



# Arsha Vidya Newsletter

Rs. 15/-



**The three-month Gita Camp concluded on the 15th of July and Pujya Swamiji inaugurated the three-year long term Vedanta Course at AVG on the 23rd of July 2010.**

SWAMI DAYANANDA  
Satabhishekam



A humble tribute to  
an epitome of wisdom,  
love & compassion

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**Swami Dayananda Ashram**  
Sri Gangadhareswar Trust  
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*Arsha Vidya  
Newsletter*

In fearless voice may  
we proclaim

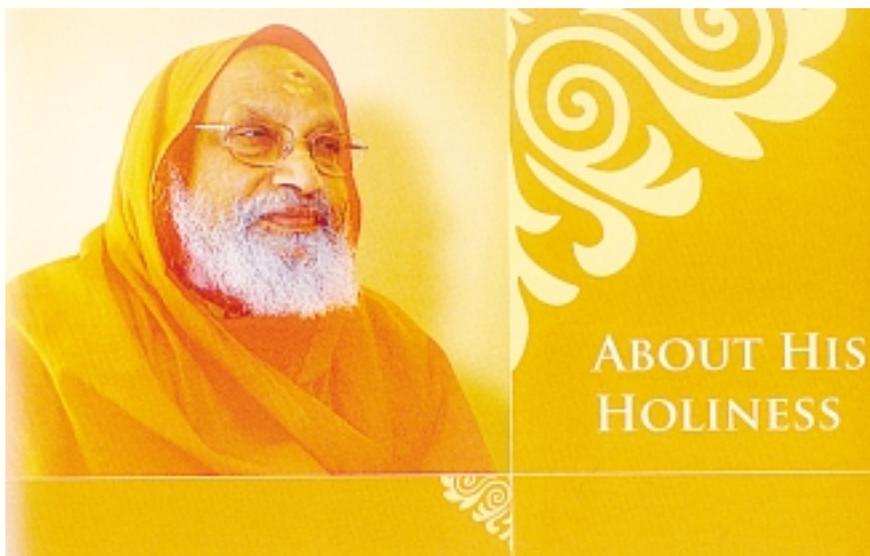
The Rishi's message  
from all house-tops

And bring the men  
of different claim

To a fold of Love  
where oneness lasts!

## SWAMI DAYANANDA

### Satabhishekam - July 20 to 22 at Coimbatore



### About His Holiness

*"The word 'guru' really can be used only for a person who imparts spiritual knowledge. A guru is one who unfolds the knowledge that you are the whole, non-separate from the Lord".*

Sri Swami Dayananda Saraswati's guiding principles could not have found greater relevance than in times like these when the world is torn apart by strife and violence. There is a compelling need to restore global peace and harmony by mutually respecting all cultures and civilizations. Within the country too, there is a dire need to protect rural and tribal people as well as restore temple tradition and culture. Who better can visualise and actualise steps in this direction with total commitment than Sri Swami Dayananda Saraswati, who has dedicated his life to fulfill the needs of the society?

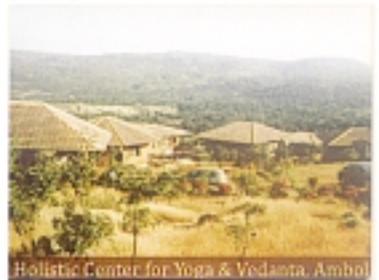
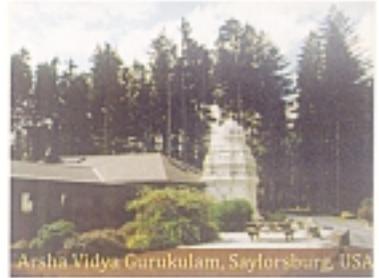
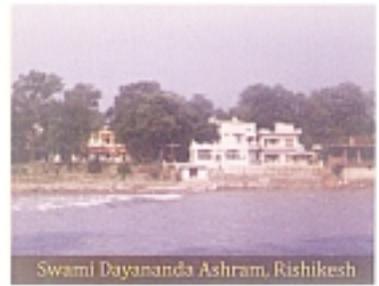
From establishing Arsha Vidya Gurukulams to initiating All India Movement (AIM) for Seva, from convening Hindu Dharma Acharya Sabha to setting up Dharma Rakshana Samiti, Sri Swami Dayananda Saraswati has been untiring and unflinching in his efforts to achieve the desired results. With his inspiring ideals, there is still hope for peace to prevail in the generations to come...

## THE EARLY YEARS

*"There is nothing as purifying as knowledge"*

Swami Dayananda Saraswati was born as Natarajan in the year 1930 in a small village called Manjakkudi in the Tanjore district of Tamilnadu. Although he went through the routine of acquiring education and pursuing a career, the inner voice within propelled him to seek the ultimate truth of existence. To answer this call, he set off on a journey towards the spiritual wisdom that governs the philosophy of existence and the truth of the inner self. With the grace of great gurus like Sri Swami Chinmayananda, Sri Swami Pravananda and Sri Swami Tarananda Giri and after a number of years of intense struggle, he ultimately succeeded in unraveling and assimilating the vision, the knowledge revealed in the ancient scriptures.

The boundless compassion in Sri Swami Dayananda Saraswati manifested in the form of a desire to share this priceless fruit of wisdom with the rest of the world. He started sharing this Arsha Vidya, knowledge of the rishis, through his teachings to a number of committed full time seekers of this knowledge. Under his tutelage, there are more than 200 disciples, who are renunciates, through the teaching institutions in India and the US, who continue the tradition of Vedanta Teaching, in various parts of the globe. Travelling extensively all over the world, Swami Dayananda Saraswati has enlightened and touched millions of people through his teachings and his abundant love for mankind...



## INITIATIVES

*"To live is to be a positive contributor. Something happens to a person when he or she is able to do something for someone. It is something natural, an inner expansion. That is an indication of growth because, the essential nature of a human being is fullness, wholeness".*

Sri Swamiji's initiatives are a translation of his extraordinary insights into noble actions. He is not one to merely preach. His actions speak for themselves through the various movements that have been pioneered by him.

## AIM for Seva (All India Movement for Seva)

Recognizing the empowerment that only education can bring, Swami Dayananda Saraswati, initiated the AIM for Seva whereby, the lesser privileged children get access to quality education. Spread across the country with more than 80 student homes and over 600 Sandhya Gurukulams, it enables children to enjoy the finest education in a residential atmosphere with total care. To penetrate the length and breadth of the country, Swamiji envisions atleast one student home in all the 600 districts in India. Besides educational institutions, AIM for Seva also manages hospitals, health care centres and self help groups where most services are offered free of cost.



