



Arsha Vidya Newsletter

Rs. 15/-





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*Arsha Vidya
Newsletter*

In fearless voice may
we proclaim

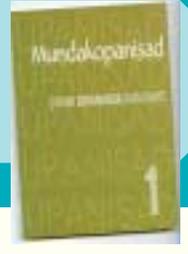
The Rishi's message
from all house-tops

And bring the men
of different claim

To a fold of Love
where oneness lasts!



Muṇḍakopaniṣad



The ṛṣis saw these karmas as means for accomplishing ends. We cannot figure out why we should offer unto the fire this oblation only for this deity, why we should chant this mantra, why we should offer in this way and so on. These karmas have been revealed in that form and the ṛṣis saw these mantras dealing with these karmas.

Tāni tretāyam bahudā santatāni: these karmas are strewn all over in the three Vedas. Tretā is not tretā-yuga here. Tetārtām means in Ṛgvea, Yajurveda and Sāmaveda. They have been explained in many ways. Yajurveda specially talks about all these rituals in detail.

Tān ācarata satyakāamāḥ: oh! Seekers of the results of actions, may you perform them. Satyakāamāḥ are the people who are interested in satya, that is, karma-phala. Those who want karma-phala have to perform these karmas regularly following all the rules. Everyone, including the Lord, expects results for action. So, being desirous of the results of actions, may you all perform these karmas. Only then can you get the results. Since you are interested in karma-phalas, may you perform them properly. Why should I perform the rituals?

Eṣaḥ panthāḥ sukṛtasya loke: this indeed is the way¹ for gaining the results of karmas. Here loka means karma-phala. Merely knowing the karmas will not give the results. One has to do them to get the results. Vedic chanting will give both dṛṣṭa phala and adṛṣṭa phala in the form of puṇya. Vedic chanting will also give certain vak śuddhi, purity of speech, whether one knows the meaning or not. Again, when one repeats these mantras, it is a kind of prayer that gives some result. But if one repeats the mantras dealing with the karmas, the repetition will not give the karma-phala. One has to do the karma. Just as reading the recipe book will not produce the dish, merely reciting the mantras involved in karmas will not give the results of those karmas.

Sukṛtasya lokaḥ² is the result of the well-performed karmas. All the lokas that the śastra talks about are included in it. If the result is exactly what one wants in life, then, this indeed is the path. This is the only way one has to accomplish it. There is no other way of getting it. What is the use of having a desire for a karma-phala,

¹ पन्था अवश्य फल प्राप्ति साधनमित्यर्थः- मुण्डक भाष्यम्

² फलनिमित्तं लोच्यते भुज्यते इति कर्मफलं लोके उच्यते । मुण्डक भाष्यम्

and not performing the karma? May you fulfil all your desires through the karmas that the ṛṣis have revealed in the Vedas.

Thus, these karmas are the means of achieving desirable results. Performing the karmas keeps me within dharma. Īśvara is involved in the performance of every karma, so one's life is not away from Īśvara. Therefore, life becomes religious too. There is nothing wrong with going for a small result initially, until viveka takes place. The mantras, the karmas and the karma-phalas—all of them—come under aparā vidhyā.

Starting from the simple agnihotra karma, the śruti tells more about the nature of karma, how to do karma and so on. This agnihotra can be enhanced with additional karmas so that one gets higher lokas. How agnihotra is done is said now.

यदा लेलायते ह्यर्चिः समिद्धे हव्यवाहने ।
तदाज्यभागावन्तरेण आहुतीः प्रतिपादयेत् । १।२।२
yadā hyarciḥ samiddhe havyaavāhane lelāyate tadā
ājyabhāgāvantareṇa āhutiḥ pratipādayet
| 1|2|2

samiddhe – in the well-lighted, avyavāhane – fire; yadā – when; hi arciiḥ – the flame; lelāyate – dances; tadā – at that time; ajyabhāgau – the left and right side; antareṇa – in the middle; āhutiḥ – oblations; pratipādayet – may one offer.

‘In the well-lighted fire, when the flame is up, may one offer theoblations right in the middle in between the left and right side.’

Arciiḥ means flame. For performing a ritual, a special place is created for lighting up the fire. When the fire is well lighted, and the flame is up, then you offer the oblation. This mantra must be referring only the agnihotra ritual. It talks about what kind of fire it should be before the oblation is offered. The fire should be well lighted, which involves great effort. During the rainy days, when the atmosphere is damp and the twigs are also wet, the flames do not come up. Only smoke comes out, and tears also come along with that. There is no agnihotra without tears. You can learn Sanskrit without tears, but there is no agnihotra without tears. It is very difficult to perform agnihotra. The mantra indirectly points out the difficulty by saying that one should offer oblations in the well-lighted fire in the right place. Sankara explicitly mentions the difficulty. He also says, there are a lot of dangers³ in the performance, like omissions and commissions in the mantras, in the actions and so on.

³ तस्य च् सम्यक्करणं दुष्करम् । विपत्तयस्त्वनेका भवन्ति । मुण्डक् भाष्यम् ।

Yada lelāyte: when there is an effulgent dancing flame. The śruti describes here the type of flame for offering the oblation. When the flame dances, trembles, oblations have to be offered. The flame has to be up, not down. At that time offer the oblation. Where should one offer the oblations?

Ājyabhāgau antareṇa ahutiḥ pratipādayet: may one offer the oblations right in the middle. The word ahutiḥ is plural in the number inasmuch as there are four oblations in a day. Śaṅkara explains⁴ that when one offers oblations day after day, the oblations become many.

Ājyabhāga means the left side or the right side of the fire where the ājya, ghee, is offered. In agnihotra that is not a problem, but generally, in other rituals, ājybhāga is there. This is discussed in great detail in purv-mīmāṃsā. Wherever the ritual is complex, the śāstra points out where exactly the oblation has to be offered. Sometimes you offer the oblation in the left side and sometimes in the right side. In the agnihotra, one offers right in the middle and not in the ājybhāga. The agnihotrin sits in front of the āhavanīya fire altar, facing east and offers oblations at a spot between the flames on the north and south sides. This spot is called āvāpsthāna.⁵

Havya-vāhana is the name for agni, fire. Agni has nice names based on rituals. He is called hutāśana, the one who consumes (āśana) all that is offered (huta). Another name is havya-vāhana, one who carries (vāhana) oblations (havya) that are offered. He is the vehicle, the carrier, like the postman. He carries the oblations to Indra and other Gods. You offer oblations unto the fire saying Varuṇāya svāhā, unto Varuna I offer. Varuṇa is the presiding deity of water. Agni receives the oblations, converts them into ashes and carries the subtle aspect of those oblations to varuna devatā. Therefore, he is called by the name havya-vāhana in the agnihotra ritual, one will get simple result that is the minimum for the karma.

This is agnihotra, the simplest of fire rituals. It is performed twice a day until one dies or takes sannyaśa. If it is not done properly, it becomes only labour. It will not destroy you, but it will not give you any result. So, it has to be done with certain other rituals and disciplines. The following mantra talks about this in detail.

To be continued

⁴ अनेकाह प्रयोगापेक्षय आहुतीः इति बहुवचनम्। मुण्डक भाष्यम्।

⁵ आहवनीयस्य दक्षिणोत्तर पार्श्वयोरायभगाविज्येते अग्नये स्वहा सोमय स्वाहेत् दर्शपूर्ण मासे। तयोर्मध्येऽन्ये यागा अनुष्टीयन्ते तन्मध्यमावापतामुच्यते। - आनन्दगिरि

Śrī Rudram

Anuvāka 4

continued.....

नमो॑ ग॒णेभ्यो॑ गणपतिभ्यश्च॑ वो नमः॑ ॥५॥

namō gṇebhyaḥ gaṇapātibhyaśca vo namaḥ ॥5॥

namḥ – salutation; gṇebhyaḥ – to those who are in the form of attendants of deities; gaṇampatibhyaḥ – to those who are the Lords of all these gaṇas; ca – and vaḥ – to you; namaḥ – salutation.

Salutation to you in the form of attendants of deities and the Lords of all of them.

