



# Arsha Vidya Newsletter

Rs. 15/-



Vol. 14

November 2013

Issue 11





**Arsha Vidya Pitham**  
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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!



# मुण्डकोपनिषद् Muṇḍakopaniṣad Mantra 1.2.8



अविध्यायामन्तरे वर्तमानाः  
स्वयं धीराः पण्डितं मन्यमानाः ।  
जहृदृन्त्यमानाः परियन्ति मूढाः  
अन्धेनैव नीयमाना यथान्धाः ॥ १।२।८ ॥  
avidhyāyāmantare vartamānāḥ  
svayaṁ dhīrāḥ paṇḍitaṁ manyamānāḥ ।  
jañaghanyamānāḥ pariyanti mūḍhāḥ  
andhenaiva nīyamānā yathāndhāḥ ॥ 1|2|8||

avidhyāyām – in ignorance and error; antare – in the middle; vartamānāḥ – remaining; svayaṁ – themselves; dhīrāḥ – learned; paṇḍitaṁ – knowers of self; manyamānāḥ – thinking; mūḍhāḥ – deluded; jañaghanyamānāḥ – being afflicted constantly; pariyanti – wander endlessly; yathā – like; andhāḥ – the blind ones, nīyamānā – being led; andhena – by the blind; eva – alone.

‘Steeped in ignorance and error, and thining themselves to be learned and knowers of the self, these deluded people are constantly afflicted and they wander endlessly, like the blind being led by the blind.’

The relative position of karma-phala is shown here. First we have to understand karma that is opposed to dhrama. Action not in keeping with dharma produces a result that is undesirable for the one who performs the karma. One does not see the pāpa produced by the karma; it is invisible, but it is translated into an unpleasant situation and the person is not going to like it. We do not say it is ‘undesirable’ only in the vision of the śāstra, but in one’s own view also it is undesirable. Any unpleasant situation is the result of pāpa karma. On the other hand, a karma that is done one the basis of dharma definitely brings to the person a result that is desirable. Only when one compares this ‘desirable’ result with mokṣa, where there is total freedom, thenone will find that this ‘desirable result also is not that desirable. So, the criticism of karma must be understood in the proper light.

Here, the śāstra is talking about mokṣa. It cannot accept the karma-phala as desirable; otherwise, there will be no pravṛtti for mokṣa. The result of mokṣa is based on viveka, and vairāgya born of viveka. The viveka is to see the result in the form of heaven and so on as anitya, transient, like one's salary. One's monthly salary is not nitya, eternal. Similarly, any karma-phala is anitya. One's own body is a karma-phala, so it is anitya. Just as this body is anitya, even another body that one may have in any other loka also is anitya. This is the viveka, which should create vairāgya, dispassion in the person. This dispassion is not born of any denial of frustration; it is born of viveka. To make sure one has the viveka, the śāstra spends a lot of time discussing the limitations of karma-phala. A number of mantras in this upaniṣad talk about only the limitations of karma-phala. That helps one develop viveka, which gives rise to dispassion. Here the one who does not have this viveka is further discussed.

Avidhyāyāmantare vartamānāḥ : those who are steeped in ignorance. They live in avidhyā, they pitch their tent in avidhyā. Śaṅkara uses the word 'avidhyā' for both ignorance as well as its effect, error. Ignorance is about the truth of ātman. They do not recognize the ātman to be akartṛ, non-doer and abhokṛ. Non-enjoyer. The ignorance results in the conclusions: "I am kartṛ, the author of action; I am bhokṛ, subject to the results of action; I am therefore a saṁsārin, subject to birth and death and so on." These conclusions are the errors committed against oneself, the ātman. The ignorant ones are committing the errors all the time. Once the ātman is taken to be kartṛ, they have to be busy in order to accomplish various ends.

Since the word 'avidyā' is used in the sense of both the cause and the effect, it has caused some confusion in the minds of people. Therefore, some people say there is no avidhyā, ignorance, there is only error. This is not true. There is no error without a topic. Error is always about a topic, a topic about which one has confusion, a topic that one is not totally aware of. If one is totally aware of it, then one has knowledge and there would be no error. If one were totally ignorant, then also, there would be no error because one would not know the object at all. Therefore, error is possible only when one knows and does not know also. One cognises the existence of an object, but does not know what the object is.