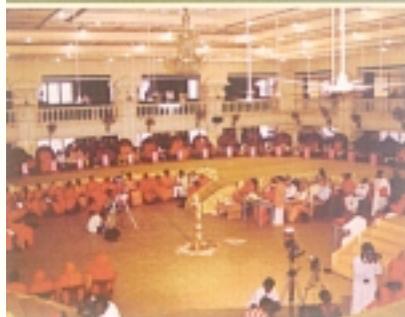
## World Council of Religious Leaders (WCPL)

The World Council of Religious Leaders, incepted in the year 2002, is the outcome of Sri Swami Dayananda Saraswati's vision and mission to bring about a better understanding between different religious leaderships through a process of dialogue. The dialogue meetings in 2008 with the Jews have resulted in a historic declaration of mutual understanding. The process is now on with the Buddhist Religious Leadership.



## Hindu Dharma Acharya Sabha (HDAS)

An epitome of accomplishments of Sri Swami Dayananda in the annals of Hindu Dharma Sabha in the year 2003. The goal of HDAS is to unify the Hindu religious leadership under one umbrella and evolve a collective voice of the Hindus on various challenging issues faced by them. They have recorded considerable progress in the same, in the four meets that have been held so far.



## Dharma Rakshana Samiti

Pujya Swamiji's Dharma Rakshana Samiti has its roots in Chennai. Its objectives include implementing a variety of programmes to include ostracized people under Sanatana Dharma.



## Veda Pathasalas

Several rare Veda Sakhas are now on the brink of extinction. To preserve them for posterity, Sri Swamiji has started many Veda Pathasalas. Rare sakhas such as Maitrayani, Ranayani, Jaimini and Kauthuma Sakhas are taught in addition to Vaikhanasa Agama.

Sri Swami Dayananda's efforts towards the conservation and revival of arts, cultural and temple tradition remain unparalleled.



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*Institution of the "Arsha Kala Bhushanam" awards in 2007 to renowned musicians with a purse of Rs.1 lakh each and a citation. So far thirteen musicians have been honoured.*

*Setting up training centres for oduvars and appointing the trained oduvars to various temples sung by the poet-saints known as nayanmars.*

*Reviving the chariot festival at Tiruvidaimarudur, a renowned temple in Tamilnadu by undertaking the construction of the chariot for Sri Mahalingaswami and other deities. The main chariot for Sri Mahalingaswami is expected to be ready by the end of 2010.*

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While these are some of Sri Swamiji's renowned works, his contribution is far too magnificent to be chronicled.

*"It takes a certain heart, a certain way of looking at things, to worship books and tools. The concept of Isvara makes it unique. Nothing is separate from Isvara."*

**SATABHISHEKAM**  
**July 20 to 22, 2011 at Coimbatore**

*"Living begins when one contributes something that will bring about more happiness, more wisdom and more freedom. Until then one merely drags one's life."*

The sheer aura of Sri Swami Dayananda's presence has touched millions across the world. This Satabhishekam function that is being planned, offers itself as an opportunity to all those who have always wanted to show their appreciation to him for having touched their lives in some way or the other.

The Satabhishekam Celebration Committee, on behalf of all the disciples, devotees and well wishers, plans to celebrate in a befitting manner, the Satabhishekam of His Holiness Sri Swami Dayananda Saraswati, on July 20 to 22, 2011 at Coimbatore. It is proposed to perform Maha Rudram and other homas, Kanakabhishekam and also organize Vidvat Sadas, cultural programs and public felicitation and other programs.

All Donations are welcome.

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*"There is no failure in life. There are only varieties of experiences. We learn from experiences, and not from failure, which does not exist."*

**SWAMI DAYANANDA**  
**SATABHISHEKAM CELEBRATION COMMITTEE**

(Under the auspices of Sruti Seva Trust)

"Samarpanam" F-10, Lakshmi Plaza  
1089, Avanashi Road, Coimbatore - 641 037  
Phone : +91 422 4322479, Mobile : 94422 59003  
Email : samarpanam@airtelmail.in www.satabhishekam.in

## Your Patronage

Here is an opportunity for you to participate and be one of the following donors that entitles you to just join the Committee in the successful celebration of the Satabhishekam function, but also contribute towards running the various institutions of teaching and service.

Donors of Rs.1,00,000 each will be blessed with a golden coin offered at the time of Kanakabhishekam  
Donors of Rs.50,000 each will be blessed with a Kalasam kept at the altar during the rituals

All Donations are welcome

You can contribute by way of cash or cheque/DD drawn in favour of "Swami Dayananda Satabhishekam Celebration Committee" and send the same to the mailing address given below:

Contributions can also be made directly by way of wire transfer/credit card to City Union Bank, Avinashi Road, Coimbatore for credit of SB a/c 736259 (Transfer code CIUB000005078) in the name of Swami Dayananda Satabhishekam Celebration Committee.

All donations are exempt under Section 80(G) of Income Tax Act.

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## Reply Form

Dear Sir,

We would like to make the following donation to the Swami Dayananda Satabhishekam Celebration Committee. We furnish below our choice and herewith enclose our payment for the same.

Name

Address

Phone

Mobile

E-mail

Our Choice  
(Please tick)

a) Rs.1,00,000/-

b) Rs.50,000/-

c) Others

Cheque/Draft No..... dated..... payable at Coimbatore, drawn on .....

..... Bank in favour of Swami Dayananda Satabhishekam Celebration Committee.

Signature :

Name :

Date :

Please send this Reply form to  
Swami Dayananda Satabhishekam Celebration Committee (Under the auspices of Sruti Seva Trust)  
"Samarpanam", F 10 Lakshmi Plaza, 1089, Avinashi Road, Coimbatore - 641 037, India.  
Ph : +91 - 422 - 4322479

## Tariff for the Satabhishekam Commemoration Souvenir

a) Front Inside double spread	2.5 lacs or 1.5 lacs of 2
b) Back Inside double spread	2.5 lacs or 1.5 lacs or 2
c) Back Outside cover	2 lacs
d) Inside Full page (Colour Art Paper)	1 lac
e) Inside Full page (Black and White)	50,000/-
f) Inside Half Page (Black and White)	25,000/-

Note: 1. Advertisement rates do not include cost of positive.  
2. Positive is required for printing the advertisement

### Reply Form

Dear Sir,

We would like to release our advertisement in the Commemoration Souvenir to be released during Swami Dayananda Satabhishekam Celebration at Coimbatore. We furnish below our choice and herewith enclose our payment for the same.

---

Name

Address

Phone

Mobile

E-mail

Our Choice  
(Please tick)

a) Rs.1,00,000/-

b) Rs.50,000/-

c) Others

Our Choice  
(Please tick)

a) Front Inside double spread

d) Inside Full page (Colour Art Paper)

b) Back inside double spread

e) Inside Full page (Black and White)

c) Back outside cover

f) Inside hall page (Black and White)

Cheque/Draft No..... dated..... payable at Coimbatore, drawn on .....

..... Bank in favour of Swami Dayananda Satabhishekam Celebration

Committee.

