्व कारण रहितत्वात्। शब्दादयो ह्याकाश वायव्यादीनामुत्तरोत्तरं स्थूलत्व कारणानि। तदभावात् सुसूक्ष्मम् - मुण्डक भाष्यम्

⁴ न व्येतीति अव्ययम्। मुण्डक भाष्यम्

¹ न ह्यनङ्गस्य स्वाङ्गापफय लक्षणो व्ययः सम्भवति शरीरस्येव - मुण्डक भाष्यम्

² Vide *acaṅṣuḥ-śrotram tad apāni-pādam* (1|1|6)

³ अजायमानो बहुधा विजायते। तैत्तिरीयारण्यक ३।१३।३।

Dhīrāḥ paripaśyanti: those people who are qualified and who have this knowledge recognise Brahman as themselves alone. They see very clearly that Brahman does not exist in any other way except as the self. The self is self-revealing, and everything else is revealed. Therefore, for the wise person there is no ignorance about the self being Brahman.

For gainin this knowledge a two-fold preparation is required. One requirement is cognitive skill, and the other is maturity. One who has this two-fold preparatoion is also called dhīra. A dhīra is a complete person. For him, the 'child' within is integrated with the 'adult'. Such a person is compassionate. Compassion stands for all the qualities like dispassioin, non-hurting etc. I use the word 'compassion' because that is what I appreciate in sannyāsa. Sannyāsa is meant for the pursuit of mokṣa. So ahimsā, non hurting, and bhūta dayā, compassion, which are emphasised when you take to the life of sannyāsa, are to be understood as the prime qualification for gaining this knowledge. They are two sides of the same coin. Ahimsā is expressed in the form of compassion. So, compassion characterises the humaneness of the person. To be a human being is to enjoy humaneness. If you have that completely, then you are a complete human being. Any other qualification that the śāstra talks about amounts only to cognitive skill and maturity. A dhīra has these two qualifications. Naturally, when he is taught by the śāstra, he sees what is taught. Brahman is not something that cannot be recognised, something totally unknowable. When the mantra describes Brahman as adreśya, agrāhya, and so on, it looks as though it is not available for knowing. But it is not so. Brahman is available for knowing because it happens to be you. Therefore, the wise people clearly see.

Now the words vibhu and bhūta yoni can be analysed further. Vibhu means that which becomes many. Becoming many can occur in many ways. How Brahman has become many has to be understood. Everyone is born single. By the time this man leaves this world he has quite a few people around him. He is the cause for all of them. This is one way of becoming many. But afterwards he is gone. Similarly, did Brahman become many and disappear. Is Brahman bhūta yoni in this way? If it is so, the opening statement 'by knowing which, everything is as well known' will become untenable. By understanding the man who multiplied himself into many, I am not going to understand all his children, grandchildre n and great grandchildren! Similarly, if Brahman has become many, then one has to understand everything to understand Bfrahman. Every object in the creation is going to be something unique, so it is neither humanly possible nor celestially possible to understgand the entire jagat.

Śrī Rudram Anuvāka 02

नमस्सुतायाहन्त्याय वनानां पतये नमः ॥ ८ ॥
namāssūtāyāhantyaīya vānānām pataye namaḥ || 8 ||

namaḥ - salutation; sūtāya - to the charioteer; ahantyaīya - who cannot be destroyed; vānānām - of the forests; pataye - to the Lord; namaḥ - salutation

Salutation to the charioteer (of the chariot of universe), who cannot be destroyed by anyone and who is the Lord of all forests.



Sūtā means a charioteer. Lord is the charioteer. He is jagat-yantra-sārathī, charioteer of the chariot which is this universe. Even though the universe is ever moving, changing, there is predictability, an order. The sun, moon, and stars, all move with predictability. It is the astrophysical order and presupposes a sārathī. One who is running it is māyāvī, who moves everything by his power. You hand over your journey to him and relax as the indwellers of the deha, like even Arjuna did in Mahābhārata war. Therefore, sūtāya namaḥ, salutation to the charioteer.

Ahantyaīya namaḥ - Salutation to the one who is indestructible. In a fight, arrows first come to the charioteer. But none of them can touch the Lord, like even the arrows that could not do anything to Kṛṣṇā in the Mahābhārata war. Kṛṣṇā being the protector as a charioteer, no arrow could reach Arjuna, his horses much less his bow or the string. Since the charioteer was ahantya¹, Arjuna escaped from destruction at the hands of Karṇā. Here the Lord is the charioteer of the entire universe and can be the altar of anyone's surrender.

If a kingdom is destroyed, the king is also as good as destroyed. The surviving king is only a namesake. Here, Lord is vikāravān, changing and avikāravān, changeless also, vikṛa being mithyā; and avikāra being satya..

Vanānām pataye namaḥ - He is pati, Lord of vana, all the glorious and worshipful. The Lord is vanam², pūjanīyam, worshipful. Anything that attracts worship from the people is vanam. He is vanānām patiḥ. There are many things that are worshipful. Wherever someone offers worship, the offering goes to the Lord, since he is vanānām patiḥ. Further, anything worshipful is because of the Lord, for he is the repository of all glories.

Or, *Vanānām aranyāyānām patiḥ* - He is the Lord of the forests. Later, it will be said vṛkṣānām patiḥ, Lord of the individual trees. Here, Lord is said to be one who manifests in the form of the forests. If you destroy the forests, there will be no life left. Forest is a blessing. The Lord blesses through the forests, mountains, clouds, and so on, and everything becomes sacred. This is the conversion of partial and mundane learning, to the learning of the whole, sacred, and profane.

¹ hantum aśakyāḥ, - One who is not available for destruction.

¹ Kenopanishad (4.6) says - taddha tadvanam nāma upāsita tadvanam ityupāsitavyam- Indeed that Brahman has to be meditated upon as tad-vanam, as Brahman is well known as the one adored by all.

Valedictory Address by Pujya Swamiji at Ārṣa Vijñāna Ġurukulam, Nagpur



There is always a last message. At the end of a stint of a study program there is a valedictory. Even in the upaniṣads there is a valedictory: ācaryāya priyam dhanam āhrtya prajātantum mā vyavacetsīḥ| satyāna pramaditavyam". Like this, you hear in the Veda this tradition of valedictory. And in the valedictory, they always tell about certain essential things. More often than not they are with reference to certain attitudes and certain routines one has to follow certain values one has to live and certain things to be avoided- "yāni avadyāni karmāni tāni sevityāni| ṇo itharāni. Only those things that are free from any blemish are to be followed by you. Not the opposite. Then

the teacher tells that what was 'sucaritāni' by us, that alone you follow. These are the things that are told generally.

But I thought this is not a simple program of education. It's not just educational study. When you are going to school, you are getting educated. You are developing a faculty to absorb different disciplines of knowledge to live your life, certain minimum infrastructure. You require that structure to think, to absorb. That is why it is said: "dve vidhye veditavye." It is a very interesting thing to say--"parā ca aparā ca iti." The 'tavya' suffix is used emphasizing that aparā-vidhyā also is to be studied. Aparā-vidhyā has no limit. It

has no beginning and end. It is 'aparā-vidhyā. Anything you can go on learning and learning. It is endless, because it has no last word in any discipline. But 'veditavye'. So aparā-vidhyā is not just a body of knowledge called 'aparā-vidhyā which you can learn. Anything you learn is aparā-vidhyā. You keep learning for some time.

