



Arsha Vidya Newsletter

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Arsha Vidya Gurukulam
Trust,

Arsha Vidya Gurukulam
KULAKAVRITHI
Welcomes you to the
**ARSHA
KALA
BHUSHANAM**
Award for Excellence in Music
November 5-7, 2000

कठोपनिषद् Kathopanishad

हन्त ते इदं प्रवक्ष्यामि गुह्यम् ब्रह्म सनातनम् ।
यथा च मरणं प्राप्य आत्मा भवति गौतम ॥ २।२।६।
hanta te idaṁ pravakṣyāmi guhyam brahma sanātanam ।
yathā ca maraṇam prāpya ātmā bhavati gautama ॥ 2।2।6।

O Gautama, I shall explain to you this secret and ancient Brahman and also what happens to the Self after death.

Hanta te idaṁ pravakṣyāmi: Again I will teach you Sanātanam Brahma. Why this teaching again? Because it is guhyam, gopyam. It is something secret to be known, knowing which all the samsāra will be gone. Avijñānavān — one who has not known this guhyam—gopyam—Brahman will gain only death—maraṇam. I will tell you what happens to that jivātmā and how does it undergo change.

Here the word Ātman is used to indicate the ego-centre and not the Self. If we were to assume that the word literally means its own special connotation, it would mean that the mantra here is contradicting the very philosophy of the Upanishads. Nothing ever happens to the Truth. When Pure Consciousness presides over the function of the body, with reference to the body, it is said to be the 'individual soul' just as the all-pervading space with reference to the four walls of a room is said to be the 'room space'. Space as such can never be limited by the walls which themselves stand in space. Self reflected in the mind-intellect is the jīva. Lord Yama says he would explain what happens to the jiva when it leaves the body.

योनिमन्ये प्रपद्यन्ते शरीरत्वाय देहिनः ।
स्थाणुमन्येऽनुसम्यन्ति यथा कर्म यथा श्रुतम् ॥ २।२।७।
yonimanye prapadyante śarīratvāya dehinaḥ ।
sthāṇumanye'nusamyanti yathā karma yathā śrutam ॥ 2।2।7।

Some souls enter the womb for acquiring bodies and others follow the motionless, in accordance with their work and in conformity with their knowledge.

Yonimanye prapadyante śarīratvāya dehinaḥ : Certain embodied persons, who do not know the sanātanam Brahma, will only enter the wombs; not for the sake of remaining there, but to be born again for the purpose of getting a new body.

Sthānumanye'nusamyanti—Sthānu means 'immovable'. Here it refers to trees, plants etc. - vṛkṣādi sthavara bhāvam according to the karma performed by them— yathā karma—and according to yathā śrutam—what they had heard, meaning, gathered knowledge from the Scriptures.

य येष सुप्तेषु जागर्ति कामं कामं पुरुषो निर्ममाणः ।

तदेव शुक्रं तद्ब्रह्मतदेवामृतमुच्यते ।

तस्मिन्लोकाः श्रिताः सर्वे तदु नात्येति कश्चन । एतत् वै तत् ॥ २।२।८ ।

ya yeṣa supteṣu jāgarti kāmam kāmam puruṣo nirmimāṇaḥ ।

tadeva śukraṁ tadbrahmatadevāmṛtamucyate ।

tasminlokāḥ śritāḥ sarve tadu nātyeti kaścana । etat vai tat ॥ 2|2|8|

The Puruṣa who remains awake shaping (all sorts of) objects of desires (into dreams) even while we sleep,—verily, that is the pure, the Brahman, and that is also called the Immortal. In That rests all the world and none can transcend That. This verily is That (which you asked for).

Ya yeṣa supteṣu jāgarti : When the prana, karmendriya, senses and the mind go to sleep, the Puruṣa does not sleep at all; He is very much awake. Whatever that is desired is according to one's saṁskara or vasana. In the waking state when something is remembered, it is called memory. In dream it is not called memory; we call it vasana. We call it as smṛithi. Smṛithi itself in the form of impression creates a world.

Ātmā—asuptaḥ san—without going to sleep—meaning keeping awake, creates— kāmam kāmam tam abhipretam striyādi artham avidyayā nirmimāṇaḥ—desirable things as woman etc. With the power of creation, avidyaya, it covers the Atma.

Tadeva śukraṁ tad brahma tadevāmṛtamucyate: That Puruṣa is indeed śukraṁ—white, meaning pure, being free from puṇya and pāpa. Na anyat guhyaṁ brahma asti. Don't think that there is some other Brahman available. The Brahman that we are talking about is nothing but the one who does not go to sleep even though prāṇis go to sleep. Tadeva amritam uchyate. That indeed is called the indestructible in all scriptures— sarva śāstreṣu.

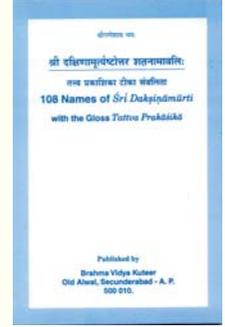
What is that amritam Brahma? All the worlds are Brahmaṇi āśritāḥ. Just as the earthen wares are supported by the clay, all the lokas are supported— asritah—by Brahman. Tadu nātyeti kaścana. Transcending Brahman, nothing exists. Sruti again and again says what is the vastu because what is being said is not easily understood.

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



५१। ओम् मूलाज्ञानतमोभानवे नमः।

मूलं च तत् अज्ञानम्, तदेव तमः, तस्य भानुः, तस्मै नमः।

जीवः स्वरूपतः परमात्माऽपि सन्, यत्संसारे जननमरणसन्ततिरूपे परिभ्रमति। तस्य मूलं कारणं स्वरूपस्य अज्ञानमेव। अज्ञानं स्वरूपमावृणोतीति तम इति रूप्यते। भगवदनुग्रहेणैव भक्तस्य अज्ञानं विनाशमायाति। दैवी ह्येषा गुणमयी मम माया दुरत्यया, मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते च७-१४फ इति ह्युक्तं गीताचार्यैः।

51. Salutations to the One who destroys the darkness of causal ignorance.

Even though the individual in his essential nature is same as the Lord Himself, he goes in circles in the saṁsāra of succession of births and deaths, the root cause being the ignorance of one's essential nature. The ignorance concealing one's essential nature is figuratively called darkness. Only by the grace of the Lord, the devotee's ignorance gets destroyed, Gītācāryā Śrī Kṛṣṇa said: 'Since this divine māyā of Mine is hard to surmount, those who take refuge in Me alone cross over this māyā (Gītā, 7-14).