Signature :

Name :

Date :

Please send this Reply form to  
Swami Dayananda Satabhishekam Celebration Committee  
(Under the auspices of Sruti Seva Trust)  
"Samarpanam", F 10 Lakshmi Plaza, 1089, Avanashi Road, Coimbatore - 641 037, India.  
Ph : +91 - 422 - 4322479

## कठोपनिषद् Kāthopanīṣad

इन्द्रियेभ्यः परं मनो मनसः सत्वमुत्तमम् ।  
सत्वादधि महानात्मा महतोऽव्यक्त्रमुत्तमम् ॥७॥

The mind is superior to the sense organs; the intellect is superior to the mind. Superior to the intellect is the Great Self (Hiranyagarbha); superior to the Great Self is the Unmanifest (avyakta).

*Indriyebhyaḥ param manaḥ* Mind - manaḥ is the one upon which the senses depend for their function. The eyes and ears can function only when the mind is backing them up. When the mind is elsewhere, the ears and eyes don't function. Any sense organ for that matter does not function if it is not backed by the mind. Therefore the mind is superior to the senses. Again pervasiveness of the mind is more than the senses, because the mind can transcend the senses and go beyond the senses. It can think of things beyond the senses. It can imagine and go beyond the senses because its pervasiveness is more.

Dependence of the senses is there upon the mind. Senses can be helped by the mind. Dama is possible because of that. And kṣamā also is possible. But Mind's function is subject to buddhi. Mind can be dismissed. By vicāra, you can slowly bring it under your control in the sense it can quieten down.

*Manasaḥ satvam uttamam*: Budhi's pervasiveness is more. By inference, it can go beyond all the senses and it can explore new areas. The mind can move around only in the known areas. But the buddhi can attempt to know something it never knew before. Budhi's pervasiveness, therefore, is much more than the mind. Buddhi can also dismiss doubt, emotion, desire etc that belongs to the mind. A desire is to be approved by the buddhi alone as something that is legitimate or something that is useful to pursue. Buddhi includes will. When buddhi and will join together, a definite resolve is there. The mind is in the hands of the buddhi, and therefore, Sruti says manasaḥ satvam uttamam. By this you get Kshama.

And also the buddhi can dismiss doubt, emotion, desire etc that belongs to the mind. Then a desire is to be approved by the buddhi alone as something that is legitimate or something that is useful to pursue. Buddhi includes will. When buddhi and will join together, a definite resolve is there. The mind is in the hands of the buddhi, and therefore, Sruti says manasaḥ satvam uttamam. By this one get kṣamā.

Dama means control of senses. Senses cannot function by themselves. One can have control over one's mind. Really speaking, buddhi's control is there over the mind and senses. Therefore kṣamā, dama and all of them are all in the hands of buddhi alone. The individual ahaṅkāra is also included in the buddhi. And the buddhi has to surrender to the samaṣṭi called Īsvarā, or Hiraṇyagarbha. Ātma which is identified with the total sūkṣmaśarīra is called Hiraṇyagarbhaḥ. He is sarvajñaḥ and sarvaśaktimān. He is the total. At this level, the resolution is with the Hiraṇyagarbhaḥ and hence one has to surrender to the all-knowing Īsvara in the form of Hiraṇyagarbha. He is the total. At the buddhi level, one can appreciate the total. The total includes the individual. Even the individual buddhi's glory and mind's glory, like jñāna śakti and iccā śakti are there in the Hiraṇyagarbha.

*Satvādadhī mahānātmā:* Hiraṇyagarbha is manifesting also in the individual's brain. One has got icchā śakti, prāṇa śakti and kriyā śakti. You are capable of doing, you are capable of desiring, you are capable of knowing, and therefore, this individual jñāna, icchā, kriyā śaktayaḥ, are included in the total jñāna, icchā and kriyā śakti, that make Him a sarva śaktimān sarvajñaḥ also.

Kriyā śakti being there, He is sarva śaktimān. His very saṅkalpa is the very fulfillment for Him. Then again jñāna śakti being there for you, your knowledge is limited; the power of knowing is also limited. For Him it is limitless knowing. The individuals' śakti together stands already resolved in the Total. This individual śakti is nothing but what is drawn from the Total. It is an endowment from Īsvarā alone. This endowment is there because of karma etc..

At the same time, the kārya the product is the sūkṣma śarīra. From Īsvarā's standpoint, He covers you also. In this, there is surrender at that level. This surrender is necessary. Therefore it is upāya. It is not merely a statement

of fact. It is a statement of fact which is used as an upāya. During meditation time we make simple statements of facts and then make it as upāya for getting rid of some of our problems. So it becomes objective, dispassionate and that itself is surrender.

Mahato avyaktamuttamam : We have to go further and arrive at the Pratyagātmā. So from this now we have to go to the Total. We start with senses, mind, buddhi and ahaṅkāra. Then, you come to the Total, the one who is Īsvarā for this entire creation. And from there you go to avyakta further, and that means with reference to māya upādhi alone it is called sarva kāraṇam Brahma. It is avyakta before the sṛṣṭi. So it is said: mahataḥ avyakta uttamam. Since it resolves into the avyakta, avyakta is not pervaded by vyakta whereas vyakta is pervaded by avyakta. So when vyakta is not there, then also avyakta is there. Therefore its pervasiveness kalataha also is uthamam and also vastutaha if you look at it when the vyakta is there, the avyakta has become the vyakta.

Īsvarā has become this Hiranyagarbha and therefore mahataḥ avyaktam uttamam. Like tree that remains unmanifest in a seed, it comes to manifest in time. Similarly this entire jagat remains most necessarily in a state of avyakta where there is no differentiation. Therefore this undifferentiated state of this jagat is called avyakta; otherwise called māyā. That is its upādhi. That is not independent of the Ātma. It also depends upon the Ātma.

Avyakta is jagat kāraṇam but still Paraḥ is there. Who is the Paraḥ? He is Puruṣaḥ. The word Puruṣaḥ is explained by the Śāstra itself, as vyāpakaḥ. This is the real I. Even though you place it everywhere, the real meaning of the I is Puruṣaḥ, vyāpakaḥ. So this Puruṣaḥ paraḥ is vyāpakaḥ, all-pervasive in the sense that there is no location for it. It is not located anywhere. Everything is located in the Ātma. From the standpoint of location if you ask where it is? You will say it is all pervasive because nothing is independent of Puruṣaḥ. Avyakta is pervaded by Puruṣaḥ and Puruṣaḥ pervades the mahān Ātma. And mahān Ātma pervades all individual budhi, and individual budhi pervades manaḥ.