Namḥ gṇebhyaḥ – Salutation to the Lord who is in the form of those celestial beings who are presiding deities, each one doing a given area by the grace of Śiva. The Lord has to get things done through these beings and they are called deva-gaṇas. The power they enjoy is delegated power, while the Lord is gaṇampatiḥ, Lord of the gaṇas. Kārtkeya, Nandkeśvara and Gaṇeśa are all gaṇapatis. The Lord is in the form of gaṇas and also in the form of gaṇampatis. He is sarvātmā and no devatā is outside Parameśvara.

नमो॑ विरूपेभ्यो॑ विश्वरूपेभ्यश्च॑ वो नमः॑ ॥६॥

namō virūpebhyo viśvarūpebhyaśca vo namaḥ ॥6॥

namaḥ – salutation; virūpebhyaḥ – to those who are in a disfigured form; viśvarupebhyaḥ – to those who are in diverse forms; ca – and; vaḥ – to you; namaḥ – salutation. Salutation to you in the form of those who have disfigured forms and who are in diverse forms.

Namaḥ virūpebhyaḥ – Salutation to the one who is in the form of the disfigured. Virūpa also means one who is naked, digambara. In Jainism, there are two types of saintly people; śvetāmbara, who wear white clothes and digambara,¹ who do not clothe themselves. Virūpās can also refer to elements that do not have form namely, space and air.

Viśvarupebhyaḥ ca – People who are in different forms in terms of colour, gender, age, race and so on. Do not think of them as separate from Rudra, for Rudra is born in the form of all these people. Or, the jīvās who can assume different forms such as lion, tiger and so on, are Rudra alone. Even though in his svarūpa, Rudra is free from all forms, every form is He. Also in the form of things that are not available for your naked-eye perception is Rudra. The Lord is also in various forms in the macro manifest level.

नमो॑ महद्भ्यः॑ क्षुल्लकेभ्यश्च॑ वो नमः॑ । ७ ।

namō mahadbhyaḥ kṣullakebhyaśca vo namaḥ । 7।

namḥ – salutation; mahadbhyaḥ – to those who are in the form of brilliant, highly respected ones; kṣullakebhyaḥ – to those who are in the form of not so glorious ones; ca – and; vaḥ = to you; namaḥ – salutation.

Salutation to you in the form of brilliant ones and not so glorious ones.

Namo mahadbhyaḥ - Salutation to you (in the form of) those who are brilliant and learned commanding respect. Those who have no intellectual accomplishment are called kṣullaks. Scholarship is a glory which belongs to the Lord. There may be another person who does not have appreciable glory and that person is also you, O Lord. My salutation.

नमो रथिभ्योऽरथेभ्यश्च वो नमः । ८ ।

namo rathibhyo'rathebhyaśca vo namaḥ | 8

namaḥ – salutations; rathebhyaḥ- to those who come in chariots such as kings; 'rathebhyaḥ to those who come in chariots such as kings; arathebhyaḥ - to those who are devoid of chariots; ca – and; vaḥ – to you; namaḥ – salutation.

Salutation to you in the form of those who come in chariots such as kings and other nobles who are without chariots.

नमो रथेभ्यो रथपतिभ्यश्च वो नमः । ९ ।

namo rathebhyo rathapatibhyaśca vo namaḥ | 9|

namaḥ – salutations; rathebhyaḥ – to the chariots; rathapatibhyaḥ – to those who are the owners of the chariots; ca – and; vaḥ – to you; namaḥ – salutation.

Salutations to you to the form of the very chariots and the owners of the chariots.

Namaḥ rathebhyaḥ rathapatibhyaḥ ca – Salutation to you in the form of chariots and the people who have those vehicles. The owner of the vehicle should know that the vehicles also are the Lord. The division of conscious being and insentient is not there when the very chariot is the Lord. This division of cetana, conscious and acetana, insentient, is only from your point of view. When there is only Īśvara who is all knowledge, the division is like the one we make in our dreams. In dream there are people living on the mountain who are cetana and the mountains are acetana. But we cannot make this division in dream. This division is only from the standpoint of the dream creation itself, what is there is only one consciousness. We cannot say the dream mountain is outside consciousness or the people living on mountains are outside consciousness. All that exists is nothing but consciousness alone. Īśvara is sat-cit- ānanda svarūpa. He is now as though born in the form of chariot as well as its owner.

नमस्सेनाभ्यः सेनानिभ्यश्च वो नमः ॥१०॥

namassenābhyaḥ senānibhyaśca vo namaḥ ||10|

namaḥ – salutation; senābhyaḥ – to the armies; senānibhyaḥ – to those who are the leaders of armies; ca – and; vaḥ – to you; namaḥ – salutations.

Salutation to you in the form of armies and the leaders of armies.

Namaḥ senābhyaḥ – Salutation to the one who manifests as soldiers, armies and so on. He is in the form of all those who command the army. Both these types of people are Rudra alone; the leader and the led, the ruler and the ruled.

digambara

¹ dik eva ambaram yasya saḥ – the one who has (the four) quarters as his clothes is digambaraḥ.

Sankara Jayanthi at Anaikatti

Sam means sukham. Karathi means the giver. Sankara means the giver of sukham. Sri Adi Sankara is an avatara of Lord Shiva. He established advaita as the correct import of Vedanta. He dismissed 72 wrong schools of thought that were prevalent during his time. He travelled all over the country. He augmented the spirituality of many temples by his yantras and mantras. He physically lived only for 32 years. But he lives forever through his bhasyam.



Upanishad is the pramana for atma jnana. Sri Adi Sankara's bhasyam is the sampradya of teaching. How a given sentence in the Sruti has to be viewed is sampradya. His bhasyam is precise and profound. We are awe struck with his jnana gambir.



Last year Sringeri Mutt gave "Adi Sankaracharya Award" to Pujya Swami Dayananda Saraswathi. This award was given in recognition of his contribution in teaching advaita as per sampradya all over the world.



Pujya Swamiji's presence at Arsha Vidya Gurukulam, Anaikatti during Sankara Jayanthi celebrations on May 15, 2013 made the students feel that Sri Adi Sankara himself was personally present.

The celebrations started at 11 A.M. The altar was the murti of Sri Adi Sankara at the lecture hall. Anga puja was done reciting 24 names of Sri Adi Sankara. Led by the temple priest, the Swamis and students recited 108 names of Sri Adi Sankara by chanting astotra namavalli.

Led by Swami Sakshatkritananda the students read together, bhashyam of one mantra from Isavasya Upanishad, one sloka from Bhagavad Gita and one sutra from Brahma Sutra.

Pujya Swamiji delivered his anugraha bhasanam. Swamiji said that Brahma Sutra is the final book of analysis that determines what the Vedas and Vedanta convey. We commit mistakes where mistakes are not

possible. Body is an object, which we mistake as the subject. Moksha is the purushartha or the desirable human aspiration. Any thing else is not going to solve the problem. Sastra is the raja path to Moksha.

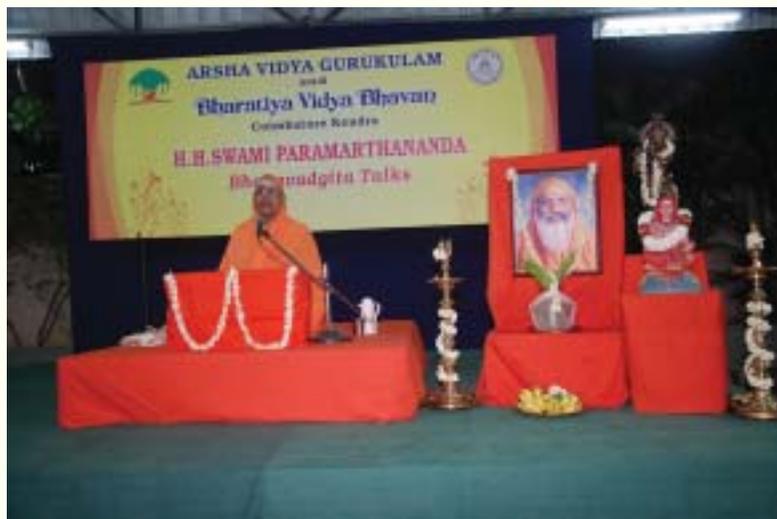
Brahma Sutra bhashyam is the masterpiece of Sri Adi Sankara. In those days books were not printed. But only one copy was written on palm leaves. Every additional copy had to be written. Sadhus, brahmacharis and pundits copied them due to love for learning. Manuscripts can be easily lost. To preserve the sampradaya, Teachers, enthusiastic students and method of teaching are required.