५२। ओम् मूर्तिमत्कल्पपादाय नमः।

मूर्तिः अस्यास्तीति मूर्तिमान्। पादैः मूलैः पिबति भूस्थं जलमिति पादपो वृक्षः। कल्प इति पादपः कल्पपादयः। मूर्तिमान् चासौ कल्पपादपश्च। तस्मै नमः।

पुराणेषु कल्प वृक्षः प्रसिद्धः। तस्य वृक्षस्य मूले स्थित्वा मानवः मनसि यद्यत्कल्पयति। तत्सर्वं स वृक्षः ददातीति प्रसिद्धः। वस्तुतस्तु भक्तवत्सलो भगवानेव भक्तजनस्य कल्पवृक्षः। स आत्मरूपेण स्थित्वा भक्तमनोभीष्टान् पूरयति।

52. Salutations to the One who is in the form of kalpa tree fulfilling the desires of the devotees.

In the purāṇās, kalpa (wish-fulfilling) tree is well known. It is also well known that kalpa tree grants whatsoever one may wish, while sitting under it. Undoubtedly, only

the Lord who is affectionate towards devotees is the real kalpa tree. The Lord, abiding as Ātman, fulfills the desires of the devotees.

५३। ओं तरुणादित्यसङ्काशय नमः।

तरुणः उद्यन् आदित्यः, तेन संकाशस्सदृशः, तस्मै नमः।

शिवः रक्तवर्ण इति श्रुतिस्मृतिषु वर्णयते। नमो रोहिताय स्थपतये इति रुद्राध्याये (२-९) शिवः कण्ठे नीलवर्णमितितरत्र रक्तवर्णं च धत्ते। अत एव स नीललोहित इति शिवपुराणे शिवसहस्रनामे च वर्णयते। अपि च शिवस्स्वयं तरुणादित्यरूपेण जगतः पुरतः उदेतीति रुद्राध्याये प्रथमामुवाके प्रपञ्चितम्। असौ योऽवसर्पति नीलग्रीवो विलोहितः। उतैनं गोपा अदृशन्नदृशन्ननुदहार्यः उतैनं विश्वा भूतानि स दृष्टो मृड्याति नः॥ इति। भगवन्तं केचन शिव इति। अन्ये विष्णुरिति च आराधयन्ति। तदृशो भगवान् जगति आदित्यरूपेण प्रकाशते। असावादित्यो ब्रह्मेति य तैत्तिरीयारण्यकम् (२-२) इति श्रुतिः।

53. Salutations to the One whose form is comparable to the rising Sun.

It is described in the Śrutis and Smṛtis that Śivā's complexion is blood-red. 'Salutations to the One who is red in complexion, and the protector and sustainer of all (2-9)', according to the Rudrādhyāya. Śivā exhibits blue colour in the neck and blood-red colour in the rest of the body. That is why he is described as blue-red in the Śivā purāṇa and Śivasahasranāma. It is dilated upon in the first chapter of the Rudrādhyāya that Śivā himself appears in the form of rising Sun before us in this world: 'Lord Rudrā who is blue-necked and red in hue is this Sun, who moves in the sky from east to west. Even shepherds and the village women carrying water in the morning see Him. All beings see Him. May the Lord who is seen by us make us happy'. Some worship the Lord as Śivā and others as Viṣṇu. He shines in the form of the Sun before the world. 'That Sun is Brahman (Taittirīya Āraṇyakam, 2-2)', so says Śruti.

५४। तन्त्रीवादनतत्पराय नमः।

तन्त्रीणां वीणायाः वादने तत्परः संलग्नः। तस्मै नमः।

सङ्गीतशास्त्रेण सह शास्त्राणि सर्वाणि सर्वज्ञात् परमेश्वरादेव प्रदुर्भूतानि। भक्तस्य भावनायां संगीतशास्त्रकुशलनामग्रेसरो भवानेव खलु।

54. Salutations to the One who is absorbed in playing vīṇā.

All branches of knowledge including music have emanated from the omniscient Lord. In the vision of a devotee, the pre-eminent from among the community of music exponents is indeed the Lord Himself.

५५। ओम् तरुमूलैकनिलयाय नमः।

तरुः वृक्षस्य मूलमेव एकः केवलः निलयः निवासस्थानं यस्य सः। तस्मै नमः।

सूतसंहितायां दक्षिणामूर्त्यवतार इत्थं वर्णितः - मुनिभिस्संवृतं मायावटमूलाश्रितं शुभम्। (य३-४-४२) इति। भगवतः मायाशक्तिरेव अद्वये तत्त्वे बहुत्वभासने हेतुरित्ययमंशः मायावटरूपेण प्रतिपादितः। वटबीज एक एव वृक्षगतशाखापर्णादिनानात्वं प्राप्त इव गम्यते खलु। श्रीशंकर भगवत्पादाचार्या अपि दक्षिणामूर्तिदिवमित्थमस्तौषुः - उपासकानां यदुपासनीयमुपात्तवासं वटशाखिमूले तद्धाम दक्षिणयजुषा स्वमूर्त्या जागर्ति चित्ते मम बोधरूपम्॥ इति।

55. Salutations to the One whose only abode is under a (banyan) tree.

The incarnation of Dakṣiṇāmūrti is described in the Sūtasamhitā: “Surrounded by the sages, He sits under the banyan tree, which stands for Māyā. He is all suspiciousness (3-4-42)”. The power of Māyā of the Lord alone is the cause of appearance of multiplicity in the Reality that is non-dual. This aspect of Māyā is presented in the form of a banyan tree. Even though the seed is one, it seems as though it has undergone manifold manifestation in the form of branches, leaves etc. Śrī Śaṅkara extolled Lord Dakṣiṇāmūrti thus: “The One to be contemplated upon by the meditators has his abode under a banyan tree. That Parabrahman, who is Knowledge-Absolute, manifested as the Lord Dakṣiṇāmūrti of unbounded compassion. That Lord shines in my mind in the form of consciousness’.

५६। ओम् तप्तजाम्बूनदप्रभाय नमः।

तप्तं जाम्बूनदं सुवर्णम्, तस्य प्रभेव प्रभा यस्य सः, तस्मै नमः।

भगवतो मूर्तिः श्वेतवर्णा अरुणवर्णा इति च उपासनभेदमनुसृत्य वर्ण्यते। भक्तास्स्वभिरुचिमनुसृत्य भगवतः तत्तद्रूपेण ध्यायन्ति।

56. Salutations to the One whose radiance is like that of molten gold.

The Lord’s form is described as of white complexion and also as reddish brown according to the differences in the form of meditation. The devotees meditate upon different forms of the Lord according to their preferences.

५७। ओम् तत्वपुस्तोल्लसत्पाणये नमः।

तत्वस्य ब्रह्मज्ञानस्य पुस्तं पुस्तकम्, तेन उल्लसन् पाणिः यस्य सः, तस्मै नमः।

भक्तहृदयवासी दक्षिणामूर्तिः हस्ते पुस्तकं धत्ते। तस्य ज्ञानावतारत्वात्। ब्रह्मज्ञानं तस्य विषयमिति सुगममेव। सूतसंहितायां दक्षिणामूर्त्यवतारप्रकरणे इत्थं वर्णितम् - सर्वज्ञानरत्नानां कोशभूतं सुपुस्तकम्। दधानं सर्वतत्त्वाक्षमालिकां कुण्डिकामपि ॥ च३-४-४०फ यदि भक्तो जिज्ञासुः तर्हि उपास्यमूर्तिः हस्ते पुस्तकं धत्त इति स्थाने।

57. Salutations to the One who has book of knowledge shining forth in the hand.

Dakṣiṇāmūrti, abiding in the hearts of the devotees, holds a book in His hand, being an incarnation for initiating the teaching sampradāya of Self-knowledge. It is clear that the subject matter of the book is knowledge of Brahman. It is described thus in the Sūtasamhitā in the chapter relating to the incarnation of Dakṣiṇāmūrti: ‘He holds a book, a treasure house of all precious knowledge. He also holds a rosary of beads which stands for all the principles from which the universe is created and a pitcher (3-4-40)’. If the devotee is a seeker of knowledge, then it is only proper that the form on which the devotee meditates holds a book in the hand.