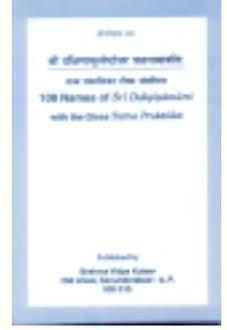
*To be continued*

# 108 Names of Śrī Dakṣiṇāmūrti With the Gloss Tattva Prakāśikā

By Swami Tattvavidananda Saraswati  
Translated into English by Puppala B.



108 Names of Śrī Dakṣiṇāmūrti  
With the Gloss Tattva Prakāśikā



८४। ओं प्रज्ञामणिवराकराय नमः।

प्रज्ञा बुद्धेस्सामर्थ्यम् सैव मणीनां श्रेष्ठवस्तूनां मध्ये वरा श्रेष्ठा तस्या आकरः निधिः तस्मै नमः।  
मेधाकामाः श्रीदक्षिणामूर्तिमुपासीरन्नित्यधिप्रायः।

84. Salutations to the One who is the treasure house of intelligence, which happens to be the best among a person's possessions.

Those who are desirous of improving intelligence and retentive faculty should contemplate on Śrī Dakṣiṇāmūrti. That is the meaning (implied in this salutation).

८५। ओं ज्ञानानन्तरश्चासात्मने नमः।

ज्ञानस्य मनोवृत्त्यात्मकस्य दृश्यविषयस्य अनन्तरं ज्ञानान्तरोत्पत्तेः प्राक् यः शासः  
अमनीश्वाररूपचैतन्यप्रकाशः स एव आत्म स्वरूपं यस्य सः तस्मै नमः।  
आत्मा निर्विशेष अखण्ड ज्ञानस्वरूपः। तस्मिन् चलनमेव मनोवृत्तिः। द्वयोर्वृत्योरन्तराले यत्  
निर्विशेषज्ञानमस्ति तदेव ब्रह्म। मनोवृत्त्यवस्थायामपि वृत्तिविषयस्य नामरूपस्य तिरस्कारे यदवशिष्यते  
शुद्धं निर्विशेषं ज्ञानं तदेव ब्रह्म। तथापि मनोवृत्तौ नामरूपकालुष्यस्य कल्पितस्यैव सत्त्वात्  
शुद्धचैतन्यस्य स्पष्टमधिज्ञानं जिज्ञासोः दुष्करं भवति। अत एव वृत्यन्तराळगम्यः अमनीश्वारः  
अत्र प्रस्तूयते।

85. Salutations to the One who shines in the form of consciousness in between two cognitions.

Ātman is of the nature of divisionless and undivided consciousness. Mind is only the movement taking place in that consciousness. The divisionless consciousness obtaining in the interval between two mind modifications or two cognitions is Brahman alone. Even in the state of mind modifications, when the name and form of the cognition are negated, whatever pure and divisionless consciousness remains, that alone is Brahman. It is more difficult for the seeker to clearly recognize the pure consciousness in a mind-modification, as it is contaminated with name and form, though the name and form are unreal. That is why, the silence of mind obtaining in between the cognitions is pointed out here.

८६। ओं ज्ञातृज्ञानादिविदूरगाय नमः ।

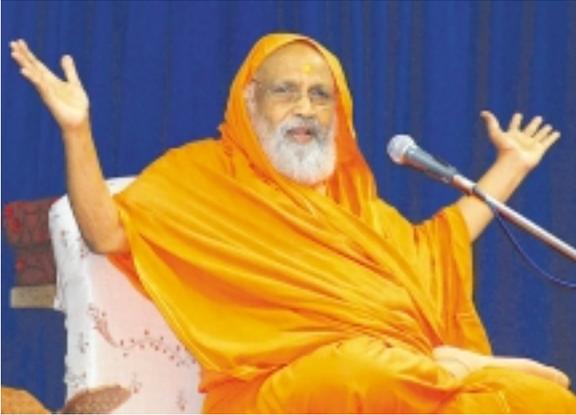
ज्ञाता च ज्ञानं च आदिः यस्य त्रिपुटे सः ज्ञातृज्ञानादिः तस्य विदूरे गच्छति तिष्ठति विदूरे गम्यते इति वा । तस्मै नमः ।

ज्ञेयं नाम ज्ञेयत्वावच्छिन्नं चैतन्यम् । चैतन्यमन्तरा न किञ्चित् ज्ञेयमस्ति । प्रमाणवृत्त्यवच्छिन्नसंविदेव ज्ञानमन्तयुच्यते । परमपुरुषं विहाय ज्ञाता नाम न कश्चित्तन्यः पुरुषः अस्ति । नान्योऽतोऽस्ति विज्ञाता बृहदारण्यकोपनिषत् ३भ७भ२३ नान्यदतोऽस्ति द्रष्टृ ३भ८भ ११ इति श्रुतेः । संविद्येव ज्ञातृत्वमध्यारोपयते । यदा जिज्ञासुः त्रिपुटेः मिथ्यात्वं ज्ञानचक्षुषा पश्यति तस्मिन् क्षणे शुद्धसंविदं दक्षिणामूर्तिं आत्मरूपेण प्रतिपद्यते ।

Salutations to the One who transcends the triad of knower, knowledge and the known.

Jñeya (cognized or known) means awareness limited by the name and shape of the cognized object. Nothing is cognized or known without the background of awareness. Awareness alone conditioned as the modification of the mind in the form of cognition is taken as the means of knowledge (jñāna). There is no jñātā (knower) other than the supreme Lord. See the statements of the śruti. 'There is no other knower (Bṛhadāraṇyakopaniṣat, 3-7-23). 'There is no other seer (3-8-11)'. The agency of knowing (jñātrtva) is a superimposition on the awareness. When the seeker clearly sees the unreality of the triad (jñātā jñeya and jñāna) with the understanding arising out of discrimination, he realizes that the pure Awareness, that is Dakṣiṇāmūrti, as his very Self.

## A Vedic Valedictory Address



“Speak the truth and live the universal dharma”, was the message given to the students by PujyaSwamiji, in his valedictory address, given at the conclusion of the three-month Gita Camp, at AVG, Coimbatore, on the 15<sup>th</sup> of July 2010.

Dr. Umanath, District Collector and Indhasara Thero, Vice Chancellor of the Pali

University, Sri Lanka, were present at the Valedictory Address.

Dr. Umanath spoke of his appreciation and support of the work of PujyaSwamiji in the local communities. The Vice Chancellor of the Pali University expressed his gratitude for Pujya Swamiji’s interest in the restoration of Sita temple in Sri Lanka.

Sri Rangasai from Guntur garlanded PujyaSwamiji.

Pujya Swamiji then gave a succinct and yet thorough overview for living harmoniously in the world. The first topic was speaking the truth. He described two levels of truth. The first level is making sure that thought and word are in alignment; while the second level entails knowing before one speaks that the thoughts being conveyed are





correct. Two things to be avoided are speaking every thought that comes to one's mind and verbalizing thoughts that are without merit.