Up to 24 years, you are supposed to learn. Svetaketu was sent to the gurukulam when he was 12 years old. He returned when he was 24 years old. That means, up to 24 years you have to study—twelve years at home and twelve years at the gurukulam. It is a very sane, safe way of education. Study any subject matter, but keep the intellect challenged. That is called education, a discipline of education. Your buddhi is challenged. And as you challenge your buddhi you also develop, in the process, an infrastructure. You gain an infrastructure, the tools to absorb knowledge. Then you become 'snātaḥ'. "Snātaḥ cet grhī bhavet." After the valedictory is over, 'cet grhī bhavet - get married. That is where you learn certain things you cannot learn in any other way. By interacting, fusing your ego in another ego, there is a certain growth involved emotionally. Then by parenting, you learn certain things. Whatever you missed as a child, you can give to the child and process you problems. And therefore, the call, "Prajatantum mā vyavacetsi!" This is the valedictory. But here I am not going to talk about that. Here the vidhyā is parā vidhyā. It is not open to options. After all options we come to parā vidhyā. This is not a philosophy either. Vedanta is a means of knowledge. Śabdām is pramāṇam. Jñānam is śabdām. And it is not open to options.

About this, I just want to say a few words. There is this truth about this knowledge, that it doesn't grow with branches and foliage, doesn't grow into a big tree but it gains better clarity. There was this Polaroid photograph, a very good example. When they use this camera, then immediately the film comes out. You don't see anything, just plain paper with some color. Then it goes on changing its color. You could see in the beginning there was nothing. This is like Vedanta listening-- nothing happens inside. Then afterwards you begin to see a picture, a color. This is how Vedanta works. You have to keep exposed to the teaching. No book helps; the direct exposure to the teacher alone helps. And then you keep looking at it and it keeps growing in clarity. After a few minutes you recognize a swami.

Then what?- swami...swami...swami. The recognition is always 'swami'. But the clarity is always growing. That is why we give ourselves a period of time like three years and constantly we expose ourselves to the vision of the upaniṣads. And whatever book you study it is the same vision, whether it is the Gīta or upaniṣads. The same vision- all that is here is one. And that is Īśvara. The alienation between the individual and the total is exactly called saṃsāra. There is no other saṃsāra. That I am an individual totally alienated from the total, from Īśvara, from everything else, makes me small and insignificant. I become a nobody and I have to defend and defend. Everybody becomes an enemy. Bhagavān's creation is like that. The creation is full of bacteria, and I have an immunity system and I am protected by the system. Why, somebody may ask, you gave an immunity system and create bacteria? Why don't you make

the whole creation sterile, so that you don't need an immunity system? But how to get rid of pāpa ? You require fever pāpa, cold pāpa etc. Therefore the whole system is hostile. This is how the creation is. This is how Bhagavān is. So when you have individuality it has a reality. This reality is not something you can swallow. That you are an individual is satyam, and therefore, that you are not everything else is also satyam. This orientation is a deadly orientation. And it has a certain truth also. Because it has a certain truth it becomes very powerful and deadly, more than what it is.

This alienation is saṁsāra-
“udaramantaram kurute atha tasya bhayam bhavati.” Arjuna's viśvarūpa darśana is a very poetic illustration. Arjuna had a blessing. He told Krishna he wanted to see in him the whole world. Till then he was talking about it. But he wanted a visual appreciation of it. Krishna said “alright, please see.” And he saw. He saw everything in Bhagavān, in his cosmic form. Then he got frightened. He got frightened because he excluded himself. This is the truth. He saw himself separately, therefore, he got frightened. Then he asked Bhagavān to come back to his original form. He was neither enlightened.

This alienation is the problem, this alienation is saṁsāra. And therefore the absence of alienation is only in terms of Īśvara first. Naiṣkarmyasiddhikāra thought it was the problem of pratyagātmā. Understanding of the inner self is inadequate, and therefore, is a problem. He never talked about the tatpadārtha, about Īśvara. The problem is only tatpadārtha.

It is the easiest thing to understand. And that is why people understand this and find themselves completely lost in society, lost in saṁsāra. This consciousness doesn't solve any problem. The problem is alienation, that I am alienated from the whole, from the total. That means you have to settle your account with Īśvara and ensure there is zero alienation and total absence of alienation. Īśvara cannot be there without including you. When you say Īśvara is all, you better include yourself.

But this 'all' is only a statement. You have to see it clearly. When it is taught, Īśvara is abhinna-nimitta-upādāna-kāraṇam, the maker, material cause; there will be a certain insight like the polaroid picture. But the assimilation of my being not alienated, my being included in the whole that is Īśvara- means, at every level—physical, biological, physiological, in my illness, in my wellness, in my emotions psychologically, in my understanding, my memory And if there are some issues in my sub-conscious, then that is also included in the psychological order. At all these levels I have to assimilate. Why? Because at all these levels I exist. I exist as an individual, alienated in the sub-conscious and therefore in the conscious. In the unconscious I live as an individual alienated from mother, father, everybody. And so, being in the world, the stance is of a ninja fighting. The more I see the problems people have after listening to the sastram, the more I realize the importance of this clarity of this particular fact- Īśvara at every level includes me. I am not alienated from Īśvara at any level of my experience, of my individuality. This is satyam. This clarity has to grow. For the

whole life, it grows. If you live your day to day life, in whichever way- if you create a home getting married, or if you already have a home, or you want to live as a brahmachari, as a sadhu, then you have to make sure this clarity is maintained.

Best way of letting this clarity grow is to share this knowledge. Just as Pāṇiniyan Grammar will never stay with you unless you find a victim! You have to share the knowledge with someone, you have to teach. Then it will be with you. And so Vedanta has to be shared- “anyonyam tatprabodhanam taccintanam tatkathanam.” So, when you have to teach somebody you have to think? Cintanam takes place. Then only you will find the loopholes in your thinking. The process of assimilation is only when you begin to share this knowledge with people. And therefore, for your own clarity, the clarity with reference to Īśvara, the whole life has to be resigned to Īśvara.. Resign yourself to Īśvara. The more you recognize Īśvara, the more you are sane, you are secure; you are not out of place. The whole scheme of things is Īśvara. There is a law behind everything..

Possibilities of change are infinite. There is no necessity for passivity. The possibilities of change are infinite. That's how Īśvara is. The more we are able to appreciate the presence of Īśvara, the clearer is the truth that I am not alienated. And the other is also not alienated. In my thinking he is not alienated. Then only I can teach. I don't see the other person alienated. I can teach the person only when I see that he is not alienated. Then I can bring that fact to the person's

appreciation. In the process, my own knowledge gains clarity. And therefore, when you go out there, people will see you as someone who is accomplished. But they will find that you also get angry, you are also restless. They'll say “Three years of Vedanta and what happened to you?” Then Vedanta gets a bad name, because they don't understand what it is all about. In fact the study of Vedanta will bring out problems that were underneath. Somebody said he was more peaceful before he studied Vedanta. It is true. It's something like a carpet, when you remove it its more dusty than before. There is so much dust under the carpet. That is the reality. It has to surface. Vedanta will surface it. That's why Īśvara is so important.