ARSHA VIDYA PITHAM

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PUJYA SRI SWAMI DAYANANDA SARASWATI

**Will be conducting THREE CAMPS
at Dayananda Ashram, Rishikesh**

During February - March - April 2010

As per details given below:

CAMP NO.	FROM	TO	TOPICS
CAMP NO. 1	24-02-2010	05-03-2010 (10 DAYS)	PANCADASI, CHAP-1
CAMP NO.2	08-03-2010	17-03-2010 (10 DAYS)	PANCADASI, CHAP-2
CAMP NO.3	20-03-2010	03-04-2010 (15 DAYS)	UPADESA SAHASRI- PROSE SEC.

Those who are interested in attending the camp are requested to apply
in the prescribed application form
before 15 DECEMBER 2009

The application form could be down loaded from our
Website- www.dayananda.org and is separately attached in AVNL
Or it could be obtained by sending e-mail or by post from our Ashram

ADDRESS FOR COMMUNICATION

Swami Aparokshananda Saraswati

Swami Dayananda ashram, Purani Jhadi, Post Box No.30
Rishikesh-249201 (Uttarakhanda), India

CONTACT PHONE NUMBERS

Ashram General Number : 0135-2430769/ 2431769
Swami Aparokshananda : 0135-2433769 (only between 7-30 to 9-30 P.M.)
E-mail ID for the 2010 camps: dayanandacamps2010@gmail.com

NOTE TO THE APPLICANTS

(To be retained by the applicants)

1. **Important Note:** Since we have limited accommodation and we want to give an opportunity to be in the presence of Pujya Swamiji to maximum number of persons possible, we can only offer shared accommodation in the room during the program. The participant will have to share the room with 1 or 2 more persons.

WE CANNOT OFFER SINGLE ROOM ACCOMMODATION.

Please bear with us.

2. Please make do with stay arrangements we offer.
3. The participants will have to vacate the rooms before noon on the next day after the last day of the program.
4. Please make arrangements for your onward & return journey, in advance, if you will be traveling by train in India. We suggest that you book your tickets – and if you are not selected / not attending the program, then you can cancel the booking.
5. Submission of Application does not mean confirmation of admission to the program.

We will send intimation to all the participants separately around the 1st week of Jan, 2010 whether they are selected or not.

6. Last date for receipt of completed applications is **15th Dec, 2009**
7. Please bring with you any medicines etc that you need during the camp.



**PROGRAMMES IN ARSHA VIDYA GURUKULAM
ANAIKATTI, COIMBATORE 641108**

2009

November 25 to Dec. 5

Yoga Camp by Sanjeev Krishnan

December 13 to 18

Swami Brahmaparananda's Camp

December 31 to January 3

Swami Brahmayogananda's Camp

2010

January 4 to 11

Neema & Surya's French Camp

January 16 & 17

Dharma Rakshana Samithi Meet

Pujya Swamiji addresses

Presidents, Vice-Presidents & Secretaries

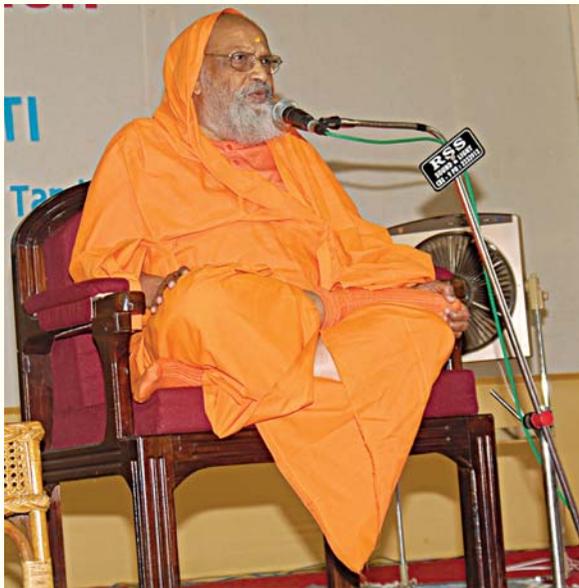
on January 16

January 16 to 24

Neema & Surya's English Camp

19th Anniversary Celebrations of Arsha Vidya Gurukulam, Anaikatti, Coimbatore.

“Ours is a society coming from no competition. Competition makes you insecure. There was no competition in the society during ancient times in our country. Professions were carried out hereditarily. Even before one’s birth, the job he would do was predictable. We cannot say if this system is good or bad. But there was security at home and in the society. Whatever was one’s work, they were all able to excel in their pursuits. One should cross the adānam by the bridge of dānam. One has to do the act of giving even if he is not mentally prepared to give. The gunas of noble people are devotion, giving, compassion and sympathy. Others should try to practise what the noble people do by their nature. One should fake it and make it. In due course of time the attitude will change. The giver should have a proper attitude while giving. If proper attitude is there both the giver and receiver are blessed. Our culture is a giving culture. Our culture emphasises simple living and high thinking”, said Pujya Swamiji in his anugraha bhāṣaṇam on the occasion of the 19th anniversary celebration held on the 1st of November 2009 at the Arsha Vidya Gurukulam Anaikatti, Coimbatore.



The programme started with music concert by Maharajapuram Sri Ramachandran. The students of Veda Pāṭhśālā at Anaikatti chanted mantras from Sāma Vedā.

Poojya Swamiji in his anugraha bhāṣaṇam said:

Ours is a society coming from no competition. We had zero competition. I don’t say it was good that there was no competition. I don’t say it was bad. In all these issues there are always two standpoints. From one standpoint it was good and from another, it was not. But the reality is that we had zero competition. Father is a priest. Before a child is born, what this person will do when he grows up, is already determined. If it was going to be a boy, he would be a priest. If the child would be a girl, that girl would marry a priest, who is the son of a priest. Even today every priest is the son of a priest. But I can’t say every son is a priest because I see that person in California. But every person who is doing the job of a priest is the son of a priest. It is the same with carpentry; it is the same with blacksmithing, goldsmithing. You always find a carpenter’s

son is a carpenter. Every barber's son is a barber. I don't think it is bad. I don't say it is good. It has got its own limitations.

But one thing is we don't have this neurosis. Competition brings neurosis if we don't have culture. We don't have grass root culture preparing us for competition. See the outcome here. Competition makes you insecure. You all know that for passing the 12th standard exam the students have to score 98%. The cut off mark is fixed at 97.5%. How this is possible? Father passed every exam not scoring more than 65 and mother passed scoring not more than 70. So genetically speaking the average should be 67.5 or so. That should be the mark you should expect from this child. But they expect 98; how? Therefore the parents are after the child shouting 'Study, study, study, study'. The child has no childhood. The girl has no girlhood. The boy has no boyhood. They become neurotic. We are creating a society of neurotics. There is no relaxation. There is no patience. If you want to develop patience, you have to cultivate it.