Following universal dharma was the second topic. Universal dharma is that which is known to humanity by common sense for which no teaching is required. One has only to know that one avoids pain and does not want to get hurt to understand the inherent nature of this value—a value that is the same for all living beings. Pujya Swamiji pointed out humorously how even a mosquito does not want to be hurt. Through demonstration, he showed that a mosquito's feeding spots of choice are not easily available for slapping with the hand! One can ask, why then does the mosquito bite and cause 'pain' to humans?

Upholding universal dharma only applies to those who are endowed with free will, and not to those that are programmed such as the mosquito.

Humans have free will and hence dharma is needed. All values stem from this one value that none wants to be hurt. Transgression of this value results in guilt. When behaviour is not in alignment with the core person, guilt serves as a braking mechanism. It is a simple and beautiful system that can and must be taught through dialogue to those who do not uphold dharma as a universal value.

While not being hurt is the primary value of dharma, there are many shades. Pujya Swamiji painted a picture of the subtlety of shades through the lens of



cultural etiquette. One must respect the culture one is in, allowing people to be who they are without judging them. While one does not have to follow everything in the culture one is living in, one can conform as much as possible. If, however, one would be required to transgress dharma to conform, one can allow those of the culture their behaviours whilst following one's own culture. For instance, one does not have to eat non-vegetarian food when living in a culture of non-vegetarians.

Given the subtle shades of dharma, there may be times when one is unclear of the correct action. At such times one can ask how best to be respectful of those around one without transgressing dharma. Learning the varying shades is a journey. By living

in the same way as someone committed to dharma, a student can follow in such ajnani's footsteps until the student becomes an expert in his or her own right in dharma and conduct.

It is one of the greatest blessings for a student to have the opportunity to observe a jnani, and to observe PujyaSwamiji is a blessing beyond measure. His commitment to the students is seen not only in His never failing enthusiasm for the teaching, teaching three classes a day, as well as holding satsang every evening, even when satsang questions were few and far between, but also in his insistence to hold classes even after he has traveled all night. The Camp is over but the gift of the teaching will continue.

*Reported by Julie Carpenter*

## Three-Year Long Term Vedanta Course inaugurated at AVG, Coimbatore.

Pujya Swamiji inaugurated the three-year long term Vedanta Course at Arsha Vidya Gurukulam on the 23<sup>rd</sup> of July 2010.

Pujya Swamiji launched the Audio Room prior to the inauguration programmes. The audio room has been beautifully set up Ms.Gita and Mr.Ganesh who took personal interest in setting it up having sponsored the whole cost

Sri Swami Sakshatkritananda garlanded Pujya Swamiji after Vedic prayers.

Dr P. Kuppuswamy, Advocate and ardent devotee of Pujya Swamiji introduced the Chief Guest of Honour Sri S. Bhaskaran, District & Sessions Judge of Coimbatore.

Sri Bhaskaran, in his address, said that he had agreed to speak at the inauguration of the three year course to be in the presence of Pujya Swamiji. He spoke on the importance of both traditional cultural



values and teaching of those values through Vedanta courses.

Inaugurating the course, Pujya Swamiji said there was no linear progression on this journey that took the student from what one thought him to be to what he actually was. A lot of enquiry was required to remove confusion and resolve doubts so that one could understand what was and what one actually was. All differences had to be explained away.

Pujya Swamiji illustrated through the story of the ten blind men who wanted to know what an elephant was. Each person touched a different part of the elephant like trunk, ear, the side and the tail and assumed that



one small part to be the whole elephant. “One has to know the whole in order for the differences to go and to know the whole one has to understand what one wants is to be free of what one does not want to be”, he said..

Concluding, Pujya Swamiji presented a shawl and a present to Sri Nathan Jagan, General Manager of the All India Movement for Seva at Coimbatore. He said Sri Jagannathan managed the AIM for Seva projects in the Coimbatore area for the last four years and was moving back to USA. Sri Nathan Jagan, in reply to the felicitations, said he was fortunate to serve the objectives of Pujya Swamiji in the AIM for Seva projects. He spoke movingly of his connection and admiration for the people who were benefitted from the various programs.

*Reported by Julie Carpenter*



## Regional Meet of The Hindu Dharma Acharya Sabha



Acharyas of the Karnataka region belonging to the Hindu Dharma Acharya Sabha met for the first time at 9 a.m. on the 29<sup>th</sup> of May 2010 at Sri Raigudda Anjaneya Swamy Temple Hall in the 9<sup>th</sup> Block of Jayanagar, Bangalore.

Sri Swami Paramatmananda, National Coordinator of Hindu Dharma Acharya Sabha presented a report giving a detailed account of the work done in the year 2010 and after the Fourth Meet of the Hindu Dharma Acharya Sabha held at Hyderabad.

Sri R. Govinda Hari, Secretary of HDAS proposed a resolution for formation of

regional committees and assigning a Regional Coordinator. After due discussions, Srimad Jagadguru Shankaracharya Sri Gangadharendra Sraswati Mahasswamigalu of Shri Sonda Swarnavalli Mahasamsthanam proposed Sri Swami Chidrupananda Saraswati to be Coordinator for the Karnataka region and the same was seconded by the Convenor of the Hindu Dharma Acharya Sabha Sri Swami Dayananda Saraswati.

Sri Govinda Hari then explained the need for a Legal Cell for the Karnataka Chapter and appealed to the members to suggest names of leading and practising lawyers



experienced in revenue, endowments, criminal and general matters. The Acharya members appreciated the need for formation of a Legal Cell and decided to recommend names of lawyers and convey the same to the Secretary and the National Convenor of the Legal Cell.

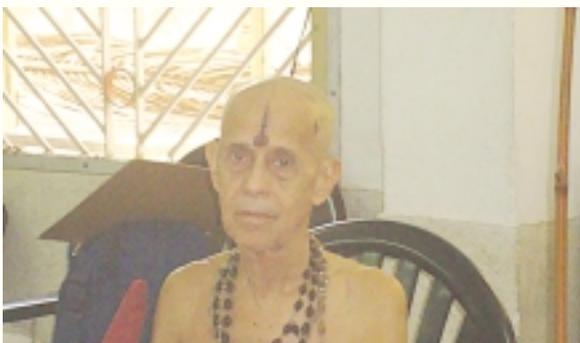
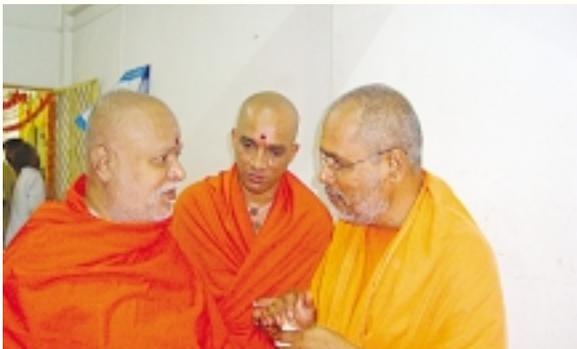
Sri Swami Paramatmaanda, National coordinator requested the Acharyas present to update and give the names of Mutts and Peetadhipatis in the Karnataka region who were left-out.