So understand, our culture is a culture of Īśvara. All that is here is Īśvara. That's our music, that's our language, our scripture, our habits, our attitude towards worship, towards forms –it is all based upon it. Towards money, towards knowledge, towards your own body- it is all Īśvara.

With these words I congratulate all of you. This is a real jungle (where you live). And so you have really managed very well. You have done well. And this day, we should remember Shrikant (Jichkar). He was the one who wanted this and I am very happy that his sankalpa has proved to be true, that we are able to see the completion of one more course. This place will continue to produce more people who are able to serve the cause of just sharing this knowledge. I also congratulate Mataji. She is an amazing person and I am all admiration for her, and all students now should offer her some flowers and express her gratitude. Thank you all.

Valedictory Function of the Second Three-Year Course at AVG, Nagpur



The Valedictory Function of the students of the Second Course in Vedanta and Sanskrit at Arsha Vijnana Gurukulam, Nagpur was held on August 6th.

The day marked the culmination of three years of intensive learning and study of the teaching of the Upanishads, Paninian Grammar and allied subjects.

During this period the students also visited Anaikatti, Rishikesh and Amboli in the summer months for brief periods of study.

It was a poignant day as everyone looked back at the time spent here and reflected on their experiences and what they had learnt during this timeframe. Finding themselves at an interesting juncture between their pasts and unknown futures, the students spoke of how their thinking and outlook had been transformed by the vision they received from Pujya Swamiji and Mataji (Swamini Brahmaprakasananda), the Chief Acharya of AVG Nagpur.

Pujya Swamiji was present on the occasion and blessed the students for a life of continual assimilation and sharing of this vision.

Mrs. Rajshri Jichkar, the President of the institution, delivered the welcome address and Mataji presented the Acharya's Report of the three-year course.



The Chief Guest for the occasion was Dr Pankaj Chande, Vice-Chancellor of Kavikulguru Kalidasa University, Ramtek and President of Association of Indian Universities. The seventeen students were fortunate to receive from him, on behalf of the University, a Vedanta-Shastri Certificate equivalent to a Bachelor's degree. "Mahamahopadhyaya" title was conferred by this University on Swamini Brahmaprakasananda (Mataji). The event was also blessed by the presence of Swami Siddhananda, a very senior disciple of Pujya Swamiji, as well as Swami Vishnusvarupananda, Swami Citsvarupananda and Swami Sachidananda.

The patrons of the course, Pradeep Mukhi, Kumar Kale and Nirmal Gupta felicitated the students. It was a day of thanks-giving for the students who expressed their gratitude towards all those who made their stay at the Gurukulam not only possible, but also fruitful. This included the staff, trustees and patrons of the Gurukulam and, needless to say, the acaryas themselves from whom they directly received Brahma-vidya.

The event concluded with the Valedictory Address by Pujya Swamiji who stressed the importance of life-long assimilation and ever-increasing clarity of the vision of Vedanta.





**ARSHA VIDYA PITHAM
Swami Dayananda Ashram**

**is pleased to announce Three Camps by
PUJYA SRI SWAMI DAYANANDA SARASWATI
at Swami Dayananda Ashram, Rishikesh**

as per details given below:

CAMP	FROM	TO	TOPIC
CAMP NO.1 (7 DAYS)	14-03-2013	20-03-2013	Two Lifestyles
CAMP NO.2 (7 DAYS)	23-03-2013	29-03-2013	Bringing Vedanta into Living
CAMP NO.3 (10 DAYS)	01-04-2013	10-04-2013	Only God

**Those who are interested in attending the camp are requested to apply
on or before 10 DECEMBER 2012.**

Kindly find the online application form at our website www.dayananda.org

Instructions to fill the online form:

- Goto www.dayananda.org
- Click on the link Online Application 2013/Register
- Fill up the application form.
- Click on Register and goto your mail and activate the registration
(Note that the activation mail could be delivered at your spam folder)
- Goto www.dayananda.org and Click on the link Online Application
2013/Login
- Login and select any one course as per your choice.

We request the applicants to make use of the Online facility only.

**For further enquiries please send an email to
dayanandacamps2013@gmail.com
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& 15:00 -19:00 Hrs only.**

Acharya

Healthy Relationship

by Pujya Swamiji

We're often told that religion is concerned with effecting a healthy relationship between the individual and the world, but very little is said of what a healthy relationship is all about. To try to solve a problem without enquiring into the problem is somewhat like taking a course of treatment without diagnosing the disease. What do we need to do in order to ensure that we have healthy relationships? Under what conditions is it available? Before probing these, it is important that one should free oneself from the influences of various theories on nature of relationships. Healthy relationship is one single condition: if there exists countless views on this, it only shows that all of them are incomplete and therefore, hollow. Hence let's free our mind for a moment from these influences so that we can discover what healthy relationship is.

To enquire negatively, there is unhealthy relationship only when there is resistance, tension, friction, on the part of the individual who comes in contact with the world outside. The relationship is surely unhealthy, if the individual brings in any form of resistance while meeting the world. So, a healthy relationship is when expressions of resistance, tension and friction are totally absent. It follows, therefore, that an enquiry into the cause of unhealthy relationship is paramount if we are to understand what a healthy relationship is.

We feel that any idea or view about healthy relationship is at once the cause for unhealthy relationship. If I say that 'through realisation of oneness alone, healthy relationships can be established between people,' this view separates me from the rest of the world and in that separation lies resistance, tension, friction. If my view is accepted by an individual, then my view becomes his view, and therefore, he also separates himself from the rest of humanity. Any ideal –

good, bad or indifferent – is bound to create the assertion of one's individuality and in that assertion lies resistance. In short, the very rise of the individual 'i', the separative ego, the exclusive 'aham', creates resistance, friction, tension. Without assertion, there is no individuality. And there is no individuality without resistance, friction, and tension.

Self assertion is one with the 'i' – without the one the other is not. This 'i', the individuality, is but my memories. It is memories – the retained impressions of various experiences gained in the past – that give me the sense that i am this: these memories, the i, are assertive in their nature, and, therefore, their presence creates resistance. In order to find release from memories, it is essential to understand their function.

Every challenge that I meet, physically, mentally or intellectually, is judged, weighed, evaluated, by me, my memories. This is favourable, this is not favourable: this is profitable, this is not profitable; this is good, this is not good – all these naming, branding, judging, are done by my memories, are they not? The memories of my past experiences give me the idea of good and bad. Therefore, so long as we interpret our experiences, the 'i', the memories, exist. If only we are able to face the world anew, afresh, moment to moment, without interpreting it, judging it, evaluating it, then surely we release ourselves from the octopus-like hold of memories.