Insecurity is the cause for all this. Our people were the most secure people; even today they make a mark wherever they go. It is because of the culture they are born in. There is a structure at home. In the society there is a structure. That gives you a certain sense of security. Therefore when they go abroad there is transplantation. You find they do very well. But in this culture, in this country the competition and the security that goes in its wake have made people to grab. People in power grab. Power brings money; money brings power. And therefore, they need to grab as much



as possible and if the top people are corrupt, and the people who work down below have to support them. Our culture is still a giving-culture, a caring-culture. We took care of grandparents. We didn't send them to some paid old age home. We were proud to care for them and with reverence we cared for them. And that is slowly going away because the family has become nuclear.

You heard the chanting of *sāma vedā* by our *pāṭhśālā* students. The *sāma* recited by them says: *setūn tara dustarān*. Make use of this bridge if it is difficult to cross. In the next line it says *dānena adānam taret*. Cross the incapacity to give by giving. Giving is for the sake of giving because that person needs help and I am in a position to help. The recipient is blessed, and the giver is blessed. That is called *dānam*; that is our culture. If one is incapable of giving, he cannot be a contributor in society, he will be a consumer. A child is a consumer and cannot contribute until the child grows up to become an earning adult. The person would continue to be a consumer and not a contributor. To be a contributor one needs

to care for others. Therefore to be a contributor should be our aim.

Our system was very good; it made everybody a contributor. And the society requires different types of activities and people took care of all that. We converted an ordinary person into a contributor. Like any system has, this system also has its own limitations. No system is absolutely correct but it has its advantage. It converts everybody into a contributor. Competition makes everyone insecure and therefore everyone is a grabber. One grabs as much as he can and sits upon whatever one has earned. So if you want to bring about a change in your disposition you have to do what you are not able to do. It is like cycling or swimming. Even though you don't have the heart to give, you have to somehow manage to give.

One has got to do the act of giving. That is what I say fake and make. Veda tells 'dānena adānam taret'. Modern psychologists tell this: for change, act out what you want change. Action has got the capacity to bring about a dispositional change because you are acting it out. That is why rituals are so important. Going to temples, performing rituals— all these are acting out; otherwise, bhakthi is spasmodic. It comes and goes. It becomes real, you are related to the Whole. You are an individual like a tree in a forest. Every individual tree in a forest is connected to the forest and it has inter-relationship with the other trees. All of them have the same relationship with the forest. And for a mumukshu who wants to change, sādhanam becomes a bhūṣanam. In life everybody has to undergo change. Whether you change or not, you will age! That is why in this country you won't find people trying to remove wrinkles by plastic surgery. Wrinkles don't cause any problem. 'I am wrinkled' is a complex. A lot of

thinking is involved. In our culture we don't have this kind of plastic surgeries. One can only age. Change comes only when I am secure and I don't need others approval. If I don't need others approval, it is because I have approved myself. In my estimation I enjoy certain esteem, certain security and that makes it easy for me to conform to norms and values with ease. I can conform easily. There is connection between Dharma and self- acceptance. You are able to conform to bigness, conform to a way of life reflecting a bigness of heart, a heart sharing and caring. That's India. Ours is a culture of caring. Our Aim for seva is based upon that. It is not another NGO. This is a movement, like freedom movement. That's why our presence is felt literally from Kanyakumari to Kedarnath. In Kedarnath we have a home for children. Down below there is a Srinagar, and there is a home. In Haridwar, there is one. Then in our own ashram in Rishikesh we have a clinic and a dental chair and the doctors are from America. In Mathura we have a State of art free eye hospital. From Rameswaram to Himalayas, in MP, Gujarat, Maharashtra, and in Karnataka Chatralayas are there. In Tamilnadu also we are having 10 or 12 Homes. In every district we want to have one. in Palani we opened our 75th Chatralaya. Recognizing that, the Government of India came out with a first day cover. Postal department recognized our work. And they released this first day cover, in Chennai.

So we need to bring about a change in the society by making people participate in caring programs. It is not good enough you bring money from somewhere and do work. That is not a movement. People should participate in what we are doing. That is change. When I started this in 2000 I didn't concentrate in one area. I started simultaneously all over because I have my

students and disciples are there all over. Thanks to them we could start simultaneously different types of program. The idea was to give a momentum.

A movement is like that. It starts in a very simple manner in one place. If there is vision, then it gathers momentum. Once it gathers momentum, people will participate. We have a track record and are gathering momentum. This is the time to participate. So we are now taking volunteers. We want to have about 10000 volunteers to begin with. A volunteer is one who would talk to people and make people participate in sponsoring children. They have to contact and try to get for at least four sponsorships. This is how change is brought about. Every one has to grow into a contributor.

The modern society is encouraging consumerism. We used to buy things that we needed. You bought things just within your buying power. Now look at this, this is called consumerism. There is no deterrent for you to buy. Lack of money does not deter you from buying. You have the credit cards. The price of the object does not deter you from buying. That is rank consumerism. Family is nuclear. All are self-centered. There is insecurity and there is no support system. Only way to solve is to make people do something which reflects caring. Everybody has to be caring. This is one country and the people breathe a certain culture, a culture unparalleled in the world. It is the only culture where religion is rooted in spiritual wisdom. This is one country breathing a culture of respect and reverence for everything.

We have reverence for air, reverence for trees and plants—oṣadayaḥ and antarikṣa meaning atmosphere. We are also concerned with global warming. There is going to be a meet in Copenhagen on the 10th of December, to discuss this particular

issue. All the glaciers are melting. And the alarming news is in a few years time, there will be no Ganga, no Yamuna, no Brahmaputra, no Sutlej, no Sindu. All glacier born rivers would dry up. It is very alarming. This is global warming. In the North Pole all the icebergs are melting. Icebergs are all melting. This is global warming. Do you know anything about global warming? People have been eating this red meat. Red meat is provided by three kinds of animals, the bull/ cow, goat and sheep and the pigs. These three animals provide red meat. The thing is these three animals release methane, which creates this green house effect in the antarikṣa, —in the atmosphere. That accounts for 23 times more than all the transport emissions the whole world over. It is reversible. But they have to give up red meat. I hope in the meet in Copenhagen we are going to raise this. I have asked. Nobel Laureate Dr. Pachauri to raise this issue. It is an appeal to the hearts of people to give up the red meat for your own sake and for the sake of our planet.