That ignorance leads to error. Without ignorance there cannot be error at all. Again, this ignorance is not jñānābhāva, absence of knowledge. It is opposed to knowledge. Being opposed to knowledge it is bhāva rūpa, existent. It has got its existence as long as it is there, because it can cover. Not only can it cover, it can also cause an error. Abhāva, absence, cannot cause anything; only bhāva can cause something. Error is born of existent ajñāna alone. Ignorance is in the form of some existence, or there is existence for ignorance.

Svayaṁ dhīrāḥ paṇḍitaṁ manyamānāḥ : they think they have got knowledge and scholarship. Everyone is subject to avidyā until one gets knowledge. One can be ignorant. That is not a problem, if one is open to knowledge. But being ignorant, one should not take oneself to be enlightened. These people call themselves dhīrāḥ, wise. One can be wise, either by knowledge or by calling oneself wise, without having the knowledge. Here, these ignorant ones consider themselves wise. There is a certain certitude in their knowledge.

According to Śaṅkara there are people who think they are people who think they are vidita veditavyaḥ, they know everything that is to be known, and so they are great scholars. They know karma to be the means for achieving various ends. So, they are very sure that certain types of karma will result in mokṣa also. Some of them have analysed the śāstra. But they have come to wrong conclusions.

Paṇḍita is one who knows the self. Without gaining knowledge, if one concludes, "I am a Paṇḍita, I have understood the entire śāstra, and I know exactly what is mokṣa and the karma that is the means for mokṣa", then there is a problem. It is exactly like the problem of a theologian. A theologian is a committed believer with reference to non-verifiable topics like heaven and so on. That heaven exists is a non-verifiable belief. One can accept it as a belief, but he has made certain conclusions about heaven that are illogical. The conclusion that heaven is eternal is illogical. A theologian does not see the illogicality of his own belief. That is the problem.

Jaṅghanyamānāḥ<sup>1</sup> pariyaṅti mūḍhāḥ: these deluded ones constantly get affected by old age, disease and so on and wander endlessly. By the time they think they have accomplished some end, they lose it. Pariyaṅti, they

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<sup>1</sup> जङ्घन्यमानाः जरा-रोगाद्यनेकानर्थव्राथैः हन्यमानाः भृशं पीड्यमानाः। मुण्डक भाष्यम्

become wanderers from one end to another end. There is a prodigality about them. They accomplish one end thinking that this is the ultimate, but then they move to another end. Whether they want to move or not, the fleeing karma-phala will push them from one end to another end. In this life itself they wander from one end to another.

Extending it to life after death, they keep moving from one body to another body. They take various bodies because karmas are many and varied and they have to be fulfilled. One set of karma requires the body of a pig. That is the particular type of karma where one has to eat all through the day. For that the mouth should be small, and the whole body should be the stomach. Pig is the right upādhi for that. In between they go to heaven or hell for a short visit and again come back to one of the bodies here.

They do not know their delusion and become leaders. They appoint themselves as religious preachers. They are the ones who are involved in religious conversion and so on. They become leaders because of their conviction. Anybody who has a delusion, but does not know that he has a delusion becomes a very popular leader. Because there is some kind of conviction in them, they will have followers. One can have the wildest philosophy but if one keeps it up there will be followers.

Recently one gentleman came to me and gave me a small booklet, 'Kṛṣṇa Guru Dharma'. He said, "Lord Kṛṣṇa has come in this kali-yuga as Kṛṣṇa Guru". Kṛṣṇa Guru preaches that the people who do not recognise him as guru are adharmic people and they have to be destroyed. This is how they start a cult. If somebody thinks that the name of the Lord will take him to mokṣa that is fine. Let that name do whatever magic it has to do. Anybody can say anything; there will always be people to listen to him or her. If one says something repeatedly, then people start believing that. Soon they will become followers. This is what is said here, andha paramparā, blind lineage. There is a paramparā because there is a disciple. They say, "This is our sampradāya, tradition", but it has the support neither śruti nor logic. This use of sampradāya is fraudulent. It is the worst thing happening in the country.