Sri Adi Sankara's prayers before writing the bhashyam has proved to be very effective. We have been reading the bhashyam for many years in the mornings and evenings. Through the bhashyam he has been with us.

Report by N.Avinashilingam



Swami Paramarthananda's Jnana Yajna



Arsha Vidya Gurukulam and Bharatiya Vidya Bhavan organised Swami Paramarthananda's jnana yajna from April 28, 2013 to May 4, 2013 at Coimbatore. Swamiji taught Jiva Yatra in the mornings and Bhagavad Gita Chapter XVIII in the evenings.

JIVA YATRA is a beautiful text written by Swami Jnanananda Bharathi. Everyone wants to live happily and comfortably and this is taken as the destination of life. This text shows how to reach that destination.

Kathopanisad gives an analogy of travel in a chariot. Jivatma is compared to the Master of the chariot, buddhi is compared to the driver of the chariot, physical body is compared to the chariot, sense organs are compared to the horses, sense objects are compared to the road, mind is compared to the reins and Moksha is compared to the destination.

One should understand the limitations of material pursuits as bandhakatvam (leading to emotional dependence), atriptikaratvam (never satisfying), and dukha-misritatvam (mixed with pain). We can take Nachiketas as our role model for remaining detached.

Regular performance of pancha maha yajna leads to spiritual growth. They are:

Deva yajna (daily prayers for the welfare of all living beings), pitru yajna (respecting and serving parents and elders), brahma yajna (learning the Vedas and handing over to the next generation), manushya yajna (serving fellow human beings) and bhootha yajna (taking care of the environment).

The path to reach the destination can be summarised as follows: One should first have sraddha in the Vedas. After doing karma and upasana, one should study the vedantic scriptures from a Guru. Grasping the central message of "Brahma Satyam, Jagat Mitya and Jivah Brahmaiva na aparah" is sravanam. Getting intellectually convinced about this teaching is mananam. Removing the habitual ways of thinking that one is a helpless jiva is nididhyasanam. When one follows this path, the destination of moksha can be comfortably reached.

BHAGAVAD GITA teaches the essence of Upanishads. Sankaracharya's commentary is essentially the interpretation of Gita verses as per upanishadic teaching. Chapter XVIII is a summary of all the other chapters. Gita discusses four topics: karma yoga, upasana yoga, jnana yoga and daivi sampath.

Karma yoga is proper action with proper attitude. Proper action is doing nitya, naimittika karmas including pancha maha yajna. Actions are done with Iswara arpana bhavana. The results are accepted with prasada bhavana, understanding that the results are based on laws of karma. Karma yogi has reduced - anxiety about the future.

Upasana yoga is meditation on Iswara. The entire universe is meditated as manifestation of Iswara. This process dilutes one's ahankara and mamakara. The family, body and mind are offered to Iswara. As a Trustee one takes care of the family and body without any worry.

Jnana yoga is systematic study of vedantic scriptures for a length of time under the guidance of a competent Acharya.

The five capsules of Vedanta are:

1. I am of the nature of eternal and all - pervading consciousness
2. I am the only source of permanent peace, security and happiness
3. By my mere presence, I give life to the material body, and through the body, I experience the material universe
4. I am not affected by anything that takes place in the material world and in the material body.
5. By forgetting my nature, I convert life into a burden and, by remembering my nature, I convert life into a blessing.

Lord Krishna tells that sannyasa and thyaga are one and the same and it is of three types. Similarly jnanam, karta, karma, buddhi, drithi (resolve) and sukham are of three types, namely sattvic, rajasic and tamasic. By following the sattvic type one attains Moksha.

Report by N.Avinashilingam



Swami Sudeerananda's Gita Jnana Yagna at Coimbatore

Swami Sudeerananda conducted Gita Jnana Yagna for the 12th consecutive year. It was held from 20th April 2013 to 26th April 2013 at Ramar Temple, Ramnagar, Coimbatore. Around 150 students benefited.

Swamiji taught Gita 9th Chapter. He told that even for achieving success in worldly pursuits, we require dedicated efforts. For achieving success in spiritual studies, total commitment is required.

Karna although he was a kshatria by birth, did not know that he was a kshatria. Like that we do not know that we are Brahman. The search for the tenth man ends only on knowing that I am the tenth man. Like that our search for happiness and fulfilment will end, only on knowing that I am the happiness and fulfilment, I am searching for. External world cannot give us permanent happiness. Only knowledge of the self can give us permanent happiness. In a calm mind, Brahman is manifest as ananda.

Jiva due to punya goes to svarga. After exhaustion of punya, the jiva comes back to this world. We see persons with higher education occupying top positions in this world. Like that a jiva with greater punya occupies the position of Brahmaji. But even that jiva would have to vacate the position of Brahmaji after exhaustion of punya.

Although Iswara is the maker of the creation, he is unattached without likes and



dislikes. But jiva due to ignorance is attached to persons and property and suffers due to ego.

For persons with commitment, Iswara gives brahma jnana. He also helps them retain that knowledge. Iswara does not see what material is offered to Him. He only sees with what attitude it is offered to Him. Dedicating all actions to Iswara and accepting the results as the prasada will help us to process our ego. Such actions will not bind us. We should understand that the action is done only by the body and mind and that we are actually not doing any action.

Where there is commitment, even persons with less privileged birth could get brahma jnana. Persons with privileged birth, if they have commitment, even with less efforts would definitely gain brahma jnana.

Report by N.Avinashilingam

Sri Ram Navami Celebrations

BELGAUM—It was a week of celebrations topped off by a special birthday party! More than 70 students (40 from the AIM for Seva Student Home for Girls, and 30 from the community) participated in a week-long summer camp, culminating in a grand Ram Navami celebration.

The camp helped the children connect with their roots, and included several prayer songs and a Gayatri Homam puja. Children also learnt craft like making flowers using paper. Some of the volunteers who helped with the camp were Sri R. Pawar, Smt. Savita Paranjpe and Smt. Prabha Wayangad.

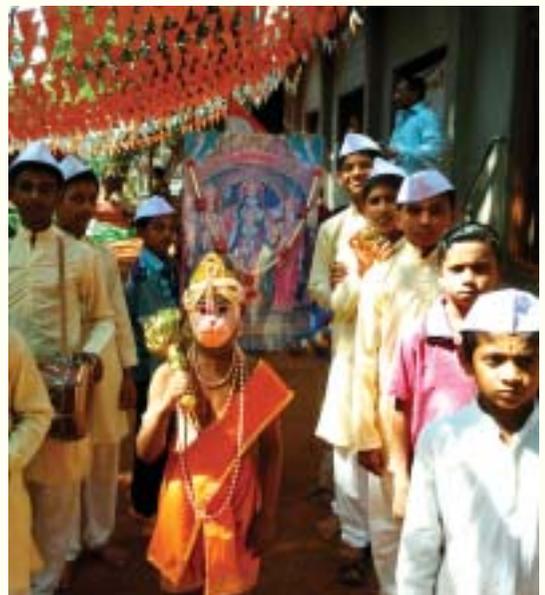
After the summer camp, the children celebrated Ram Navami with a special puja and a procession, replete with Hanuman and Bharata Mata!



On the go with Bharata Mata and Her children



Bharata Mata and Hanuman!



In the Service of the Lord

Sankara eye care institutions lauded for service to the poor



Swami Dayananda Saraswati of Arsha Vidya Gurukulam conferring 'Netra Neta' title on founder and managing trustee of Sankara Eye Care Institutions R.V. Ramani (third from right) in Coimbatore on Saturday.— Photo: K. Ananthan

Till March, Shanthi, 35, a resident of a Ponnammappettai village in Salem district, would scarcely have considered herself lucky. For, the tough task she had of running a handloom to support her differently abled husband and three children was made all the more difficult by an eye problem.