We believed in this. antarikṣa śanti oṣadaya śanti prthvī śanti. The prithvī also should be respected revered because for us God is not sitting somewhere. All that is here is īśvarā. Talk to the so called tribal. Ask him—where is god? He will look at you up and down, for asking such a question. All that is here is īśvarā— he knows. He didn't study Vedas. He need not. It has come down from the elders. That is called vridha vyavahara. This vridha vyavahara has got such a tremendous effect to the last person because it is all there in this country. Therefore I say this country has a certain culture which makes it a living organism. Bharat is a living organism. We have the culture of giving, culture of reverence to everything that is there in the jagat, in the world, on this planet. Which culture worships nava

graham.? The worst thing to happen to humanity is this. The world was created by God for human consumption. This is the worst attitude towards the earth and everything that is on the earth. This we will go round the planets, we will do pooja to the prithvi before we sow the seeds. Before we build a house we do a bhoomi pooja. Even a PWD engineer, before he builds a bridge does some pooja. Even though he is a very thorough person, there are many hidden variables, and therefore, there is a prayer always. This is our attitude. And this culture is unique culture. It is based upon realities. There is no belief system involved basically here. Among the many indigenous cultures in the world, the only one that has survived is Hindu religion and culture. But then you have survived, Hindu culture has survived.

In music you have everything. That's culture, that's religion. And that is spiritual wisdom. We have a teaching tradition that gives meaning. Through music they teach. We have inherited riches that we don't know what they are also. It is something like a rich man's son. He doesn't know what all is there. We have the teaching tradition and therefore we have survived. But now we have to strengthen other areas also. Our culture got into this competitive mode. When that is ushered in without preparation, that has brought about some damage to our culture. Therefore we need to re-emphasize dānena adānam taret. Cross over not-giving by giving. akrodhena krodham tara śraddhayā aśraddhām tara satyena anṛitam tara.

Sri U. Ravindran, Director of Tribal Welfare, Govt of Tamil Nadu graced the occasion as Chief Guest. He had earlier visited the students hostel for girls, student hostel for boys and Hospital at Anaikatti all run by



All India Movement for Seva founded by Pujya Swami Dayananda Saraswathi. He said that he was impressed by the self confidence of the students of the hostel and the cleanliness and facilities of the hostel. He was also impressed with the advanced medical facilities available in the Hospital at Anaikatti. He was in all praise for the commitment and dedication of the staff and workers at the AIM for Seva projects. He assured to extend all possible help from the Govt. for this noble cause.

Sri V. Sivaprasad, Secretary of the Trust presented the annual report. He said:

Eighteenth Anniversary of AVG, Coimbatore was held at the ashram on the 2nd of November 2008. Arutchelvar Dr. N. Mahalingam was the special invitee for the occasion. Sri T. Pichandi, IAS, Special Commissioner, HR&CE, Govt. of Tamil Nadu was the Chief Guest. Pujya Swamiji, in his anugraha bhashanam emphasized the need to preserve Indian culture. He also released on the occasion four books, viz. Prayer Guide, Kenopanishad, Diparadhana and Stress Free Living published by Arsha Vidya Research & Publication, Chennai. He also released a book "Pujya Swami Dayananda Saraswati—His uniqueness in the Vedantic sampradaya" written by Sri D. Venugopal who completed the three-year



course at Anaikatti in 2005. Also a booklet containing the details of all activities Swamiji is involved in was distributed and Advocate Sri Kuppuswamy gave a gist of the various activities. Sri Nathan Jagan of AIM for Seva, Anaikatti, proposed a vote of thanks.

Arsha Kalarangam, the cultural wing of Arsha Vidya Gurukulam organized a function to honour veteran musicians at Mani High School auditorium on Sunday the 23rd of November 2008. Pujya Swamiji conferred "Arsha Kala Bhusanam" award upon five veteran musicians – vocalist B. Rajam Iyer, violinists T.N. Krishnan and Lagudi Jayaraman, mridangam exponent T.K. Murthy and veena exponent Kalpakam Swaminathan. The award included a citation, shawl and cash. A CD on the lesser known compositions of Muthuswami Dikshithar was also released on the occasion.

Our Gurukulam was the venue for a seven-day camp of Sri Arul of Nagercoil from the 12th to 18th of December 2008. Sri Arul took classes for the participants in the camp on Upadesa Saram and selected verses from Bhagavad Gita.

Sri Swami Tatvanishtananda Saraswati who was in charge of the photo gallery at the Gurukulam attained mahasamadhi on the 10th of November.

Pujya Swamiji conducted a Seven-day camp on Meditation and Meditative Life from the 22nd to the 28th of November 2008 at the Arsha Vidya Gurukulam, Anaikatti, Coimbatore. More than 150 devotees participated in the camp.

Pujya Swamiji conducted a camp for the participants from April 21 to 30, 2009. He took classes on Sri Dakshinamurthy Stotra. He took classes on Sri Dakshinamurthy Stotra.

The painting of the Dakshinamurti temple and Murugan temple towers (vimanas) was completed and they were re-consecrated on April 9, 2009 by reuniting the chit amsha and jada (maya) amsas. Homas were performed on the occasion. We were also blessed to have Pujya Swamiji's presence for the occasion.

Pujya Swamiji conducted a 10-days camp on Dakshinamurti Stotram of Sri Adi Sankaracharya at Anaikatti from April 21 to April 30, 2008.

Around 100 students of Pujya Swamiji attended the second camp on Ribhu Gita between 2nd May and 11th May 2009 held at Anaikatti.

Our Chairman Sri G.K. Sundaram passed away on May 18, 2009.

Pujya Swamiji participated in the annual day celebration of Friends of Tribal Society, Coimbatore Chapter on 10th May 09 at GKNM Hospital Campus.

Sri Swami Vastavananda who was staying in the ashram attained Samadhi on the 23rd of June 2009.

Pujya Swamiji conducted his third camp for the participants from May 13 to June 19, 2009: He explained to the participants the contents of Tripti Deepa Prakarana of Panchadassi.

AVG Cbe celebrated the birthday of Pujya Swamiji in a grand manner.

A sandhya gurukulam camp was conducted by Smt. Vasanthi and Sri Jitendra at the Gurukulam from September 30 to October 5, 2009.

Sri Swami Pratyagbodhananda conducted a camp at this Gurukulam from the 3rd to the 10th of October. As many as 30 persons participated in the camp.

TTK Hospital, Madras, conducted a Deaddiction Camp at the Gurukulam on the 10th and 12th of October 2009.

Our Gurukulam was the venue for a Naturopathy camp held on the 24th and 25th of October 2009.

Pujya Swamiji participated in the annual day celebration of Friends of Tribal Society, Coimbatore Chapter on 10th May 09 at GKNM Hospital Campus. Pujya Swamiji lauded the efforts of Ekal Vidyalayas in taking the education to inaccessible areas and their commitment to their goals.

Visitors from U.K. came to AVG Coimbatore. They visited the Tribal

Hospital and the Green Kovai Project. They also visited the hostel for tribal girls in the area. They availed the occasion to see for themselves the peda making cooperative set up by AIM for Seva.

Sandhya Gurukulam is a very unique project with immense potential for shaping children's minds, especially in rural and remote areas. Pujya Swamiji's concept of sandhya gurukulam is wholesome and complete by itself, aiming at the overall development of the child. It is an educational program conducted in the evenings in villages where children come together at a common place for learning. It is an AIM for Seva project committed to a child's academic improvement, health and hygiene, learning values early in life, physical fitness and most importantly, a cultural validation.

A sandhya gurukulam teachers' training camp was held by Smt. Vasanti & Sri Jitendranath at Anaikatti Gurukulam from 30th of September to 5th of October 2009. Twenty five teachers from villages around Erode, Bhavani and Komarapalayam were trained by them.