To see a child as a child, not as a child of a particular community, country, or relative, is to face the fact as it is. To interpret the experience is to bring in my memories, the assertive 'i', together with its resistance, tension, friction and what not. *AIM for sewa*

Initiative for Moral and Cultural Training (IMCT)

Pujya Swami Ji launched the Australian vocational education and training courses offered by Perth based AAMC Training Group Pty Ltd on 24th July at a function attended by Mr. Stuart Campbell - the Acting Australian Consul General for South India, Mr. Sarat Chandran - Director of Indo Australian Chamber of Commerce, Mr. Jeff Mazzini the Managing Director and Principal of AAMC Training Group, Mr. Kurt Harrop of Westpac Banking Corporation and Dr. H.V. Hande former Health Minister Government of Tamil Nadu and Swami Tattvanishthananda.



Education, in the Vedic times, was up to 24 years of age. Up to 12, the child is with the parents. After 12, the teenager goes to the Gurukulam. The parents are saved from the teenager-problems. At the Gurukulam, they stay for 12 years and their minimum education is for a period of 24 years.

This was seen in the Upanishads, Vedas. You see Svetaketu for 12 years at home and afterwards father Uddalaka sent him to the Gurukulam. He came back after 12 years, as a proud boy. Then afterwards there was education again. It never ends; especially when people have opportunities that are like the ones offered by AAMC. Anybody can continue learning. You need not stop learning.

In Indian English we have an expression, “married and settled”. That means there is no more anything else to do. But then they use this expression. ‘My son is

married and settled’, somewhere, in Sydney, I suppose. Because we the value for knowledge is just absolute. There is nothing more valuable than Vidya. Na hi jnanena sadrsam pavitram iha vidhyate. There is nothing like knowledge. One can burn one’s boat just to gain knowledge—spiritual knowledge. People used to travel on foot in those days from place to place to copy, to bring a copy of the manuscript somewhere there, where each one has to be copied. Each copy has to be hand written on palm leaves and we have them all. Therefore, knowledge moved this country, the people, culture which is based upon this love for knowledge. You have books in every discipline of knowledge.

In 2000 BC we had a book written by Bharata called Natya Sastra. Natyam means theatre, music, nrithyam - dance. Bharata’s Nrithyam, music and theatre—these three constitute naty., They had a language to talk about theatre, customs;

they could talk about music and they could talk about dance forms, gestures, movements. You have books in every discipline of knowledge. These three constitute natya. They had a language to talk about theatre, costumes. They could talk about music and they could talk about dance forms, gestures, movements. There was language for it. In every language there was some dance. In every culture there was some music that they could write about it and create a discipline out of it. There is grammar for it. We looked upon knowledge and skill as sacred. Gyanam is gyanam. Knowledge for us is sacred.

On the Saraswathi puja day, the day for invoking the Goddess of Knowledge, and on that day they will keep all books. Children at home bring their text books. If they feel they are a bit lacking in some subject and are not scoring marks, they would bring those books and keep them at the top of the pile of books and create an altar out of it. Out of simple text books, they make an altar and then do puja. Because for us, Dve vidye veditavye. There are two disciplines of knowledge.



There are two-fold knowledge. One is called apara and the other is called paraa. Apara means Rig Veda, Yajur Veda, Sama Veda, Atharva Veda, phonetics—siksha, kalpam—the know-how of rituals, vyakarana, grammar. Sanskrit grammar is an amazing work. There is the Paninian work. Before him there were other people also. They used meta language to present the a highly sophisticated, classical language. Information is vast. To present all of them, they used meta language—a highly sophisticated classical language. They used meta language. Then there was Siksha, Nirjuktam—etymology of words and then Chandas – prosody and jythisham—astronomy and astrology. Six disciplines of knowledge. Then afterwards, there is bhuta vidya, preta vidya, nakshatra vidya, — you name it, any discipline of knowledge; anything tht is going to be taught by AAMC, that is also apara vidya and then there is para vidya

That is yaya aksharam adhigamyate. Yaya yaa vidyaya aksharam adhigamyate. By which vidya the truth of you, yourself, truth of this world, the truth of the cause of the world. There is one truth which is the truth of the three all the world, you, the world and the cause thereof. And that is know through which means of knowledge and that is called para vidhya.

And then there is para vidya and that is yaya aksharam adhigamyate. f all the three, uyou, world and the cause thereof, and that is

known through which Para vidya is the truth of you, yourself, truth of this world, the truth of all the cause of this world; there is one truth which is the truth means of knowledge, and that is called para vidhya. Dve vidya\hye veditavye; para cha apara cha. Every topne has to gain these two disciplines of knowledge. One has to have the minimum education so that you can have an infrastructure. If that is there, para vidya can be easily gained. We need both: para vidya—spiritual knowledge and in the apara vidhya, you have Rig Veda is sacred, Yajur Veda is sacred and all these are sacred books.

Then there is a book on physics, a book on chemistry—organic and inorganic, microbiology, geology, geography, astronomy—all of them are under apara vidhya. I told you whatever that is going to be taught by this academy, by AAMC, that is also apara vidhya because they joined the same category where all these Vedas are recurring under one category called apara vidhya. Any discipline of knowledge you are going to make will be apara vidhya. They are equal to Vedas.

Knowledge is sacred for us. On the Saraswathi Puja day when they make an altar for worship, the children going to school may place even books on Indian history! The Indian history, cover to cover, is to be questioned. There are a lot of things that we can question, whether it is true or not. One

person asked me this question: should we worship this book where there are too many lies especially about ancient India, and therefore, how can you worship it? I told him the book contains truth. What truth; all lies? No. Lies also are truths. Lies are truth because you know they are lies. If you know a lie as a lie, it is truth! If you don't know lie, and then you come to know a lie as a lie, it is truth. If there is truth and you don't see it, it is a lie. Therefore it is worshipful. Knowledge is valued here. And valued in such a way that it cannot be improved upon.

You can never see a Hindu stepping on a book. If one born and brought up in this culture of India, he will ask for pardon. Can any one of them dare to say, or do it? : step on it and ask for pardon. So too with reference to currency. One rupee note—even though it has no value any more. If anybody steps on it, he asks for pardon. Stepping on it is desecration, and therefore they ask for pardon. Because money is Lakshmi., sacred and Saraswathi is sacred equally. In fact, in India anything worthwhile you pursue is shared by these two women: Lakshmi and Saraswathi. If



you want to have some happiness at home, she is griha lakshmi. If you want marital happiness, then it is Vara Lakshmi. If you want children, and happiness of progeny, then it is Santhana lakshmi. If you want to have money, it is Dhana Lakshmi. If you want to have land and produce something worthwhile, it is dhanya lakshmi. If you want success in any undertaking, Jaya Lakshmi. These are all Lakshmis. Otherwise I won't be here. And if all success is under one Lakshmi lady, then the other woman, Saraswati, Goddess of Knowledge must be very sad. ~~Nobody~~. Nobody comes to me. . No she is not sad. She is playing and she is relaxed and happy. You can have all these but without me you cannot enjoy anything. Therefore, she is relaxed. These two women dominate our lives. They consume all our time, attention and energy.