Coming from the economically weaker section, she was unable to get treatment for her eyes. That is until she was spotted by the Sankara Eye Care Institutions.

Now she considers herself not only to be one among a million but also be the lucky one as she was the millionth beneficiary of "Gift of Vision" programme under which

the Sankara institutions perform free surgery for rural poor patients.

She had a place of honour at the felicitation function held here on Sunday for the Sankara Eye Care Institutions by the Coimbatore Citizens Council, a group of 34 social and industrial organisations.

During the occasion, Swami Dayananda Saraswati honoured R.V. Ramani, the Founder and Managing Trustee of the Sankara Eye Care Institutions and S.V. Balasubramaniam, chairman of the trust. Dr. Ramani was also conferred an honorary title of 'Netra Neta.'

Speakers on the occasion lauded the foundation for the work done so far and its objective of reaching a million rural poor people every year by establishing hospitals across the country.

Among those who felicitated the trust include Rajvardhan Azad, Director, R.P. Centre, All India Institute of Medical Sciences, New Delhi and President of Asia-Pacific Academy of Ophthalmology, B.K. Krishnaraj Vanavarayar, Chairman, Bharatiya Vidya Bhavan, Coimbatore Kendra, R.R. Balasundaram, president, Indian Chamber of Commerce and Industry and M.Krishnan, Chairman and Managing Director of Sri Krishna Sweets.

*Millionth beneficiary of
"Gift of Vision" programme honoured*

Fundación Arsha Vidya Argentina



Fundación Arsha Vidya is an NGO founded by the precise indication of Swami Dayananda Saraswati to disseminate in Argentina the teaching of Vedanta and the cultural knowledge from the Vedas.

It seeks to promote the knowledge of the native culture of India that is based on universal values and a tradition of inquiry about the nature of the human being, the world and the cause of the world.

ACTIVITIES

VEDANTA CLASSES

* KATHA UPANISHAD

Professor: Dr. Horacio Vajovsky
Starting in March 2013 a weekly series of classes on Vedanta and Katha Upanishad, Mondays from 7 to 8:15 pm.

* TATTVABODHA - classes en English

Professor: Swamini Vilasananda Saraswati
Starting in Abril/May 2013 a series of classes every two weeks on Vedanta,

Sanskrit and Vedic Chanting, Sundays from 10 am to 1 pm.

BOOKS – Translation, publication and distribution in the Spanish language.

In charge: Swamini Vilasananda Saraswati
Assistant: Adriana Da Cunha

The Foundation is translating the books of Swami Dayananda Saraswati to Spanish. In 2013 “El Valor de los Valores” and “Todo sobre Sadhana” will be published.

CLASSES OF VEDIC CHANTING AND SANSKRIT

Professor: Silvia Vajovsky

Starting in March 2013 a series of classes on devotional chanting of India and Sanskrit language, Wednesday at 6 pm.

Professor: María Elena Vieto

Starting in April weekly meetings for Vedic Chanting are to take place in Olivos (in the province of Buenos Aires). María Elena has studied with dedication with Viviana Blanco, Silvia Vajovsky and Horacio

Vajovsky; the latter encouraged her to start leading a group.

SANSKRIT CLASSES

Professor: Sri Vidya (Viviana Blanco)

CULTURE AND TRADITION OF INDIA FOR CHILDREN

Sumati and Khileshwar Verma are beginning to organize this new area within the Foundation.

BHAGAVADGITA HOME STUDY GROUPS

In the Federal Capital: Roberto Toranzo, Rodolfo Lohr; Quilmes: Alejandra Dure; County of "Vuelta de Obligado" section of San Pedro, Carlos Alberto Pereda; and in Rosario, Sebastian Cuenca, hold regular study group meetings based on the **BHAGAVADGITA** Home Study Course by Swami Dayananda Saraswati. Swamini Vilasananda Saraswati answers any doubts that arise in these and in other study groups by e-mail.

VIRTUAL STUDY GROUPS

Swamini Vilasananda is the coordinator of the study groups and answers questions from students everywhere, both those who speak Spanish and those who speak English.

* Estudiogita (Spanish) – Yahoo email group

* Vishwa Arsha Vidya (English) – Yahoo email group

DISSEMINATION

In charge: Swamini Vilasananda Saraswati

Assistant: Paz Beguñ

Web sites: <http://www.arshavidya.es> and <http://www.fundacionarshavidya.org.ar> (under construction)

Facebook: **Fundación Arsha Vidya (Conocimiento de Los Sabios) - Argentina**

YouTube channel: ArshaVidyaArgentina
Newsletter

VISITS OF TEACHERS IN 2013

JORGE LUIS JAUREGUI

Jorge Luis is capable of bringing out the desire for Moksha in many people and explains the universal values that prepare the mind of the seeker for self knowledge. He will undertake his first visit to Argentina in 2013 from 4/July to 25/July; previously visiting Colombia.

He will share in the organization of talks, satsangs and will launch for the first time two books published in Spanish by the Fundación Arsha Vidya for which Jorge Luis Jáuregui did the translation.

SWAMI TATTVAVIDANDA and SVAR CHAITANYA are planning to visit Argentina in December 2013.

We hope to count on the second visit of Swamini Brahmaprakasananda Saraswati (Mataji) at some time.

BOARD OF DIRECTORS

The Fundación Arsha Vidya Argentina is in its initial stage taking form as a legal entity. In 2012 it received the approval of the Argentine Inspectorate General of Justice and in mid-April of 2013 it was assigned its CUIT (tax ID number) and received the tax exemption.

The board of directors is comprised of Argentine people deeply involved in the Vedic knowledge, assigned by Swami Dayananda Saraswati and guided by

Swamini Vilasananda. In this initial stage, it is necessary to generate consensus among the members who impel the vision, mission and goals proposed by Swami Dayananda Saraswati for the Fundación Arsha Vidya Argentina.

Achieving that requires holding regular meetings of the board members with a range of topics recorded in the minutes, where proposals are discussed and agreements are reached. It is important to rely on the advice of the members of the board, based on local experiences and the “knowhow” of each one, to add to the viewpoint of Swamini Vilasananda who knows thoroughly the functioning (operation) of the different Arsha Vidya Gurukulams, the Vedic tradition and the way in which Swami Dayananda Saraswati has carried forward these projects.

It is important to note that the ‘heart’, the ‘engine and driving energy’, of the Arsha Vidya Foundation is VEDANTA, and not the differences among the members. Every activity that the Foundation decides to take up will be connected to the strengthening of the Knowledge of the Rishis and the Vedic tradition in Argentina.

Meeting on 5th of April, 2013 at the headquarters of the Fundación Arsha Vidya. Those present at the meeting were Rodolfo Lohr, Swamini Vilasananda and Paz Begue; the discussion was about:

The importance of having the tax ID number and the tax exemption and the need for the Foundation to hire an accountant to make the balance sheet that closed in December 2012 and must be presented in May 2013.

It was decided that we will consult with the Bonesi Studio, who are the advisers of the Foundation Hampatu where Paz works, so that they recommend to us what we should do and what we need to do it.

The Fundación Arsha Vidya plans to subsist on the donations of people who believe in the value of this tradition. It is necessary to carry out a plan for obtaining these donations.

The book publishing is going to be entirely under the Arsha Vidya Foundation and coordinated by Swamini Vilasananda. It is necessary to plan the distribution logistics, devise how the books are to be financed and really get to know the timings and

¹ Excerpt from the original address of Lord Macaulay to the British Parliament on February 2nd 1835: “I have traveled across the length and breadth of India and I have not seen one person who is a beggar, who is a thief. Such wealth I have seen in this country, such high moral values, people of such calibre, that I do not think we would ever conquer this country, unless we break the very backbone of this nation, which is her spiritual and cultural heritage, and, therefore, I propose that we replace her old and ancient education system, her culture, for if the Indians think that all that is foreign and English is good and greater than their own, they will lose their self-esteem, their native self-culture and they will become what we want them, a truly dominated nation.”

possibilities of this branch of the foundation. Two books are now ready to be published.