The meeting concluded with vote of thanks by Sri V. Ramanathan, Manager.

Pujya Swamiji's Camp at Anaikatti on Isavasyam...

Pujya Swami Dayanda Saraswathi conducted Īśāvāsyam Camp at Anaikatti between the 31st of October 2009 and 7th of November 2009. As many as 120 persons participated in the camp.

The students started the day with worship at Lord Dkṣiṇāmūrti temple. Pujya Swamiji conducted guided meditation session every day morning. He conducted three Vedanta classes every day. In the evenings students attended Pujya Swamiji's public talks at Coimbatore between the 31st of October 2009 and 4th of November 2009.

The students also attended at Coimbatore Arsha Kala Arangam Carnatic music concerts between the 5th and 7th of November 2009. The students had the opportunity to participate in the 19th Anniversary celebrations of Anaikatti Gurukulam on the 1st of Novemebr 2009.

Pujya Swamiji revealed the message of the Sastras during guided meditation sessions. One does not want the mountains, valleys, stars, meadows, trees and cows to be different. If one can have the same non-demanding attitude to persons who are dear and near, then they can have the same undisturbed mind. Īśvarā is in the form of biological, physical, and psychological order. If one can appreciate everything in the jagat as Īśvarā's order, he can have equanimity of mind. One can see the entire jagat as īśvarā and salute Īśvarā in the form of jagat.



Pujya Swamiji started the Vedanta classes with prayer mantra “Pūrṇamadah Pūrṇamidam from Īśāvāsya upaniṣad. He explained that Īśvarā is the cause of the jagat. He is not separate from the entire jagat, which is an effect. Even if one removes the effect, the cause remains as whole.

Pujya Swamiji first taught without a text. He later taught the first mantra of Isavasya Upanisad. Then he took the Sankara bhasyam for the first mantra and explained that one should learn Vedanta without text from a Guru who had studied the text. This would help the student in gaining proper understanding. Later he should study the text with the guidance of a Guru. The student would then appreciate that the text validates the vision.

Self knowledge neutralizes all the virulence of samsara. Guilt of omission and commission eats away one’s happiness. Hurt is others’ omission and commission. If one has guilt and hurt, that means his knowledge is not enough.

Sat Chit Ananda is the nature of Brahman. nāma rūpa is the nature of jagat.. Mithyā means one cannot categorically say sat or asat. Mithyā does not have independent existence, but its existence depends upon another thing, its cause. Relatively pot is Mithyā and clay is satyam. Jagat is mitya, an effect and it has no independent existence. It is dependent on its cause, Brahman, which alone is Satyam.

Everything here is a manifestation of īśvarā. All wealth belongs to īśvarā and not to any one else. May one protect oneself by giving up reality to this jagat. Atma includes all things one objectifies. It includes all things one knows and does not know.

When one thing is manufactured, modified, attained or cleaned, it is a karma phala! But atma jñāna is pramāṇa phala. To see one’s face, one looks at the mirror. Like that one should look into Sastra to see one’s true nature. Vedanta is the only pramāṇa for self knowledge. One will be able to see the entire jagat as manifestation of Īśvarā.

On the concluding day, the students offered guru vandanam to Pujya Swamiji. The campers thanked Swamiji for the profound teaching and the excellent arrangements made for the camp.

*Report by
N. Avinashilingam*

ĀRSHA KALĀ BHŪSHANAM Award for Excellence in Music

Arsha Kalarangam is a forum of Arsha Vidya Gurukulam started by Pujya Swami Dayananda Saraswati to promote and help people appreciate classical Carnatic music. Swamiji has been actively involved in encouraging Indian classical music in all its forms. He himself has composed a number of songs in various popular ragas, which are sung by many musicians in their concerts.

The Gurukulam has had the opportunity to stage the concerts of musicians like Sri. Maharajapuram Santhanam, Smt. Jayasri (Bombay), Smt. Nityasree Mahadevan, Smt. Anuradha & Sri. Sriram, Sri. Neyveli Santanagopalan, Sri. Maharajapuram Ramachandran, Namagiripettai Krishnan, Sri. Satyanarayana, and so on. Swamiji relentlessly persuades the musicians to mention the name of each raga, its scale, etc. before it is handled so that the audience can learn and participate. He feels that unless there is an educated audience, the classisim cannot survive.

Formed in the year 2007, Arsha Kalarangam conducts regular annual music festivals at Coimbatore in the month of November for three days, inviting veteran and upcoming musicians to give concerts. This programme of annual music festival is going to be gradually extended to other towns in Tamil Nadu.

To encourage classical musicians, Pujya Swamiji instituted the award titled.

ĀRSHA KALĀ BHŪSHANAM

which is conferred on musicians, both vocal and instrumental, in recognition of their services to the music world. Indian music is "arsha kala", coming as it does from the Gandharva Veda.

So far, eitht senior musicians (vocal and instrument) have been honoured with this title that goes with a citation and a purse. This year another five musicians were honoured by Pujya Swamiji on Nov.5, 2009, function held at Coimbatore. Sri. T.R. Pachamuthu, Chancellor, SRM University was the Chief Guest for the occasion.

Pujya Swamiji planning to establish awards to encourage upcoming junior musicians also.



Recipients
2009



Smt. Kalpagam Swaminathan
(Veena)

Sri Lalgudi G. Jayaraman
(Violin)

Sri T.N. Krishnan
(Violin)

Sri B. Rajam Iyer
(Vocal)

Sri T.K. Murthy
(Mridangam)



Sri M.S. Gopalakrishnan
(Violin)



Sri N. Ramani
(Flute)



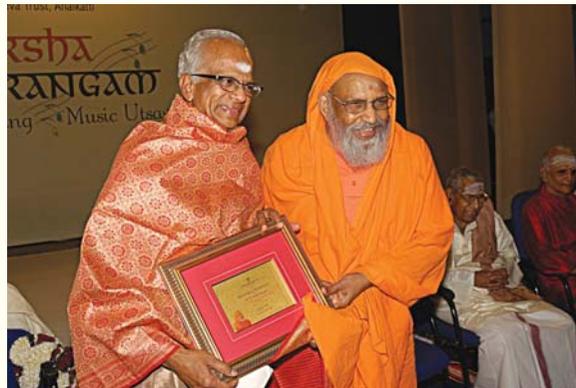
Umalapuram Sri K. Sivaraman
(Mrdangam)



(Clarinet)



(Vocal)



Recipients 2008

ĀRSHA KALĀ BHŪSHANAM

Award for Excellence in Music

Smt. Kalpagam Swaminathan
(Veena)

Sri Lalgudi G. Jayaraman
(Violin)

Sri T.N. Krishnan
(Violin)

Sri B. Rajam Iyer
(Vocal)

Sri T.K. Murthy
(Mrdangam)