Discussions ensued on the need and the purpose of corrections in the Hindu Panchangam through discussions and deliberations by scholars and the Acharyas resolved to hold a Hindu Panchangam Scholars Meet to be held during November-December 2010 at Bangalore or at Delhi. They also resolved to identify sponsors to meet the expenses for holding such a meeting.

Swami Paramatmananda emphasized the necessity to constitute a Think Tank by enlisting capable resource persons to advise the HDAS. The Acharyas agreed to suggest names of such resource persons.

The matter regarding Hindu Acharya Samachar Publication and its necessity for the large circulation was discussed and the Acharyas resolved to carry the good works taken up by the members. The publication will also carry the good works being carried out by individual Acharyas. The members shall send their important events and happenings to the Secretary periodically for inclusion in the Acharya Samachar. The Acharyas also resolved to recommend and nominate a suitable Acharya/Swami to represent the HDAS nationally and internationally.

The Acharyas also resolved to contribute annually for meeting the expenses for the



effective conduct of various activities of HDAS.

The Acharyas discussed and resolved to form a Rajya Dharmik Parishad in order to preserve the autonomy of Hindu religious institutions and curtail the interference of the Government. They also resolved that the members of the Parishad should be appointed after taking suggestions and advice from all the Acharyas. The Parishad should convene a meeting of the Acharyas, Trustees and Archakas of temples to hear their grievances

The meeting then discussed in detail the Rama Jois Committee report and resolved that the Government should call a meeting of all the Acharyas and only after taking appropriate suggestions, new legislation with proper amendments should be brought.

Some of the other resolutions made at the Meet were: The members of the first Dharmik Parishad should be appointed after taking suggestions and advice from all the Acharyas. Rights of hereditary Trustees and Archakas should be recognized and preserved in all Hindu religious institutions. The amount of annual income for classifying the religious institutions should be enhanced. Exemption should be given to temples which have annual income of less than Rs.5 lakhs in the contribution to common pool fund. The amount collected in the common pool fund should be utilized only for Hindu religious institutions. Temples without any income and small income should be developed and aided. Salary of archakas should be adequate for their livelihood and the same should be

directly deposited in their accounts. A proviso should be provided to the effect that the disputes or subjects to be decided by Dharmik Parishad as per new legislation, if decided by some Court and the same is pending in appeal before higher Court, should be transferred to Dharmik Parishad.

The Meet also decided that once in every year Rajya Dharmik Parishad should convene a meeting of all the Acharyas, Trustees and Archakas to hear their grievances.

This regional Meet was attended by:

1. Srimad Jaadguru Shankaracharya Sri Gangadharendra Saraswati Mahaswamigalu
2. Jagadguru Sri Swami Balagangadharanathaji
3. Jagadguru Sankaracharya Sri Sri Swayamprakasa Sacchidananda Saraswati Mahaswamiji
4. H.H. Sri Nirmalananda Saraswati
5. Pujya Sri Swami Dayananda Saraswati, Convenor, HDAS
6. Sri Swami Paramatmananda Saraswati, National Coordinator, HDAS
7. Sri Swami Chidrupananda Saraswati
8. Sri R. Venkatanarayanan, Advisor, HDAS
9. Sri R. Govinda Hari, Secretary, HDAS
10. Dr. Subramanian Swamy, Convenor, Legal Cell, HDAS

## Declaration of Understanding of the Hindu - Buddhist Dialogue



19 – 20 June 2010, Colombo

This is the Statement of Understanding of “the Buddhist and Hindu Dialogue in Sri Lanka” held on 19 – 20 June 2010 at the Conference Hall, Mahabodhi Society, Sri Lanka with the participation of Buddhist and Hindu leaders.

### **Introduction:**

The two-day Dialogue attended by eminent Hindu saints from India and Buddhist monks and scholars from Sri Lanka concluded successfully on 20 June. Many distinguished scholars including respectable Chancellors, Vice-Chancellors, Professors, educationists and religious leaders of Sri Lanka participated in this important Dialogue with 10 prominent Hindu saints arrived from India.

The honourable Prime Minister of Sri Lanka visited Mahabodhi Society in the morning

of 19 June and met the Hindu saints. He was accompanied by some other ministers as well.

Participants in the Dialogue were unanimous about bringing harmony and unity between Hindus and Buddhists. There was a resolve to restore the strong bonds that have existed between Hindus and Buddhists for more than 2 millennia in the present society.

The Mahabodhi Society, Sri Lanka and the Acharya Sabha, India have resolved to play a prominent role in this endeavor.

The Mahabodhi Society is maintaining a strong relationship and unity with the Hindu community in India also. Several Buddhist sacred places in India are maintained and looked after by the Society. This harmony should be enhanced further.

Agreed points of the Dialogue are as follows:



1. Necessary steps should be taken to promote mutual trust and confidence between Hindus and Buddhists and also to enhance harmony between the two religious communities. The value of unprejudiced fairplay must be upheld.
2. Required steps should be taken to renovate Buddhist and Hindu places of worship in the North and the East of Sri Lanka, which were destroyed during the period of conflict.

3. Appropriate action should be taken to put and end to conversion of Hindus and Buddhists to other religions through force, fraud and allurement.

Participants in the initiative expressed their commitment to continue this Dialogue in future also.

**Ven. Banagala Upatissa Nayaka Thero**  
*President, Mahabodhi Society, Sri Lanka*

**HH Swami Dayananda Saraswati**  
*Convener, Hindu Dharma Acharya Sabha,*  
India

**Sri Swami Dayananda Saraswati, Convener of Acharya Sabha**  
accompanied by

Sri La Sri Muthukumara Swami Thambiran Swamigal of Sri Kashi Math, Tirupanandal,  
Shaktasri Shivlingeswhwar Swamigal of Kamakshi Adheenam, Kamatchipuri,  
Sri Kumaraswamy Tambiran of Dharmapuram Adheenam,  
Sri Swami Samvidananda Saraswati of Kailash Math, Nasik,  
Sri Ooran Adigal of Vadalur,  
Swami Brahmeshananda of Tapobhoomi, Goa,  
Sri Kumara Gurupara Swamigal of Siravai Adheenam,  
Sri Shanmuga Adigalar of Kaumara Madalayam  
and  
Sri Govinda Hari, Secretary of Acharya Sabha  
attended Hindu-Buddhist dialogue.