As long as these two women rule our hearts, as our Dr. Hande said, India is going to be something to be always reckoned and respected and worshipped. India cannot be taken for granted. It is an

amazing country. You can tell people about India and its culture, in music, dance; It is an attitude and it is very important. One fellow American said it is written in the dollar, 'in God, we trust', and do you have anything like that? I said we need not have to write. Our trust is in the dollar. In the currency is Lakshmi. We have an attitude. India has its riches in the attitudes of Indians. All our riches lie in our attitude of Indians. And they are to be explored, understood and assimilated. It takes a lot of contact; learning because every attitude has a background topic to be understood. Which is an outcome of certain realities, certain facts and they are to be understood, and therefore, any ongoing education or anything that can be continued by anybody, and of course, if you can give some Lakshmi, it is sacred. If you can make a person more skilled, and more qualified it is sacred for me. Therefore, I am with all of you, AAMC. Let them make people gain more skill and let the student get more qualifications to make the life. Thank you all.



Vedanta Retreat I for the year 2012

Swamiji's Message

Conditional happiness means you give something to get the happiness. This kind of happiness goes on decreasing. It works on the law of diminishing return. The real happiness is unconditional. It comes from within you. It means being able to enjoy whatever Ishwara gives you as His gift to you.

The First Family Retreat of the year 2012 was held at the Arsha Vidya Gurukulam at Saylorsburg PA from July 22 to July 28. Approximately 70 participants and more than 80 boys and girls of varying ages from 6 to 16 attended the camp.

Swami Vidadatmanand Saraswati taught the adult classes. The Children were divided in three groups according to their ages. The children camp was coordinated by Savithriji Mani and Lance Daniels. Considering that this was not a holiday week end the attendance was very good. There were many new students attending a class at the Gurukulam for the first time.

Accommodation for living in the Gurukulam was excellent. The food was fine and served on time. The kitchen staff worked hard to accommodate the needs of the big gathering and the special needs for the children. Priests Sri Ganesan and Sri Ravichandran performed the pujas regularly and on time.

On Sunday July 22nd registration was completed during the day. Orientation was done the evening by Suddhatmaji. He explained the course schedule and gave all the information regarding the Retreat and other facilities.

The topic for the course was Adi Shankaracharya's Vivekachudamani. Swamiji started the course with a general talk on the concept of limitlessness and the



reasons for feeling limited, the ignorance which causes the problem and the vedantic knowledge that removes the ignorance to open up the life of enlightenment. Swamiji then expounded on Bhagwan Sri Raman Maharshi's discourse on Upadesa Saram, verse by verse explaining the meaning and the implication of His teachings. Swamiji emphasized the significance of atma, anatma, the self and the ego. Swamiji used detailed charts to explain the complicated properties and interactions of gross, subtle and causal bodies, the senses, sense organs and their functions, the anthakaranam, the five elements, the prakrti and so also satva rajas and tamas gunas. Swamiji talked in details about the waking, the dream and the deep sleep states. A discussion on subject of Maya followed.

Swamiji's message was"

During the camp, for a few days we were hit with severe weather with heavy rains and a thunder storm, not uncommon in this part of the country. One day in particular the power was lost in the evening before the satsang class was about to commence. There was no electricity and it was dark outside and the hall as well. The sound system was

inoperative. The students gathered outside the temple hall and they were wondering if the satsang class will be cancelled. Here came Swamiji all set to conduct the class. Some candles were provided for the hall. The students gathered around and sat near Swamiji. Swamiji read the questions given to him by the students in candle light. This was not easy. He answered the questions. The satsang proceeded flawlessly. Later on during the satsang the power was restored, lights and sound system was working in the temple hall and the satsang was completed with more questions and answers. Swamiji finished the satsang with usual chanting along with the students.

One cannot forget this incidence which was an illustration of a determined mind and how it can achieve what it wants to do. It was a lesson for the students from Swamiji.

During the camp Suddhatmaji conducted classes in Vedantic chanting. He gave an overview of Veda chanting, the shanti mantras, chhandas shastras and the shabda shastra. The meaning of varna, swara, matra, balam, sama and sanatana was also explained. He talked about the shiksha, emphasizing the need to chant correctly. He said knowing the meaning of the mantras helps chanting properly and that the mantras are to be chanted and not sung. He then answered questions from the students. This was followed by guided chanting sessions on alternate days during the week. Pandit Mukesh Desai taught Indian Classical Music on alternate days. His teaching included raga Yamana and Yaman kalyan. Additionally, Panditji also presented melodious Bhajans in the evening for the entertainment of the students.

The children were grouped according to their ages. The junior group 6 to 10, the senior group 11 to 12 and the teen group 13 to 16. The children orientation took place on July 22nd at the Yoga studio during which the teachers and the counselors were introduced. The children

were given appropriate information and instruction and plans were made for the upcoming cultural evening program. Each group had its own activities such as Vedic chanting, yoga, Sanskrit study, games, aarati, camp fires and gita study administered carefully by the temple staff and volunteers.

The highlight of the children program was a presentation of cultural evening on July 27th. Savithri Auntie put together a program that was absolutely wonderful. The program opened with a Ganesha prayer by juniors. Children performed slokas and bhajans under the direction of Jayanthi Raman. The lezim dance was also presented nicely. A colorful dance was performed and was then followed by chanting by senior children group under the direction of Vijaya Veerswamy. An episode from the Maratha King Shivaji's life, showing his spectacular escape from Agra was presented as a drama by the senior children group. Another dance sequence was then performed by the seniors and this was followed by scenes from the Mahabharata Bhagavatam and the Kathopanishad depicting the four types of devotions namely artha, artharthi, jignyasu and gyani illustrated by the dice game, Dhruva, Nachiketas and our Pujya Swamiji. Students of Pandit Mukesh Desaiji's music class rendered a bhajan. Suddhatmaji offered thanks to all the performers, teachers, volunteers and the staff.

The retreat ended on July 28.

The students and the children gained important knowledge about the Hindu Dharma and the Vedanta during this camp. It was a memorable retreat. This was possible because of the dedicated work of Suddhatmaji and the staff as well as the volunteers at the Gurukulam and Swami Vidatmanandaji's scholarly teaching with illustrations, interpretations, stories and his keen sense of humor that made his every class and satsang a delightful experience.

Family Retreat II for the year 2012

Swami Vidadatmananda Saraswati's Message

Love yourself unconditionally. Love and happiness is one and the same thing. The fact that we love our self unconditionally means that we are happy unconditionally. No one loves unhappiness. We all want to be happy. I love myself unconditionally means I am unconditionally happy.

The Second Family Retreat was held at the Arsh Vidya Gurukulam in Saylorsburg PA from July 29 to August 4, 2012. Approximately 70 adults and 40 plus boys and girls of ages between 6 to 16 attended the retreat. It was remarkable that several regular students who have been taking courses at the Gurukulam for long time were present for this camp.

Registration was completed July 29th followed by orientation in the evening. Suddhatmaji explained the course schedule and gave all information regarding the other facilities at the Gurukulam.

Swami Vidadatmanananda Saraswati taught the adult classes. The topics were Isavasyopanisad and Bhagavad Gita Chapter IV. The two morning classes were dedicated to the Upanisad and the evening class was for teaching the Bhagavad Gita. Savithriji Mani and Lance Daniels coordinated the children's classes. Swamiiji's Satsang was held later in the evening every day.