Smt. Kalpagam Swaminathan



Sri Lalgudi G. Jayaraman



Sri T.N. Krishnan



Sri B. Rajam Iyer



Sri T.K. Murthy

Recipients 2007



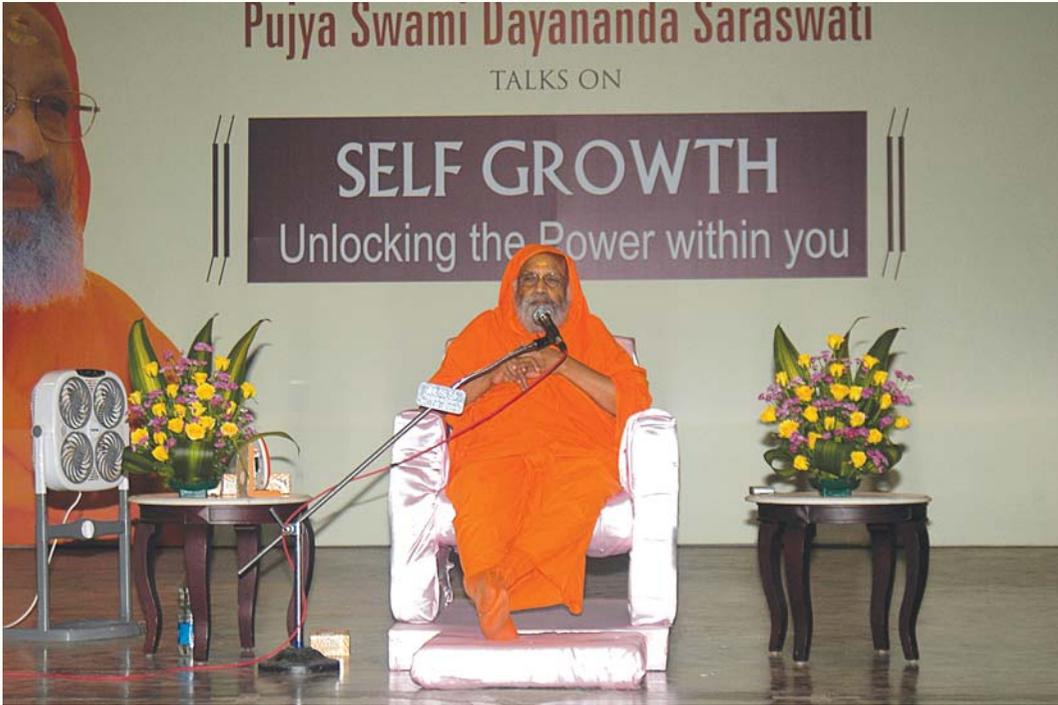
Sri Vellur Ramabhadran
(Mrdangam)

Sri. Maharajapuram Ramachandran
(Vocal)

Sri Nagai Muralidharan
(Violin)



“Self Growth - Unlocking The Power Within You” Public Talks By Pujya Swamiji



Pujya Sri Swami Dayananda Saraswathi gave public talks at Avinashilingam University Auditorium, Coimbatore between the 31st of October 2009 and 4th of November 2009. Around 1200 persons attended the talk series everyday.

Lord Krishna in Bhagawat Gita proclaims that one should lift one self. Desires and ambitions are icha sakthi of Īśvarā. They are privileges as long as one knows how to handle them.

People praise from their stand point. It is not real. The one who understands his self worth has made it. He is not dependent on other's praise for his happiness.

One should look at everything as a gift from Īśvarā.. Nothing should be taken for granted. There are so many hidden variables. One can only pray. One should think how one can contribute. The contribution may be time, knowledge or skills. Just giving donation is not enough. But there should be an attitude to contribute.

Anger makes one lose his wisdom. One should empower their family members to point out when one becomes angry. One should tell that he will not talk as he is angry. Such a home will have proper communication. That is the greatest inheritance one can bequeath to the family.



Whenever one has fear, he should repeat this mantra “ I welcome fear. I am not afraid of fear”. Then there is no fear of fear. Emotions should be processed. They cannot be bypassed.

Human beings have knowledge of values without being taught. A person who transgresses values loses his self esteem. It may look like as if one person has gained. But he has really lost because he cannot enjoy the material comforts due to his guilt and low self esteem.

We have to redefine success. If one thinks fulfilling desires is success, he is wrong. Always unfulfilled desires will be more than fulfilled desires. One can be happy only when he manages his desires and follows dharma.

Whether one likes or not, one should continue doing his duty. Then it will become natural to him, to do his duty. One is successful only when he masters his likes and dislikes.

Many opportunities in life are lost due to procrastination. Procrastination is overcome by doing. One should do the most painful job first, most difficult job next, difficult job next and easy job last.

One should do what is to be done. One should not think what others will think.

One should not carry a load of people in his head. He should unload people and keep them outside in their own space. He can have care and love. He can pray for them. There are so many hidden variables that cannot be controlled. He should let other people be there in their own space. Then one's care becomes uninhibited.

Īśvarā owns everything. Even for the body one is just a managing trustee.

The one who manages his money, knowledge, time, ambition and desires is a successful person. There is real self growth only when a person becomes a contributor instead of remaining a consumer.

Report By N. Avinashilingam



Sage for all Ages!



The canon of objectivity demands that journalism should not succumb to reverence. Of course, in practice this objectivity is either an alibi for an ivory-tower snootiness or is, well, highly subjective, for every scribe has his pet ideas and 'isms' and not only sees the world through those prisms but also paints his verbal pictures with those brushes. But still habits linger and you are reined-in by this in-built mechanism against praise. Also, with so much of it in full public flow, directed often at unworthy individuals, you don't feel like being part of the crowd or

getting dissolved in the din. It is therefore, for me, a giant leap of faith to be breaking the barrier of cynicism, cross the threshold of professional inhibition, walk way beyond the prescribed 'safe-distance' and pay respects to a personality non-pareil. And in doing that, I have no doubts in my mind, I am the one who stands elevated. Swami Dayananda Saraswathi of Arsha Vidya Gurukulam is a rare phenomenon. A Sanyasi by a combination of fate and freewill, his sweep goes beyond the familiar practices and paraphernalia that one associates with an ascetic. A Guru by all means, he however is not a mutt head nor does he belong to any Order. He can best be described as a Teacher of Vedanta, a humble nomenclature he prefers but which does not fully reveal or reflect his awesome achievements beyond that field. Still, he is a sterling torch-bearer of Bharatavarsha's millennias-old teaching tradition and his daily classes, explaining and expounding the oldest scriptures of mankind, the Vedas & the Bhagavad Gita, are a big draw. A master communicator and a multi-linguist, he can combine wit and wisdom with ease and make the listener comprehend the profound in his own pace and path: An enlightened guiding light that can at once dispel the darkness of ignorance and fear and fill you instead with knowledge and cheer. With Swamiji in the driver's seat, your spiritual sojourn is a happy and rewarding outing. But to be honest, in all my association with Swamiji, Vedanta was

the least that I imbibed. Such lofty matters require a trusting, serene mindset, a faculty that my profession precludes me from possessing. But if his spiritual teachings have barely scratched my thick skull, let alone sinking in, I have found perfect sync with his polemics on some practical issues of common concern. It was 1998 and the Pope was in India, spreading the word around for a huge 'harvest of faith'. His speech agitated me personally and also raised my professional hackles: After all, freedom of religion also means freedom to practice one's own religion without interference but here was a rank foreigner with no locus standi, brazenly intruding on that right and openly asking everyone to defect. I promptly put out a protest in my columns and prayed for a 'crop failure'. But the hurt remained and questions loomed: Should a liberal person, a journo at that, oppose conversions? Does religious freedom include right to convert others? This and many more. To me, the truth was obvious, as revealed by my spontaneous aversion to the Pope's call, but it defied articulation and worse, acceptance, at least in the mainstream. This was when the Swamiji came out with stunning arguments against religious conversions. His declaration that conversion tantamounted

to violence', at one stroke, dismissed all self-doubt and actually emboldened me to make it a matter of conviction, personal, professional and patriotic. And I was just one in a crowd of many who were wallowing in the same self-defeating muck of foolish tolerance of the intolerant and coy acquiescence to their mischiefs.