## Jaipur Ashram Camp at Rishikesh Ashram



May 30<sup>th</sup> – June 4<sup>th</sup> 2010

Being with oneself is the most wonderful way of being! We rediscovered this during our one-week Spiritual Camp organized by our Swamiji at the Rishikesh Ashram. Devotees' from Jaipur, Delhi, Patna, Maharashtra were part of the Shivar. About 30 children from the Jaipur Chatralaya were also part of the Shivar this time. The whole atmosphere was filled with fun and frolic with such ease as never happened in any Shivar ever!

The day began with being part of the most beautiful *Rudrabhishekam* and *Vedic chanting* by children along with other devotees at the temple. After that we had guided meditation which stopped all the noise in mind at once and the entire world seemed to have vanished. After delightful breakfast, the

day was then followed by wisdom from the Bhagwad Gita and comprehension of a few Stotras, which *Swamiji* elaborated for us. After delicious lunch and rest, all the devotees took part in games with children for about an hour, followed by Yoga Session beautifully conducted by our own children. Another session in the evening on Bhagawad Gita by Swamiji was mind-blowing. After the evening Aarti at the temple and at the Ganga bank, the day ended with Satsang and cultural events.

Children had special classes of story-telling and some general knowledge session conducted by devotees. Evening time was set for them to feel the bliss of snanam in Gangaji. Their hidden talent was appreciated widely in the Satsang. Each and every child performed individually and in groups—be it bhajan, their traditional songs, story-telling or play. Children also enjoyed



the visit to Ram and Lakshman Jhula and Vasishtha Guha. They also had the opportunity to see and do elaborate Ganga Puja. Sadhu Bhandara was a special attraction too.

First day was slightly difficult as we had to follow a timetable, in order to be in unison, which seemed to be long-lost with school days! But with the mesmerizing and serene Gangaji flowing eternally by the Ghaat of our Ashram, even the "timetable" sank within no time.

All the campers were happy with the wonderful opportunity given to them and were grateful to our Swamiji. There was no sign of tiredness on his face being with devotees day-in and day-out for a week and taking care of all their needs apart from the classes he took for them. The campers were

already looking forward to the camp next year!

The great hospitality extended at the Rishikesh Ashram was commendable.

Sooner or later there comes a time in all our lives where we are looking for an escape from the routine and reach for the Divine, appease our soul and get reconnected with ourselves whom we seem to have lost in this crunch of fulfilling responsibilities. As much as we were dreading getting back to the "grind" after this fantastic experience, it was not so difficult because we felt more balanced, mentally as well as physically. Listening to the sound of flowing water made the mind absolutely thoughtless!!

*Jai Ganga Maiyya*



## On Cloud Nine... A Camp at Amboli Ashram

(18 – 20 June 2010)

This time the camp at Amboli Ashram was timed with the onset of the monsoons. Needless to say that this is the most beautiful season at Amboli with verdant valleys , rushing streams, rolling clouds , lashing rain and pure sunshine. And yes, with clouds floating into the ashram and in and out of our rooms we were indeed on cloud nine – a state of extreme happiness!

Our day at the ashram began at 7 am with Nidhidhyasana. The soothing voice of Giriji guided us through deep meditation setting the calm and measured pace for the rest of the day. This was followed by the yoga class with Sheelaji patiently guiding us



through the asanas and pranayama and also managing, at the same time, to give us individual attention .



# Appropriate Responses, *Dama*<sup>1</sup>

Swami Dayananda Saraswati

What is *Dama*? *cakṣurādi-bāhyendriya-nigrahaḥ*.

This is very important. We can all benefit by understanding this. *Cakṣu* means eyes, and by adding *ādi*, he includes not only the eyes, but all other sense organs. *Bāhyendriya* are organs of action, like speech, hands and legs, all those organs with which you do things. With reference to them, there is restraint, *nigrahaḥ*.

Suppose *śama* is lacking, and I am angry. The anger shows there is no *śama*, but I am angry, which is a fact. Now this anger can express itself, and when it does, it is not going to be very pleasant. Especially for the other person, the object of anger. He is not going to be given a bouquet of flowers. In anger, even if you give flowers, you throw them at the person and it becomes another way of hitting him. So the anger is not going to be pleasant in its expression, and in anger one cannot be reasonable. "He is angry and he is reasonable" is something I cannot understand at all. There is no reasonable or rational expression of anger, because the rational being is always overwhelmed by the emotional person, especially if the emotion is anger. So what can we do?

This is something we can practice. When I feel angry I have the right to terminate a conversation, please

understand. You must know that you have a right to terminate a conversation. And if the other person is angry, you can point that out and say that you will talk later. You have the right to do that; it is called 'drawing boundaries'. Drawing boundaries does not mean confining yourself to a certain living space, but placing limits on situations like this. What is drawing a boundary? Pointing out to the person, "You are angry now, so why don't we talk later?" If the person says, "No, I want to talk about it now," you just say, "No, let us talk later," and walk away, without hurting further. That's it, that is drawing a boundary.

We should discover in ourselves a certain space which gives us the freedom to stop a conversation which is getting worse because of our own anger.



And when you are angry, you also need to stop the conversation. Of course, this is the thing we have to develop. We should discover in ourselves a certain space which gives us the freedom to stop a conversation

which is getting worse because of our own anger. One can say, "I am angry and I will talk about it later." If you can do this, you have already learnt how to manage anger. This is drawing a boundary for yourself and for others. This "I will talk to you later" is *dama*. At that level, the physical manifestation, the level of talking, you pull down the shutters, *bāhyendriya-nigrahaḥ*. It is clean.

But then, what about *śama*? How do you arrive at that now? The anger is already there, and has to be expressed appropriately. The inappropriate expression is avoided by saying, "We will talk later," but the anger has already happened, and if that is not

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resolved, there is no *śama*. At every stage this *śama* has to be gained. That resolution, *upaśama*, we have to arrive at. And how do we arrive at it? Anger is there and has to be resolved. And because the resolution of anger is only by expression, not by any other means, *viveka* is not going to help here. By saying that you should not have got angry, or that you should not get angry, nothing will be resolved. This *viveka* won't work here because anger has already happened, and *viveka* can only help you to avoid anger. Now that the anger is there, how do you resolve that? We have to have *śama*.