It is important to note that the 'heart', the 'engine and driving energy', of the Arsha Vidya Foundation is VEDANTA, and not differences. Each action we choose to perform will pertain to this 'heart' and it will be something that strengthens it.

It is necessary that the board members and those who approach the foundation have the attitude of giving.

Concerning the ACCOUNTANTS:

On Tuesday the 9th of April, Swamini Vilasananda and Adriana Da Cunha visited the Accounting Studio of Ricardo Bonesi and sought their advice in carrying out the urgent tasks for obtaining the tax ID number and the tax exemption. Swamini Vilasananda left for two weeks to the gurukulam in USA to consult with Swami Dayananda about the Foundation and when she returns to Argentina, the Foundation will receive an estimate from the accounting

studio of Bonesi for carrying out other tasks and consultations.

Among other topics, they will advise the Foundation about:

- * National and international distribution of books: questions about general administration, exportation, billing, etc.
- * Some volunteers of the foundation will donate their work carried out for companies (meditations, talks). To be able to receive donations from companies, how would this money be entered? By way of donations but the company of course would need an invoice. What is the best way to organize this?
- * The Foundation receives general donations from independent persons.
- * Bank account, money by mail, Paypal, etc., what do they recommend?
- * Billing and type of invoices and we need to ask about the printing, etc.

"The factual response is the approach to situations of a truly practical person. One is most practical when one sees situations objectively. This is the real human strength. Human strength is not found in powerful miracles but in the quiet mind of the one who faces situations as they are. Such a one is a strong person. Human weakness is the inability to accept situations, to face facts. Human strength is the strength of reducing situations to simple facts".

Pujya Swamiji

Gita Home Study Course Valedictory Function



Bhagavad Gita Home Study Course edited by Pujya Swami Dayananda Saraswati is a great blessing to humanity. It gives word-to-word meaning and exhaustive commentary based on Sri Sankara Bhashyam. The study materials are essentially Pujya Swamiji's teaching at a long term Vedanta course.

A group of around ten students join at one place and form Gita vichar group. They meet once in a week and read the Gita Home study materials. They discuss the subject matter among themselves. There are innumerable Gita vichar groups all over the world.

With the blessings of Pujya Swami Dayananda Saraswathi, Gita Home Study Course was conducted from 2009 at the residence of Sri N.Avinashilingam at Tatabad, Coimbatore. The study of the entire study materials were successfully completed in a period of four years.

The valedictory function was held on April 29, 2013. Swami Sakshatkritananda had sent his best wishes through a message.

Swami Paramarthananda congratulated all the members of the Gita Home Study group for completing the Gita study in four years. Swamiji blessed all the members of the Gita vichar group. He told that as there was group discussion during the study, it was mananam. It was also niddidhyasanam as the message was contemplated upon. He advised the Gita vichar group to continue the study of Vedanta.

Yoga Shanthi Gurukulam 18th Anniversary Celebration World summit on 'Bharatham as Vishwa Guru'- May 5th 2013



Introduction

The 18th anniversary function of Yogashanthi Gurukulam was grandly held at "Dhanusu Arangam", Krishna Gana Sabha, T.Nagar on May 5th2013. This was a World Summit of "Bharatham As Viswa Guru" with a gathering of students, devotees and elites from all over the world.

Highlights

1. The function was attended and presided over by **elites and guests across 6 categories** of our Society

a Education

b Judicial -Judges and Advocates from District, High and Supreme Court

c Administration - Officials from various government Departments

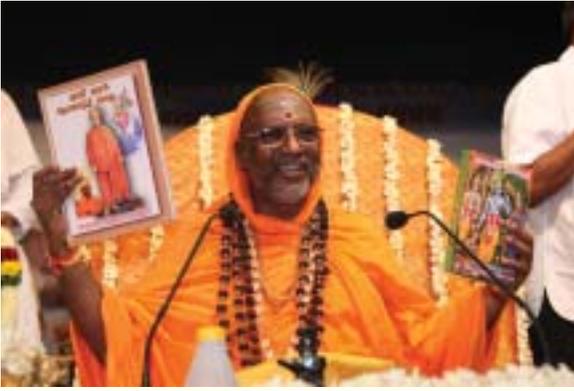
d Economy – Guests as various company owners

e Media – Close to 20 Media firms participated in the function

f Public – Common man

2 **Pandits from Punya Kshethrams** like Ayodhya, Mathura, Kashi, Kanchi, Rameswaram:

a 'Ram Sakha' - Sri Triloki Nath Pandey Ji from Ayodhya



- b. Acharya Mahesh Chandra Sharma from Mathura
 - c. Sri Neeraj Pandey and Acharya Ankit Bharti from Kashi
 - d. Sri. L Mohan from Rameswaram
3. Pandit and Management of Bharath's victory Symbol - **Somnath** like Kamlesh Rawal, Dr Girish Thakkar and Dhananjay Dave ji.
 4. Students, Devotees, Bhakthas from **all over the world** like USA, Malaysia, Muscat, Singapore attended the function
 5. There was presence and representation from all parts of Bharath – from Rishikesh to Rameswaram.
 6. This Function was attended by important Leaders and Officials from the Capital state of our nation.

7. The function was a unique culmination of Illiterate and Literate people and people from rural areas and Cities.
8. Pancha Maha Yagnam through **Dwadasa Samashti Pooja** i.e.
 - a. Ayodhya Rama Kumbha Abhishekam Bhoomi Pooja, Maathru Pooja, Sadhu Vandanam, Sandhyavandanam, Veda Pooja, Tulsi Pooja, Sakthi Pooja, Bharath Matha Pooja, Gho Pooja, Devalaya Pooja and Athithi Pooja
 - b. Aristotle, Guru of Alexander told that the Strength of Bharath is Vedam, Ganga, Brahmana, Cow, Sadhu:
 - i. the above Dwadasha Samashti pooja represents worship of the same denoting the strength of Bharath
 - ii. This highlights what each individual should do as his duty
 - iii. The secret of Veda from the Dharma point of view is Pancha Maha Yagnam
9. **Anugraha Bashanam** by 'Guruji' Shri Swami Brahmayogananda on Vishwa Guru Bharatham, highlighted the following points
 - a. What the **Current Problems** in our country are



- i. Corruption – Individuals, Government Administration are corrupt
 - ii. Conversion – Missionaries are exploiting innocent people and converting them to their Religion
 - iii. Hypocrisy – Walk the Talk- Talk the Walk , a fundamental value prescribed by Vedas, but the opposite prevails now with everyone
 - iv. The Constitution of India – what we have is not ours, formed by someone from outside, not aligning with our Culture
 - v. Education– Not aligned with our Vedas
 - vi. Language
- b. Explaining the **Solution to the above problems**, Swamiji detailed :
- i. Corruption and Conversion: this could be solved by the “Thai Sei” i.e. Nation is my Mother Attitude, being cultivated in everyone from beginning, at home to Schools till Government administration level
 - ii. Our Language should be Sanskrit and along with this everyone should be proficient in their Mother tongue language
 - iii. Education system should change: We need not follow Mac Caulay Education, but can resort to Bharatham’s traditional Education with a mix of Modern teachings. Ramayana & Mahabharatham should be read by everyone and be narrated to our children. The concept of Vedas, Ithihaasas & Puranas should be clubbed with modern education
 - iv. Our Parliament should be strong for changing the Constitution of our country that aligns our culture and to bring above changes. Some immediate changes include
 - 1. Law against Conversion
 - 2. Urgently, enforcement of law against killing cows, this was also told by Mahatma Gandhi
 - 3. Special Treatment for Kashmiris and Special rule for Kashmir should be removed.
 - 4. In short:“Sarva Dharma Samabaavana”, i.e. Equal Rights for people of All religions” like it was followed by so many old leaders should be restored.
- c. For the above , united effort and help from all categories of people and elites are essential
- d. Finally concluding :
- i. At Swami Vivekananda’s 100th Jayanthi: We got Vivekananda Rock at Kanyakumari
 - ii. At Swami Vivekananda’s 125th Jayanthi: The disputed structure at Ayodhya was demolished
 - iii. At Swami Vivekananda’s 150th Jayanthi: The Vivekananda Illam is given back to Ramakrishna Mutt, Chennai
 - iv. At Swami Vivekananda’s 175th Jayanthi: Ayodhya Rama Mandir Kumbha Abhishekam
 - v. At Swami Vivekananda’s 200th Jayanthi: Aikhya Akhanda Bharatha Rastram i.e. United Unified Bharatham shall be restored