And the impact was not confined to individuals like me but created world-wide

ripples. For the first time, Om challenged Rome in the language it understood and the message has truly gone home. Shorn of the semantic sophistry and the secular smokescreen, conversions were shown up for what they are: cheap marketing tricks to enlarge the flock and through that, enhance political control. While it is puerile to believe that the attempts to convert, which is deemed a religious calling by expansionist, exclusivist faiths and their followers, will abate, Swamiji has certainly legitimised the opposition to it, lent the issue voice and vocabulary, reversed the debate and brought it to the global intellectual table. His formulation that conversion is an assault on human rights is a master-stroke that gives a perspective in the modern idiom and no surprise therefore that even the UN has taken note of it. But better still, several 'pagan' faiths world over which were wiped out by the onslaught of evangelising, aggressive religions, are now trying to stage a comeback and reclaim their lost, rightful place, in history and geography too. In that, Swamiji's campaign can be compared to Swami Vivekananda's US Parliament of Religions coup last century.

But to dub Swamiji as a mere agitationist against conversions is to trivialise his real worth. His opposition flowed from a larger dharmic worldview that Eashwara can be attained by many ways by any seeker and He has no 'particular address nor any sole franchisee'. Swamiji's mantra: 'There is not one god; there is only God!' It is with this unassailable wisdom that he unapologetically convinced an influential Jewish forum in Israel recently that 'Hindus were not idolators but saw, and therefore, worshipped divinity in all forms'. To the

familiar question on everyone's lips 'Should I believe in God', Swamiji's nonchalant reply always is 'Not unless you want to lend him five hundred rupees'! For Swamiji, the almighty is not a matter of belief, but understanding. Reason why he teaches and others listen!

While Swamiji is at the vanguard in protecting and promoting Sanatana Dharma, his concern for the 'dharmi' too is abiding. This spiritual master is a man 'for' the world too: For him, service to society also is Eashwara and the organisations he has spawned, like Aim for Seva, render stupendous services in the fields of education, healthcare, vocational training, women's emancipation, tribal welfare etc. The Acharya Sabha that he launched a few years back seeks to bring various sampradayas on a single platform on issues concerning the Hindu society and faith. This sabha, for instance, is in the forefront of a movement to extricate temples from the grip of a 'secular' State.

He is the moving spirit behind many such auspicious ventures and physically moves around a lot too. He is a ceaseless globe-trotter and has ashrams and audiences in Bharath and beyond. But he relishes Rishikesh on the banks of the Ganga the most.

Swamiji recently turned 80 and was feted. For a spiritualist on an eternal quest, Age 80 is a minor mortal milestone. But for the legions of his admirers and disciples it was an occasion for rendering gurudakshina, not of material things, but as an emotional acknowledgement of a man whose message lent meaning to their lives. Sages like him have always sustained and enriched this ancient land. They carry in their soul the undying torch of truth and the undrying spring of compassion. Blessed are those, 'objective' journo included, who come into their orbit!

Shri Gurubyo Namaha!

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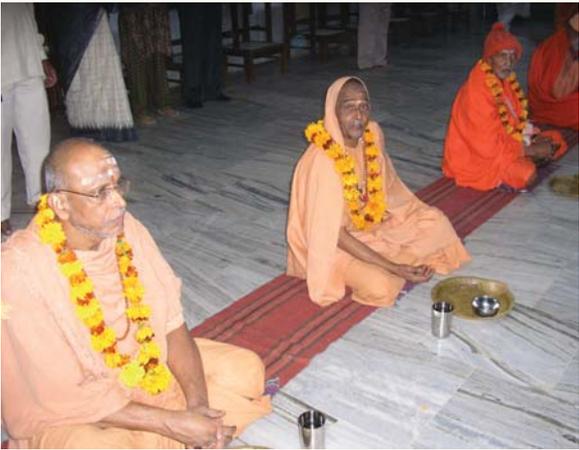
(Courtesy: Talk Media)



Swamini Manishananda endeared herself to the people who visited the ashram at Rishikesh. A very well determined person, Swamini left everything she had in Mumbai to pursue a dedicated spiritual life. She had a sense of fulfilment in her pursuit. Even though she is no more physically, she will continue to live in the hearts of all those who loved and cared for her.

Dayananda

SHODASI BHANDARA OF SWAMINEE MANISHAAMMA



Shodasi Bhandara of Manisha Amma was observed on the 13th of November 2009 at Dayananda Ashram, Rishikesh with solemnity and dignity. In this bhandara sixteen Sanyasee Swamijeas from prominent Ashrams of Rishikesh were invited and given sixteen items of daily use to a Sadhu. The sadhus were from Kailas Ashram, Shivananda Ashram, Parmartha Niketan, Vismamitra Ashram, Nepali Kshetra, Mangla Ashram etc. The total cost of sixteen items was more than Rs. 2000.00 and a dakshina of Rs. 1000.00 was given to each sadhu. Further eight Swaminees of Dashanami Sampradaya, were also invited and were given items useful to them with dakshina. Besides sixteen sadhus, hundred sadhus were invited for this bhandara and were given good dakshina.

Swaminee Manisha Amma was residing in the Ashram for the past about 31 years and had become inseparable part of the Ashram life. The shodasi bhandara was a touching sight for the residents and staff members of the Ashram. They felt the vacuum without the prominent and lively presence of Swami Amma of the Ashram. Swami Suddhanandji, Managing Trustee of Sri Gangadhareshwara Trust conducted the entire ceremony of shodasi bhandara as per the tradition. The chanting of slokas and subhasitams by the Swamijis enhanced the solemnity of the bhandara. The bhandara ended with the last chant and all the participating Swamijis just disappeared like a flash.

Blood Donation Camp organised by Swamini Atmaprajnananda Saraswati of Arsha Vidya Vikas Kendra, Bhubaneswar

Arsha Vidya Vikas Kendra, Bhubaneswar organized a Blood Donation Camp in Bharatiya Vidya Bhavan, Bhubaneswar on 27th August 2009. Management students of BVB and some local people voluntarily donated blood. Fifty units of blood were collected. The donors were issued individual certificates by Red Cross, that enables them to receive equal amount of blood if and when necessary. Each donor was treated with fruit-juice and refreshments after the blood donation. The arrangement was appreciated by the Doctors and staff of Red Cross.



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