These two words, *dama* and *śama*, are very significant words. *Dama* is an external expression in which anger is restrained, and *śama* is what you arrive at by the appropriate expression of that anger. What is the appropriate expression? It means that nobody is hurt—except a towel. You take a wet towel—wet because it will make a sound—and then beat the floor. And tell your friend in the next room, “When you hear some abnormal sounds, don't be afraid. In fact, you are spared!” This is one form of appropriate expression. Or, just go to the wilderness somewhere, where there is nobody around, and shout. That's why we have a huge property here—so that people can go and scream their head off, and shout, “You idiot” and all those words which you can use only in your own language. Nobody knows his language unless he has all the swear words. For this you have to use your own

language, the native language with which you grew up, because in that language alone you have all the words you need for this. I am very serious; don't think I am joking. Use that language and bring out all the words that are inside. Who hears them? The wind, the sun, the trees—let them all hear. That is how you scream your anger out. Or write down all that you have to write—what you would have done, what you would have said, write all of it and tear the papers into pieces and throw them away. This is how we get *śama*. Or, if there is any sympathetic person, talk to that person. In fact, after doing all this, you had better talk. You scream it out, and afterwards, you can talk to somebody. This is how we get *śama*. Don't listen to all these spiritual teachers and books like *How to Win Friends* and *How to Find Success and Realize the Self*. They all offer advice, and they only create problems. We have had too much advice, and it only adds to our problems. We don't require advice at all; we require understanding. The more you understand, the easier it is for you to deal with all this. So let this not be taken as advice. Just understand that I am talking about how we deal with this, how *dama* is important and how *śama* can be arrived at. I am not giving advice. If *śama* is there, you don't require *dama*. Only when *śama* is missing, is *dama* required, so *dama* is mentioned after *śama*. *Dama* is appropriate behavior and *śama* is whatever insight I have, and the resolution of my response to the situation that required *dama*. Prayer can also be made use of here.

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## Do you want to be a contributor? Here is an opportunity!

The Arsha Vidya Research and Publication Trust is a single-source Centre that has taken up the mammoth task of publishing all of Pujya Swamiji's teachings for the benefit of devotees and seekers of Vedanta. These books are personally edited and perused by Pujya Swamiji himself.

The Trust is looking for persons (devotees/disciples) who can and is interested in devoting a couple of hours every day to transcribe Pujya Swamiji's teachings from the audio material. Knowledge of Sanskrit, English and having a computer/laptop is essential.

### **Mode of work:**

Audio files have to be transcribed verbatim in Word format and to be sent as attachments through email to the executive editor of the Publication, within the agreed time frame.

Interested devotees/disciples can call or email (details given below). On hearing from you, the Trust will provide you with the necessary software for transcribing. An informal initial test will be there to assess the transcribing skills.

Kindly contact

Mr. V.Ramanathan – Manager (admin & marketing)

Ms. K. Chandra – Executive editor

at

Arsha Vidya Research and Publication Trust,  
32/4 Sri Nidhi Apartments, 3rd floor,  
Sir Desika Road, Mylapore, Chennai-600 004.  
Tel : 044- 2499 7131/ 24997023

## Pujya Swamiji's London Programme

HH Pujya Swami Dayananda Saraswati will be conducting a programme of public talks and events, organised by Arsha Vidya UK, in London between Sunday 10 October and Thursday 14th October. Those wishing to reserve a place can do so via the Arsha Vidya UK website. [www.arshavidya.org.uk](http://www.arshavidya.org.uk)

### **Sunday 10 October: Vedic Meditation: a one-day seminar**

What is meditation according to Traditional Vedanta? How is it different from more commonly practiced meditations? What is its role for those seeking enlightenment? How can it become a part of life? The day will consist of three talks by HH Swami Dayananda Saraswati, plus a talk on *Eka Shloki* and Vedic chanting by Swamini Atmaprakashananda. The day concludes with a Q&A session with HH Swami Dayananda Saraswati. Refreshment teas, and coffees will be served as well as a full vegetarian lunch.

When: Sunday 10 Oct 2010, 9am-7.30pm

Where: Sadhu Vaswani Centre, 25 Cricklewood Lane, London NW2 1HP

### **Event 2: Vedic Meditation: guided morning sessions**

Be in Vedic Meditation every morning guided by HH Swami Dayananda Saraswati, followed by tea and biscuits. An ideal way to start the day.

When: Monday 11 Oct 2010 – Thursday 14 October, 7.15am-8.15am

Where: Bharatiya Vidya Bhavan

### **Event 3: Traditional Vedanta: the essential teachings**

The sessions will explore topics such as: What is Traditional Vedanta? What are the benefits and limitations of the variety of practices offered to people who are in search for a spiritual life? What is the role of prayer? What is the role of the teacher? What is a prepared student? Myths and misleading ideas about 'self-realisation'. The daily programme will consist of three talks by HH Swami Dayananda Saraswati plus an afternoon session on a Vedantic text with Swamini Atmaprakashananda. Concluding with a Q&A session with HH Swami Dayananda Saraswati in the evening. Refreshment teas, and coffees will be served as well as a full vegetarian lunch. When: Monday 11 – Tue 12 Oct 2010, 9am-7.30pm, Wed 13 Thursday – 14 Oct, 9am-5pm,

Where: Bharatiya Vidya Bhavan

### **Event 4: Bho Shambho: a musical celebration**

To celebrate HH Swami Dayananda Saraswati's 80<sup>th</sup> birthday The Bharatiya Vidya Bhavan and Arsha Vidya UK present a concert based on compositions by Pujya Swamiji –including the internationally popular 'Bho Shambho!' – with musicians from India and the UK. A printed handout of the lyrics, which expound the essence of Vedanta with masterful brevity, will be available and HH Swami Dayananda will give a brief explanation of them.

When: Wednesday 13 Oct 2010, 6.30 - 9.30pm,

Where: Bharatiya Vidya Bhavan

## “Gnana Velvi Shibhir” by Sri Swami Brahmayogananda at Rishikesh



Contd.. from previous issue...

The camp at Swami Dayananda ashram was inaugurated under the auspices of Swami Suddhananda and Swami Aparokshananda who gave an inspiring welcome speech. What was unique in this function was that, in the presence of the 240 students assembled in full uniform, **Sri Swami Brahmayogananda made a contribution of Rs 1 Lac to Swami Dayananda Ashram.**

After the 4 day camp at Rishikesh, under the guidance of Swamiji, the campers left for an adventurous Kedar Yatra. Despite month long travel planning and arrangements, all the vehicles for the Yatra got cancelled in the 11<sup>th</sup> hour. What was amazing was, Swamiji turned around the whole situation overnight by arranging for 27 vehicles from Delhi, Dehradun, Haridwar and Rishikesh with the help of Ashram and Sri Gunanand ji.

Despite the crisis of huge traffic jams and heavy rush at Kedar, Swamiji led from the front and organized Darshan to maximum number of campers and finally everyone returned back safe and satisfied.

It was highly inspiring to see all the campers participate in this week-long camp packed with 15 different programs. The time schedules were tight but the students were very enthusiastic and

disciplined. The highlight of the camp was the **18 classes of Kaivalya Upanishads** that was wonderfully packaged and gifted by Swamiji to his students, in the midst of all the other programs.

It is to be mentioned that the students, the Ashram Acharyas and all the staff were fully satisfied with this unique Shibhir, thanks to every aspect of it being well planned and organized under Swamiji's guidance. This will be a camp that will be remembered for a long time and unforgettable.

**Jai Ganga Matha ki!  
Guruve Saranam!**

*Arsha Vidya Newsletter*

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