Additional Information

- Many elites like Sri. S. Gurusurthy, Sri. Mohan Parasar, Sri. D R Karthikeyan, Sri. T.S. Krishna Murthy, Dr.Surendra, Dr. Paneer, Dr.Chockalingam, Sri. L Ganesan, Sri. K Suryanarayana Rao and many from Sangh Parivar participated
- So many Organizations like Vivekananda Educational Society, RSS, Hindu Munnani, VHP, BJP, Sai Seva Chakra participated
- Many Ashrams like Sivananda , Ramakrishna Misson and Dayananda participated with their representatives being
 - o *Swami Sundarananda Saraswathi from Sivananda Foundation ,*
 - o *Swami Padmasthananda from RamaKrishna Mission Aashram and*
 - o *Swami Vasudevananda from Dayananda Ashram, Rishikesh*
- **4 books released**
 - o Ramayana : Swamiji's Navaaham classes of Ramayana in the form of a detailed book
 - o "Kumari mudhal Doyathri Varai", a summary of all the Vivekananda functions conducted by Gurukulam across the World

- o Shastra Guide : A 18 Level guide for learning our Shastram, consisting all the texts Swamiji has taken in last 10 years
- o Anugraha Bhashanam of Swamiji as a Book on "Bharath as Viswa Guru"
- Release of Shankara Gita Bashyam CD : CD form of Classes of Gita Sankara Bashyam
- A very specially, specifically chosen 100 guests across the world
- 2500 people attended the function physically and many watched the event live on Internet Broadcasting
- Anna Dhaanam to all
- Importantly, as a first towards the education system revolution, the book of Ramayana (worth Rs 200) was given to all the participants at the end of the function
- The event lasted 5 hours from 8 AM to 1.00 PM.

SAMARPANAM

This World Summit was a Samarpanam by the Students of Gurukulam to their Guru and was helped by various people from multiple organizations.

JAI SRI RAM|| JAI JAI VIVEKANANDA
||JAI GURUDEV || BHARATH MATHA KI
JAI

Page sponsored by:

A Well Wisher

Pujya Swami Dayanandaji's Address at the National Conference of AIM for Seva, Saylorburg, USA, April 20-21, 2013

How It All Began

The idea of initiating this movement was born when I learned there are hidden villages in the mountains around our *gurukulam* in Anaikatti, near Coimbatore. We were there for ten years, we had been seeing these mountains, but we did not even imagine that there were villages hidden in the mountains. We had come across a few nearby villages but in these tall mountains, hidden by the forest, miles away, there are many remote villages. When I came to know that there are villages then we decided to do something for the people in these villages.

In one such village there was spring water available up in the mountains, but down below in the valley, people had no access to water. When I heard about this, we provided a pipeline to bring the mountain spring water to the villages in the valley. After this, the news that we were willing to assist went around, and people from more villages began seeking our help.

There was another village that was seven miles off the main road. This village had no road leading to it. We had to go in a jeep, and the ride was a memorable one, because it was extremely bumpy. The people of this village initially wanted assistance with gaining access drinking water, and so we helped with that. During one of my trips to this village, I asked one lady, "What would you want us to do for you?" She said she wanted to have a home for children near the school where they could live and attend school without the threat of encountering wild animals during their daily walk to the school. The nearest school, we discovered was six miles away.

There was no road, no bus service. Wild elephants and cheetahs frequently attacked the villagers, and so the villagers were naturally afraid to send their children to school. Therefore, this lady said to me that they



needed a home where the children could stay and attend the school.

I enquired of her whether there were not already such homes in existence, and the lady replied by saying that there was one home, but whenever they sent the children to this home, the children would come back and remove the *GaGela* and *Hanumn* pictures from the walls and throw them away because they were indoctrinated to think these are all not gods. The home was a Christian home. The villagers wanted a home where the children are protected and respected just as they are.

I decided then that that there should be a movement, an all-India movement. It is not yet-another-NGO. A movement is one that involves people. People should take-over, it should be for people, run by people. India needs another movement. We had a successful freedom movement under Gandhiji. Now it is time for a movement to bring out our innate nature, dharma.

The Colonial Legacy and the Culture of Competition

You might have heard of Lord Macaulay's address to the Crown recommending introduction of an educational system where English would be the medium of instruction. In this address, Lord Macaulay said that he had traveled the length and breadth of this country, and found the Indians to be extremely honest, independent, and a very proud people. He observed that there was a high level of morality, where people seldom took to a life of lying, stealing or cheating. Such people, he claimed, could not be ruled by any foreign power unless they were made to feel inferior.

He proposed that if the education system was changed, so that Indians would think that everything that is English is good; this would gradually destroy their self-esteem and culture. The Indians would then feel inferior to the English, and could therefore be easily overpowered and ruled.

India never had a culture for competition, and therefore it was ill-equipped to enter the so-called modern age. In Indian culture, what matters is not somehow getting ahead in life, but having the leisure to discover oneself. Therefore, even before the child was born, everybody knew what the child is going to be as an adult. If the father was a priest, the son also grew up to become a priest. If it was a daughter, she grew up to marry the son of a priest.

A movement is one that involves people. People should take over, it should be for people, run by people.





carpenter. Even today the son of a blacksmith is a blacksmith, that of a goldsmith is a goldsmith. These days, however, you cannot say every son of a priest is a priest. But every priest is still a son of a priest, and marries the daughter of a priest.

Now everything is changing fast. Competition is the contemporary culture.

To get admission into a medical college is virtually impossible. You have to pay hundreds of thousands of rupees just to gain entrance. It is the same with the field of engineering. They have competitive exams and the cut off point is at 98.5 percent. Either way you are cut off—you either get financially decapitated, or you have to score 98.5 percent to avoid what is aptly known as “capitation fees.” How can any body score 98.5 percent? To take a hypothetical situation, let us say, the father scored 65 percent in his days, while the mother had scored 72 percent. How can the offspring of such a couple gain 98.5 percent? It is genetically impossible. These days, the

competition is such that even a three-year-old needs a recommendation for admission into a good pre-school. I get such appeals everyday, asking for letters of recommendations—as though my recommendation is going to work! When competition is the reigning order of the day, you need a culture to compete. Competition without rules cannot work. You cannot have a football match where the player plays for a while and, when he gets tired of it, takes the football and goes home. To compete you need to have a competitive culture. We come from a culture of zero competition.

AIM for Seva Resurrects Our Innate Dharma of Sharing and Caring

We have to create a new social chemistry, by drawing on our original strength, which comes from a long-established culture of giving and caring. Even today India is intact, not because of the government, not because of any other reason other than voluntary contributions. The greatest contribution to India is from volunteers,

individual people. All over the country we have *choultries* –resting place for pilgrims or visitors, where room and food are provided by charitable institutions. Every third mile has a *choultry*, all over the country. People can travel from Varanasi to Ramesvaram by just living in *choultries*. This is an amazing, amazing country. This is only possible because there is a value for reaching-out actions, known as *pkrtakarma*:

*vpi-kkpa-tamkdi-devatyatanni ca |
annapradnam rma[ca pkrtamityabhidh+yate ||*

There are only two types of *karma* that earns you grace. One is prayer, the other is reaching-out type of actions. *Vpi* is water harvesting, *kkpa* is a public well. *Tamkam* is a pond for animals, and *di* means, etc. Much of the work that AIM for Seva is doing comes under the word *di*. *Devatyatanam* means the building of temples, which is also very important for preserving the culture. *Arma%* means providing a comfortable place of rest —

children's homes, and homes for the elderly can be included in this category. This is our culture of caring. The most beautiful thing about it is that is practiced voluntarily. Each one does voluntary *karma*, even today, and this is what keeps India going. The reigning culture of competition is threatening to erode this culture of caring. We need to evoke in the people the innate *dharm* that is there, the sharing and caring. In the face of this rising competition, this is our only source of strength. Competition creates a

certain insecurity. When one is culturally inept to face competition, then definitely insecurity increases and people scramble to

grab whatever they can. No sooner than one manages to grab something, it gets outdated, and is replaced by something new, and the rat-race to be at the top starts all over again. It is endless. Take this whole

2 G, 3 G and 4 G for example. It is all a scam. The "G" lingo is taking over everything, and, therefore, I tell people "Don't call me Swami-Ji! Drop the 'ji', and just call me "Swami."