In the study of the Upanisad, Swamiiji stated at the beginning of the class that the most important knowledge was the knowledge of the self. And Isavasyopanisad deals with that subject. Swamiiji explained the caste system and the reasons it was in existence in olden times. Swamiiji expounded the concept of fullness and completeness implied in the first shanti mantra with a discussion on Jiwa and atma and their interaction. He pointed out the habitual identification with the body mind complex and the improper superimposition of the worldly things on the self-made it difficult to understand the real self. Swamiiji talked about the real happiness as love for the self and that self-love and happiness are one and the same. Therefore the one who loves the self is always happy. He dwelt upon the attitude of being helpful as an essential thing for spiritual growth. Swamiiji said that by understanding "sat. Chit and

anand “we understand ourselves and the Iswara.

In the Bagdad Gita classes Swamiji quickly summarized the first seventeen verses and then started detailed study from the eighteenth verse. The topic involved the incorrect notion of I am the Karta and the sense of doer ship and how it blocks the attainment of the supreme knowledge. Swami said that holding a personal agenda and striving to achieve it creates pressure that affects the performance of Karma.

Sudhamtmaji gave an overview of chanting. He specifically motioned the Akshar Shudhi, the matra shudhi and the Swar Shudhi and the proper understanding of the mantra. Suddhatmaji introduced a Kshama Prarthana, prayer for the forgiveness in case mistakes were made during the chanting. Chanting was performed every alternate day along with the classical music classes taught by Pundit Mukeshji.

Pandit Mukeshji taught classical music on alternate days and presented bhajans every evening. One day he rendered raga Darabar so exquisitely that the listeners were simply spell bound. Rarely do you have an opportunity like this to hear a piece of music from the master.

Savithriji had a big gathering of children. Some 80 children divided in three groups of 6 to 10, 11 to 12 and 12 to 16 were all ready to get on the stage. Savithri Auntie dedicated this show to Gordon of house maintenance. Gordon made fabulous props. His creation of a railway compartment was unique and so much true to a real railway compartment. Senior

children made it a part of their play ‘the constant companion’. The Girls created orchestra using kitchen utensils. Panch Pandavas, a play was staged by the juniors. The teens depicted a Swami Viditmanandji’s favorite story of the tenth man. Then a play followed that showed how counting Ram Nam 3 times is the same as counting it one thousand times. Prema Mudita sang a Bhajan. Pandit Mukekesh Desaiji’s student presented Shri Ramchandra’s Bhajan.

On July 30th the Pradosh Puja dedicated to Lord Dakshinamurti was performed in the Gurukulam temple by priests Sri Ravichandran and Sri Ganesan. It was a big gathering of the students and visitors for the Puja and chanting at the Gurukulam.

On August 1st Raksha Bandhan was celebrated by many students in the temple hall. Twenty Four individuals became new brothers and sisters. It was a beautiful gathering full of affection and a beginning of everlasting bondage.

The accommodation at the Gurukulam was very good. The food was fine and served on time. The kitchen service was very good.

Suddhatmaji and the gurukulam staff worked hard during the camp so did the volunteers and teachers.

It was really an enjoyable gathering for the young and the old.

The camp ended on the 4th of August 2012.

Chennai Kalavardhini Study Group Members visit to Manjakudi

The Kalavardhi study group members from Chennai, were blessed with a unique opportunity of spending three days with Pujya Swamiji in the serene village atmosphere of Manjakkudi, far from the madding crowd of the city. This retreat was to be organised in Amboli but the venue got shifted to Manjakkudi. A very special thanks to Smt. Sheelaji for her efforts to create this retreat for us and the memorable experience of Manjakkudi, Pujya Swamiji's birth place.

Pujya Swamiji, conducted Meditation sessions in the morning, followed by talks on the twenty values from 'Value of Values' and ended the day with Satsang. The retreat with Pujya Swamiji was like mananam, reiterating the teaching, Value of values, clearing all their doubts for assimilating the teaching. He also initiated them in the Bhagavad Gita Home Study.

The group members have been studying diligently, Pujya Swamiji's book 'Value of Values' for the last four years, meeting every Saturday. Mrs. Valli Ramaswami and I had worked on creating a Meditation programme based on this book. This has helped us in assimilating Pujya Swamiji's teaching.

The sessions were organised in the air-conditioned seminar hall in Swami Dayananada Arts and Science College building, situated amidst the green paddy fields and rustling trees. We were impressed by the commendable work that has been done by Smt. Sheela Balaji and Sri Ramachandranji in developing this



campus and the institution as well. The vast college campus has all the modern facilities required for the students matching with the colleges in the cities. There is nothing lacking; in fact, it is even better. There are 1600 rural boys and girls being benefited by this institution. It caters to the students from 100 villages in and around Manjakkudi.

The old "thinnai school" where Pujya Swamiji studied is functional even today. It has grown to such an extent, that it has a capacity to educate 2300 children in the same campus. They have buses and vans to pick up children from the neighbouring villages. We can visibly see Pujya Swamiji's vision translated into reality.

A massive auditorium for cultural activities has been built in the campus. It can comfortably accommodate 1200 people. Art festivals are also being organised every year for the locals so that they really do not miss out on the opportunity of witnessing or listening to great performers and maestros.

A child can begin his or her studies from the kindergarten and complete up to the Doctoral programme too without having to look for admissions elsewhere. The students have a good institutional infrastructure, discipline, education, science, art, culture, religion, tradition, sports and above all Pujya Swamiji's blessings.

Wipro has set up a BPO to provide placements for the students who pass out from the college.

Electricity is a permanent problem in the villages of Tamilnadu. Huge generators can be seen working for the sake of the welfare of the students and the staff.

The atmosphere is serene, environment is clean and people are hospitable, simple and loving.

Swami Dayananda Educational Trust is doing an exemplary contribution in the field of education in the rural area besides creating avenues for providing wonderful job opportunities for the locals as well as the inhabitants of the neighbouring villages. It will be a worthy effort to create a documentary and present it as the Model Rural Institution of India. It's heartening to see the organised sustainable growth and development without losing the identity and character of the rural environment.

In the evening Pujya Swamiji took us to Sri Varadaraja Perumal temple in Manjakkudi. We also visited the yennai ghaanam - rural oil extracting unit. Perhaps this is the only one of its kind in India, where oil is extracted from the seeds, using equipment made of wood and using the energy of the bullocks to run the mill.

A music festival was being organised for the first time in the Tiruvarur temple in

honour of the legendary trinity of Carnatic music, the outstanding composers of the 18th century, Sri Thiagaraja, Sri Muttuswamy Dikshitar, Sri Shyama shastri and Tiruvarur being the birth place of the three great masters. Pujya Swamiji inaugurated this festival. All the Kalavardhini members were also honoured by the organisers of the festival.

It will be incomplete without mentioning the three course elaborate delicious cuisine "kalyana samayal saappaadu" we all had. Sri Ramachandranji had planned the menu with such great care that there was no dish which was repeated. The urban dieting thought had completely vanished for the three days. It was a great blessing for all of us to have had lunch with Pujya Swamiji on all the days. The food was organised in the pathashala building. The place is so clean and vibrant that the pathashala children must be feeling very proud to be a student of such an institution.

All of us were touched by enthusiastic participation, the love and hospitality of the staff of the institution and the residents of Manjakkudi. We could see that all residents of the village coming together in Pujya Swamiji's presence. The one road of the village was decorated with rangoli everywhere. The village had a festive look. We also witnessed a rare event, Pujya Swamiji buying vegetables with the local door to door vegetable vendor.