The Power of Thinking Big

You will find that our projects are now all over the country. From Karnaprayag to Kanyakumari, we are active in fifteen states, We have a student home in Karna Prayag, we have homes in Srinagar. We have a home in Haridwar. We have a home in Dehradun. We have a home in Mathura. In Madhya Pradesh, also, we have a home. We have student homes and various projects running in Orissa, Bihar, Karnataka, Andhra Pradesh, Maharashtra, Gujarat, Kerala, and Tamil Nadu. The 100th student home will soon open in Lucknow.

It is a colossal job to run all these homes. Last year, when we were ran into financial troubles, you all helped out by hosting fundraisers in ten cities. Eventually, these projects will be cared for by the Indian people and corporations. Only recently are the corporations in India becoming aware of the concept of corporate social responsibility, and they have started to support a few social projects. It is complicated because the corporations tend to have their own agenda, making it hard for them to commit funds to AIM for Seva. It will all gradually change. Until then, we have to care for these homes. The idea is to have at least one student home in each district.

India has about 633 districts. We now have hundred homes, which means that only one-sixth of the work is done. We have a goal of 600 and odd homes, and then our work is complete. After this, we have to keep the homes running. We are working to motivate the local communities to take

care of them, but it is not easy, as some of the villages are rather remote and impoverished. We are also working to have the local towns support the rural homes. All this will take time. In the meantime we require to sustain the same energy and momentum that was created last year. We should maintain what we are doing; in fact, should involve more people. In every area, there can be a group of people that are committed to AIM for Seva. That should be our goal.

For this to happen, you have to begin by visualizing what you want to achieve. Everything begins with a thought. This is a powerful thing to know. In the year 2000, when I thought that there should be a movement, it was just a thought. But it was a thought that caught on. A lot of people,

several of them who are traditional *cryas*, have started doing this kind of work. I am inspired by the fact that the very thought does something. The government of India also suddenly got awakened and started promoting the idea of social responsibility. Once AIM for Seva started, everything has

started to come together in a very big way. It was a thought that has caprovide an opportunity to develop on the idea of what has already begun. In this way, we can continue to create more awareness and involvement of people.

The more the people participate, the easier it is for us to take this movement forward. We have colleges, we have schools, and we have hospitals also. If you want to see an example of what we have accomplished, you should go to Manjakkudi. The progress there is simply breath-taking. We have elementary school, we have secondary school. Now they have started Tamil medium and English medium. We have a college that is complete with a huge

auditorium. There is IT, and the first rural BPO (Business Process Outsourcing) in India is Manjakkudi. The first alcohol de-addiction program is in Manjakkudi, UNESCO is calling it the "Manjakkudi Experience," as it is a very successful de-addiction program. More than five thousand people everyday visit that village. You should see the village roads at nine o'clock, with the bustle of buses, cars, and bicycles. It is a happening place, it is something to watch and feel proud of.

Manifest Your Wholeness by Giving and Letting Go

The human being is endowed with empathy. Empathy is the ability to pick up on another's pain, another's need. It is very natural emotion. You can clearly see this in a tennis game. The winner of the Wimbledon match is ecstatic. He throws his racket, he throws his jacket; he boxes the air and kisses the ground—all before he follows an important etiquette, where he has to approach the net and shake hands with his opponent. After engaging in great expressions of joy and revelry, the winner goes to the net and shakes hands with the one who lost the match. You have to see the face of the winner. Just a few seconds ago he was totally ecstatic, but now he is sad. He is sad that he won and the other lost. Do you know why? It is because he knows exactly how it feels to be the other side, having been there before. This is human empathy. *Bhagav'n* has made the human being have empathy. It is the window through which you look at others, emotionally, empathetically.

You can do something that expresses your humaneness, your goodness, your bigness. Everyone wants to be big; nobody wants to be small. The unfortunate thing is everybody feels small. You can make any rich man feel like very poor fellow by just

asking him for a donation! Bigness is to be maintained because one feels basically small. Being intrinsically big, as an individual one feels small and insignificant. If you have any doubt about this, google some NASA pictures. One such series of photos shows our planet, compared to our fellow planets in this solar system and others. Even compared to Jupiter, the earth is only the size of a tennis ball. On this tennis ball, you have to pinpoint your geophysical location. Think about doing that. Next, compare the earth with the sun and it becomes smaller still. Afterwards the earth is just a pixel and then it is no longer in the picture, when we talk at the level of galaxies. One is not there at all, yet one keeps making big noises.

The insignificant nature of an individual is not something that we really need to talk about. Any which way you look at yourself, you become small and wanting: one is wanting in knowledge; one is wanting in terms of memory, wanting in strength, wanting in health, longevity and, in terms of money, one is always wanting. The feeling that you are wanting is natural, and that you cannot stand to be a wanting person reveals the truth of your nature.

Your intrinsic nature is not that of a wanting person, it is *pkrGa*. *PkrGatva*, wholeness, is your nature. There is a truth about you, a wholeness that emerges every now and then in your experiences of happiness. Especially when you are giving, you really become big. In giving alone your bigness is manifest. Grabbing and hoarding only manifest your smallness and insecurity. There are some people who cannot even throw away things that are useless. They keep them somewhere in the house. Then afterwards the items are stored in the garage. For three years if you do not use something, you will never use it in your entire lifetime. That is a principle you can live by. The incapacity to throw away

things is a psychological problem. Long ago, there was an old swami that I knew. I was a kind of a mentor for him. One summer he came and asked me for a blanket. I said: "It is summer and you want a blanket? It is so hot, and you want a blanket?" He replied: "I want to use the blanket as a mattress to sleep on. You see, I am sleeping outside." "Why?" I asked him, "Do you not have a room?" He said, "I have a room, but there's no room in the room."

Hearing this, naturally, I was very curious and enquired into this matter further. I found out that he had collected all these old 'abb's (boxes and tin canisters) and was supplying 'abb's whenever people wanted them. He had a hoarding of old 'abb's and the entire room was filled with boxes. He had no place to stay. What a *ty'gin!* He had given his whole place to 'abb's his whole life was taken over by *dabb's* I got some people together, and we cleared his place, 'abb' after 'abb' after 'abb'. I had never seen so many 'abb's at one time. Hoarding is a clear sign of insecurity.

To work for the public cause you have to evoke your empathy and bigness. Your bigness has to come out. You have to think big. You may not have a lot of money but you still have to think big. In your bigness you are ready to give your time, if not money. There is a readiness to share, a readiness to give. There is an awareness of being fortunate in one's own life. You happened to be at the right place at the right time, because of which you are what you are today. A lot of people were not lucky enough to be at the right place at the right time. Your background, your parentage have helped in putting you at right place at the right time. From birth onwards some people have lucky breaks to help them to be where they are in terms of education or profession. Others do not have such breaks, so we can reach out to them; we can afford to give them a break.

You should think that you are going to give all these people a break and that you can make a difference in the lives of people by just thinking big, by sparing your time.

Tools for Moving Forward: Prioritization and Free Will

Because there is no spare time available, you have to create time for this kind of work. All kinds of priorities occupy your time. Your own priorities consume your time. There was a time in the past, when I did not have time for any *satsangs*. Then there was a time when I did not have any time for clubs or movies. When my old friends would call and invite me for a movie, I would say, "I have no time. I have a *satsang*," "I have a lecture," "I have a Veda class." Sometimes, I would call the old friends and say: "Please attend this *satsang*, with me, there is a good lecture tonight." They would then respond by saying that they had no time for attending *satsang*, as they had a movie to go see. You see, you will have time only for what you value, what you consider to be important.