Kalavardhini says a big thank you! to Smt, Sheela Balaji, Shri Ramachandranji, all staff members and the residents of Manjakkudi for making this memorable experience and valuable with Pujya Swamiji happen for us.

For Kalavardhini study group
Swamini Svatmabodhananda sarasvati

Dance and Theatre Festival of 2012 August Swami Dayananda College, Manjakkudi



This August, the students of Swami Dayananda College, Manjakkudi were treated to a memorable Festival of Dance and Performing Arts. The Trust has been conducting Music Festivals every year for the last seven years. This year however, the Festival took on greater dimensions.

Mrs. Sheela Balaji, fondly addressed as 'Madam Secretary' in Manjakkudi, the brain behind the festival, was keen to expose the students to the rich heritage of Classical and Folk Dances of India, with a thematic presentation depicting stories of our two great epics - *Ramayana* and *Mahabharata*. The meticulous planning had started at least six months before.

The five days were packed with various other activities. Guided meditation classes were held by Swamini Brahmaprakashananda, Swamini Brahmalinananda, Swamini Atmaprajnananda, and Swamini Svatmabodhananda for different groups.



They introduced the students to techniques of meditation aimed at giving the students a focused mind, and a capacity to look at one self.

During the pre-lunch sessions, Dr. Balasubramaniam gave a detailed audio-visual presentation on the Chola Dynasty, and their contributions to the rich cultural heritage of Tamil Nadu. He presented the history of the Cholas, their achievement in every field of government, art and culture. In the process, he presented the three architectural monuments – the Brhadiswara Temple, Tanjore, the temple at Gangaikondacholapuram and the Airawateswara temple, Darasuram. In effect, Dr. Balasubramaniam gave the presentation for thirteen long hours, over the five days. He is indeed a walking encyclopedia of Chola history. To make his presentation suitable for the young students, he had to choose from his collection of 10,000 slides, and most of the time spoke *ex tempore*, with passion. Each



On the third day, the Kuchipudi presentation titled 'Krishna Margam' by Jaikishore Mosalikanti's group was a great treat. Five eminent solo dancers of Kuchipudi from different parts of India got together four days before, to prepare for the seamless presentation, solely for the Manjakudi audience. Stories of Krishna stealing butter, His Rasaleela with the Gopis, Kaliyamardana etc. were

depicted beautifully.

On the fourth day, an Odissi Dance Ballet titled 'Krshna-saranam' was presented by



day the students gave feedback, which was indeed amazing. It is not an exaggeration to state that such in-depth presentation, as well as a receptive audience is indeed rare. On the fifth day, Dr. Balasubramaniam revealed that he was a descendant of the Cholas, his family name being 'Cholagar', which brought an instant applause. On the fifth day Mrs. Sheela Balaji felicitated Dr. Balasubramaniam amidst huge applause and standing ovation of the audience.

In the evenings, the Dances began on the first day with a traditional Bharatanatyam presentation by the dancers from Kalakshetra. It included Allaripu, Varnam, Padam, Javali, and a spirited Tillana.

On the second day, the Kalakshetra again presented various Folk Dances of India (Gujarat, Odisha, Andhra, Karnataka, Tamil Nadu, Kerala etc.). We are sure some of the items presented will be adapted by the students and presented in their college cultural functions.

Aruna Mohanty and her troupe of Orissa Dance Academy. They had a novel innovation of having another elevated stage, with a digital screen behind depicting scenes like creation of the universe, appearance of Krshna, the stormy night of Krshna's birth, and battle scenes of the Mahabharata etc. The most striking moment of the ballet was the 'Govardhanadhari episode'. The context was Krshna dissuading the citizens of Gokula from performing the Indrotsava. He wanted them to celebrate the glories of Nature with a Vasantotsava, instead of propitiating Indra. People of Gokula were afraid that they will be incurring the wrath of Indra. At that time Krshna asked, 'What will Indra do? – *'mahendrah kim karishyati?'* Lo and behold – it really poured heavily outside. Initially, most of us thought it was the special sound effect for the episode. Then we realized, it was really raining, when Krshna lifted the Govardhana. We were all moved by the Grace of Krshna. In postscript, we have to state that the rain stopped immediately after the episode. The next day, Dr. Balasubramaniam confirmed that there was no rain anywhere else.

On the last day, we were treated to a Drama in Tamil – 'Karna – The Abandoned Child' presented by Indianostrum Theatre, Pondicherry. The theme was conceived and directed by

Koumarane Valouvane. It was the character of Karna, depicted in a unique modern concept with very sophisticated theatre techniques. The play was presented through Kalari – the ancient form of martial art of Kerala. It had very few, but poignant dialogues without microphones. The story was presented through soulful Sanskritised Malayalam lyrics, to the accompaniment of Chendai, a drum used in Kathakali.

Each day witnessed a growing number in the audience, starting with around 900 on the first day; we had more than 1,200 by the third day, which grew to more than 1,500 on the final day. This was the first time in the history of Tiruvarur district, and Manjakkudi in particular, that dances from different provinces were presented. And it was truly a grand success.

Mrs. Sheela Balaji and Sri G. Ramachandran, Correspondent of the Institutions, extended warm, loving, lavish hospitality to the invited guests.

One hundred staff of the school and college, along with staff from TVS, worked day and night before, during and after the Festival.

Swami Dayananada College of Arts and Science, Manjakkudi

Page sponsored by:

A Well Wisher

Sanskrit Classes in Rio de Janeiro

Tue Aug 21, 2012 5:40 pm (PDT)

Vidya Mandir is a study center and mandir in Rio de Janeiro, Brazil. Vidya Mandir was founded in 1984 by Gloria Arieira and some of her students for the teaching of Vedanta, Sanskrit and Vaidika Dharma. The small mandir is in Copacabana, Rio de Janeiro, on a place donated by one of the students. The Vedanta teacher is Gloria Arieira who studied under Pujya Swami Dayanandaji in India, from 1974 to 1978, and has been teaching for more than 30 years ever since her return from India. Pujya Swamiji has come many times to Brazil for classes and public talks from December 1978.

Besides the daily classes on Vedanta shastras, we have classes of Sanskrit grammar, Understanding Puranas stories, Vedic chanting, Yogasutras in the light of Vedanta, Mahabharatam and Ramayanam, as also puja and satsangas. Classes are taught by Gloria and also some other teachers who studied with her. All the hindu festivals are celebrated at the mandir. All classes are in portuguese language.

Current schedule of Vedanta classes with Gloria:

- Mondays** : Bhagavadgita chapter 9 with Sri Sankarabhasyam
Tuesday : Sad-darshanam of Sri Ramana Maharshi
Wednesday : Vedantasaram and Bhagavadgita chapter 5
Saturday : Yogasutras in the light of Vedanta

Location:

Rua Miguel Lemos, 44-902
Copacabana - Rio de Janeiro
Brazil - South America

Phone: 55.21.2287.2774 and 55.21.2267.6324

<http://www.vidyamandir.org.br/vidyamandirEnglish.htm>

Ravi

A loving second home

DEEPA VENKATRAMAN

Young boys pick drumstick at the garden they look after at the AIM for Seva student home in Anaikatti

Computer lab at the girls' home. - Deepa venkatraman

Chhatralayas for tribal children across the country aim to give them a better chance in life.