We need to have priorities, and they have to be properly organized. When you have your priorities in order, perhaps AIM for Seva will feature somewhere in your list. For some people AIM for Seva might be on the top of the list, while for others, it may be number two, number three, number four, or number five. I don't mind being number five, but not below that. The first priority is usually family, spouse and children. The second is one's profession. Number three should be AIM for Seva. I am giving two more slots: number three and number four, for your friends, hobbies, etc. You have two more slots. There is flexibility up to the fifth slot. I don't want

AIM for Seva to go below fifth slot in your list. If it goes below this, I do not want you,

because you will never be available for the cause.

Therefore, prioritization is very important. If you give a certain priority to this work, not as Swamiji's work, not as seva for an organization's work, but as your own movement, your own commitment, your own call, then it will be successful. You are in the team of people who make things happen in India. I value your participation, your presence, totally, in whichever small or big way you are able to participate. You have to inspire others to participate and make things happen there. We have to make things happen. We believe in this, we believe in *karma*, we believe in free-will also. In Western astrology, the astrologer predicts something unpleasant is going to happen. You cannot do anything. You have to sit and wait for something unpleasant to happen. Even if it is not going happen, the very anxiety surrounding it, will make it happen. An Indian astrologer, however, will tell that there is something unpleasant, and therefore do this *pk'ja*, a prayer for warding off or mitigating the unpleasant situation. This is India! We don't allow even *karma* to take care of it, we go by our free will, we make things happen. We don't just take

things lying down. We do things and make things happen and when things don't happen, after all our efforts, then we accept it as *karma*. *Karma* is a shock absorber. Therefore we are proactive in making things happen. You make things happen and you are in the team that makes things happen.

Therefore play your role well and make things happen. Whenever there is great enthusiasm in a gathering, one can infer that that meeting was successful. Seeing the enthusiasm in your faces, I am inspired that, together, we can move forward. Thank you all. Om tat sat.

Gīta jñana Yagna by SRI SWAMINI SATYAVRATANANDA SARASWATI



Sri Swamini Satyavratānanda conducted a gīta jñana yajña from the 13th to 17th of May 2013 at Ernakulathappan Hall (Shiva temple) Cochin,.

Hon. Justice Sri T.R. Ramachandran Nair, Judge of the Kerala High Court was the Chief Guest. He inaugurated the function and delivered the guest lecture.

Mr. Ca .K.K. Ramachandran, President, Ernakulam Sivakshetra Upadesaka Samithi welcomed the

gathering. Smt Rajalakshmi Menon famous writer and Chinmaya Balavihar school teacher gave a vote of thanks.

Sri Swamini talked on karma yoga (3rd chapter of Bhagavad Gita) in the evenings and on Vedic Meditation in the mornings.

Both the sessions of the yajna were well attended by a good gathering.

On hearing the lectures the devotees requested the Swamini to conduct yajna every year.



Moscow Marks Swami Vivekananda's 150th Birth Anniversary

Source

RUSSIA, April 18, 2013 (Elena Krovvidi,RIR): This week, the Jawaharlal Nehru Cultural Centre at the Indian Embassy in Moscow, the Ramakrishna Society - Vedanta Centre and the Institute of Oriental Studies, Russian Academy of Sciences, jointly commemorated the 150th birth anniversary of Swami Vivekananda. Academics, Indologists and religious leaders speak of the relevance of the great Indian sage's teachings in modern day Russia. In his opening remarks, India's Ambassador to Russia, Ajai Malhotra, dwelt upon the contributions made by Swami Vivekananda, one of the most influential spiritual leaders of the 19th/20th centuries. The sage was a social reformer and a great scholar whose teachings influenced many across the globe and continued to do so even today. The Indian ambassador highlighted the message propagated by Swami Vivekananda that "service to God can be rendered by service to mankind." Other prominent speakers on the occasion were Swami Jyotirupananda, Rostislav Rybakov and Mark Mokulsky who highlighted various aspects of the life and teachings of Swami Vivekananda and their enduring contemporary relevance.

Swami Jyotirupananda, president of the Ramakrishna Mission in Moscow, was the first speaker. He emphasised Vivekananda's role as a fighter for the rights of the suppressed members of society in India. Jyotirupananda reminded that in India that April 15 - the birth anniversary of Swami Vivekananda - is celebrated not only by holding lectures and functions but also by holding charitable activities.

Mark Mokulsky, Prof. and Dr. of physical and mathematical sciences at the Institute of Molecular Genetics, Russian Academy of Sciences, followed the discussion about Vivekananda by sharing his hypothesis on the connection between spirituality of Vedanta and genetic-molecular science.

Another eminent speaker Rostislav Rybakov, Indologist, Dr. of historical sciences and Director of the Institute of Oriental Studies of the Russian Academy of Sciences in 1994-2009, elaborated about the relevance of Vivekananda's teachings to the issues Russia has to face in our day. Rybakov maintains that Vivekananda's philosophy is very much on the agenda for Russia and Russians of the 21st century. Rybakov believes that the only path to follow is to educate children from the youngest age, but not simply educating but imbibing them with moral and ethical values that will lay the foundation for their future view of the world. "The way that we need to go is lengthy, torturous and complex," Rybakov says. But it is the only possible way." The finishing stroke of Rybakov's speech was drowned in enthusiastic applause: "Recently, the French actor Gerard Depardieu has become an honorable citizen of Russia. But, in my view, Swami Vivekananda should become an honorable citizen of Russia, even after his death. We need him very much in our lives today."

Hindu Temple Inaugurated in Switzerland

Source

SWITZERLAND, March 18, 2013 (Solothurner Zeitung): On Sunday, hundreds of Tamil Hindus from around the region gathered to inaugurate the new Sri Manonmani Ammbal Hindu temple in

Trimbach. It is the largest of its kind in Switzerland.

In front of the main shrine of Manonmani Ammbal a kind of pergola was built, which was decorated with garlands of flowers and leaves. In the center of this wood frame there were richly decorated vases filled with holy water. In the many rituals that were performed, offerings were distributed and incense was burned on small altars. The ceremonies were performed by ten priests headed up by the chief priest Somas Kandar from Jaffna (Sri Lanka). During the rituals four musicians played on their traditional instruments, the Nathaswaram (a double-reed horn related to the oboe) and the Thavil double-headed drum.

In a procession the priests took the vessels of holy water up onto the roof of the temple and blessed the main tower. Then the main shrine and the numerous side shrines were consecrated by the priests. The statues of Deities were adorned with garlands of flowers and draped with precious silk fabrics. After the ceremony, Vasanthavajan Ramalingam, president of the Association for the Advancement of Tamil Culture in Switzerland, Guenter Hildebrand, architect of the temple, and Shtapathi Nagaraj, chief of the Silpakala Nilayam temple architects firm in Chennai, were honored. The inaugural festivities will continue, on a smaller scale, for the next seven weeks.

Siddhivinayak Smiles On Dialysis Patients

Source

MUMBAI, April 27 2013 (DNA India): The Siddhivinayak Temple trust has decided to set up a state-of-the-art dialysis centre close to the Prabhadevi temple, where patients can have a dialysis done at just US\$4.61 per cycle (compared to an average cost in the United States of \$500/treatment). At present, patients have to shell out \$22 to \$28 for each cycle of dialysis. The temple has tied up with an NGO, Shri Veera Desai Jain Sangh, which runs a similar dialysis centre in Andheri, to get its 22-bed centre put together.

The NGO, which has a budget of \$553,000, will also appoint the health experts needed to run the centre. "We will charge patients the minimum fee. The rest of the expenses will be borne by the temple and us," explains Chetan Vora, trustee of the NGO.

The Sangh and the temple administration have signed a memorandum of understanding to have the centre up and running by July. Mangesh Shinde, CEO of the temple administration, says the decision was spurred by the realization to have a sub-centre within Mumbai for conducting dialysis procedures.

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