Eight-year-old Krishnadas no longer needs to travel 14 km through dense jungle to get to school every day.

Savithri, who used to study by the light of dim oil lamps, now has access to electricity from solar power.

Nandakumar, the son of a railway porter, dreams of becoming an IAS officer.

It is late evening. Several girls are busy studying in a typical South Indian style courtyard surrounded by rooms. The walls are decorated with colourful paintings done by them, and their mattresses and personal effects are neatly stacked inside the rooms. There is a sense of cleanliness and discipline.

This is the scene in a chhatralaya, or student's home, for tribal children in Anaikatti near Coimbatore, run by AIM for Seva, an initiative of Swami Dayananda Saraswati of Arsha Vidya Gurukulam. The first chhatralaya was started in 2000. Today, there are 90 chhatralayas in 14

States across the country, from Karnapriya to Kanyakumari. They are supervised by well-trained people with a passion for serving the needy.

With a twinkle in his eye, Swami Dayananda Saraswati recalls the incident that sparked off the project: "We were constructing a water pipeline from the forests to the plains for the local people when a tribal woman mentioned that it was impossible for their children to come to school as they had to travel a long distance through the jungle, which swarmed with elephants. This was the trigger which made us start the All India Movement for Seva."

The very first chhatralaya was, in fact, set up in Anaikatti. It was a single-storeyed student's home, accommodating 100 boys studying from second to twelfth standard. Another one was soon built for girls.

"Most of our young ones are first-generation school goers," says Velumani, the warden of the boy's home, "and required some guidance. In spite of my NGO background, it took me a while to learn how to work with them. Now I am enjoying the work."

Typically, the children's day starts at 5 a.m., and in an hour they are ready for prayer, followed by breakfast and study time. They are off to school by 9 a.m., and return around 5 p.m. After evening prayers, they sit for studies and go to bed

at 9 after a healthy and sumptuous dinner.

Who takes care of the daily maintenance of these chhatralayas? The children themselves. As Bhagyam, the warden of the girl's home, explains, "They do the cleaning, wash their own clothes and vessels, and help in the kitchen to cut vegetables. This helps them become more responsible and independent. There is a group leader for every standard who helps the other students."

"All the akkas take good care of me," says little Sindhu Bharati, 8, the youngest in the Anaikatti girl's home. "They help me in washing my clothes, and doing my hair. I am learning a lot from them." She has been here for three years.

Clarifying this arrangement, one parent explained, "My daughter seldom falls sick and likes engaging herself in all the activities."

Surrounded by hills, both the chhatralayas offer a scenic view, and have enough open space to grow vegetables. As all the children are trained in gardening as a part of vocational training, the garden is a busy place. Fourteen-year-old Nandakumar proudly points out, "We have grown and maintained jackfruit trees, gooseberry trees and onions." The girls grow tomato and lady's finger in their garden. The girls get tailoring lessons as well.

Equipped with 14 computers, the home ensures that the children also acquire a basic knowledge of computers. "Twelfth standard students who have taken computer science in school teach the others about its use in our computer lab," says Velumani. "A few volunteers from

outside also come and help them," adds Bhagyam.

There are plenty of other activities on offer. While there are classical dance, music and sloka classes, the air also reverberates with the sound of foot-thumping tribal dances accompanied by tabla, drums and harmonium, all played by the children. "Every year we have a cultural programme where the girls and boys showcase their talent in music and dance," says Bhagyam.

The AIM for Seva movement receives financial support from the NRI community, and some individuals within India, but more aid will make it possible to implement the larger vision they have. Swami Dayananda Saraswati says he would like to establish chhatralayas in every district of the country, as children in many parts of the country do not have access to education. The need is very high, he says and is hopeful of making it a reality.

"We have approached government departments, private entities and corporate sectors for funds," says Sheela Balaji, secretary of the AIM for Seva movement. "We hope they will come forward and support us."

With dedicated members and more likeminded individuals contributing to the cause, the long-term vision of the programme appears promising.

Your contributions to AIM for Seva helps to address issues that promote the overall development of the child from education, clean drinking water, health benefits to creating better living conditions for their future. Donate now for a noble cause

News & Views

Tamil Nadu Offers Subsidy For Pilgrims Travelling To Mansarovar, Muktinath

Source

CHENNAI, INDIA, August 4, 2012 (The Hindu): Tamil Nadu Chief Minister J. Jayalalithaa today approved an allocation of US\$224,200 towards subsidizing the travel of Hindu pilgrims to the holy sites of Mansarovar and Muktinath, both in foreign countries.

The State Government will bear US\$717 of the US\$1800 estimated per individual for air travel to Mansarovar in China and US\$179 towards those visiting Muktinath, one of the 108 Vaishnavite shrines which is located in Nepal.

A total of 500 beneficiaries, 250 each for either destination, would be covered under the scheme. Selection of pilgrims will be done by the Hindu Religious and Charitable Endowment (HR&CE) Department from October 15 by issuing print advertisements. The department will select the beneficiaries under relevant guidelines, it said.

Massive Sanitation Drive Launched Post Amarnath Yatra

Source

SRINAGAR, INDIA, August 3, 2012 (Economic Times): A massive sanitation drive has been launched en route to the 12,700 feet-high Amarnath cave shrine in south Kashmir Himalayas to safeguard environment and ecology of the area. "A post-yatra sanitation drive has been launched in collaboration with the security forces and development authorities to clean up the camp sites and tracks," Shri Amarnathji Shrine Board (SASB) Chief Executive Officer N. K. Choudhary said.

Several Hindu religious leaders and environmentalists have expressed grave concern over tons of wastes like plastic bottles, wrappers and other non-biodegradable pollutants left behind by the pilgrims at base camps and various halting stations en route to the cave shrine, thereby threatening the ecology of the yatra area.

Meanwhile, Jammu and Kashmir governor and SASB chairman N. N. Vohra has convened a post-yatra review meeting here on August 8 to assess camp-wise and route-wise the adequacy of the arrangements that were made for the conduct of 2012 yatra. Over 621,000 pilgrims visited the holy cave during this year's yatra, which culminated yesterday, coinciding with the occasion of 'Raksha bhandan'

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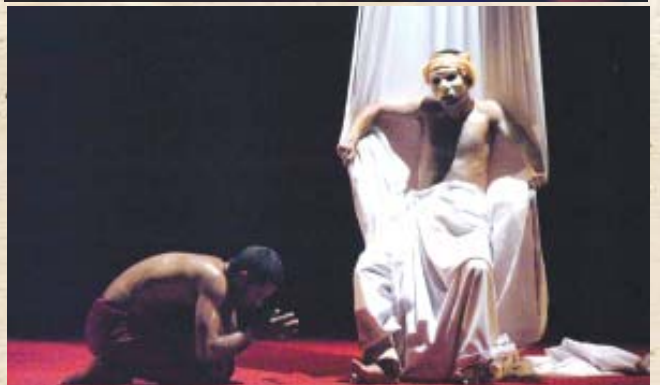
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