*To be continued....*

श्री रुद्रम्  
Śrī Rudram  
Anuvāka 07

Rṣi – Romaśaḥ; Chandas – Mahānuṣṭubh; Devadā - Śrī Rudraḥ

Dhyāna ślokā

जटाभिर्लम्बमानाभिर्नृत्यन्तमभयप्रदम् ।

देवं शुचिस्मितं ध्यायेद् व्याघ्रचर्मपरिष्कृतम् ॥

jaṭābhirlambamānābhirnṛtyantamabhayapradam ।

devam śucismitam dhyāyed vyāghra-carma-pariṣkṛtam ॥

May one meditate upon the dancing Lord Mahādeva with long matted hair, who gives fearlessness to all, who has wrapped himself with tiger skin and who has a smiling face.

Result (for chanting of this anuvāka): One gains intelligence, long life, health, wealth, progeny, knowledge and freedom.

नमो॑ दुन्दु॒भ्याय॑ चा॒हन॒न्याय॑ च

namo dundubhyāya cāhananyāya ca

namaḥ – salutation; dundubhyāya cā – to the one who obtains in the kettle drum;-ahananyāya ca = to the one who obtains in the drum-beating stick;

नमो॑ धृ॒ष्णवे॑ च प्र॒मृशाय॑ च

namo dhṛṣṇave ca pramṛśāya ca

namaḥ – salutation; dhṛṣṇave ca – to the one who is brave (who never turns back from a battle-field) pramṛśāya ca – to the one who is analytical;

नमो॑ दू॒ताय॑ च प्र॒हिताय॑ च

namo dūtāya ca prahitāya ca

namaḥ - salutation; dūtāya ca – to the one who is a messenger in a war; prahitāya ca – to the one who is interested in welfare of the kingdom;

नमो॑ नि॒षङ्गि॑णे॒ चेषु॑धि॒मते॑ च

namo niṣaṅgiṇe ceṣudhimate ca



namaḥ – salutation; niṣaṅgiṇe ca – to the one who has a sword in his hand; eṣudhimate ca – to the one who has a quiver of arrows on his shoulders;

नमस्तीक्ष्णेषवे चायुधिने च

namāstīkṣṇeṣāve cāyudhinē ca

namaḥ – salutation; tīkṣṇeṣave ca – to the one who has sharp arrows; āyudhine ca – to the one who is equipped with all the weapons;

नमस्स्वायुधाय च सुधन्वने च

namāssvāyudhāya ca sudhanvane ca

namaḥ – salutation; svāyudhāya – to the one who has a beautiful weapons; sudhanvane ca – to the one who has a beautiful bow;

नमस्स्रुत्याय च पथ्याय च

nāmasrutyāya ca pathyāya ca

namaḥ – salutation; to the one who obtains in a narrow walking path; pathyāya ca – to the one who obtains in a nigh way;

नमः काट्याय च नीप्याय च

namaḥ kātyāya ca nīpyāya ca

namaḥ – salutation; kātyāya ca – to the one who obtains in ponds; nīpyāya ca – to the one who obtains in water falls;

नमस्सूध्याय च सरस्याय च

nāmassūdhyaāya ca sārasyāya ca

namaḥ – salutation; sūdhyaāya – to the one who obtains in marshy land; sārasyāya ca – to the one who obtains in a lake;

नमो नाध्याय च वैशन्ताय च

namo nādhyāya ca vaiśantāya ca

namaḥ – salutation; nādhyāya ca – to the one who obtains in the river; vaiśantāya ca – to the one who obtains in small tanks;

नमः कूप्याय चावट्याय च

namaḥ kūpyāya cāvṭyāya ca

namaḥ – salutation; kūpyāya cā – to the one who obtains in the well; avṭyāya ca –

नमो वरुष्याय च वरुष्याय च

nāmo varṣyāya cāvarṣyāya ca

namaḥ – salutation; varṣyāya cā – to the one who obtains in the rains;  
avarṣyāya ca – to the one who obtains in the absence of rains;

नमो मेघ्याय च विध्युत्याय च

namo meghyāya ca vidhyutyāya ca

namaḥ - salutation; meghyāya ca – to the one who obtains in the  
clouds; vidhyutyāya ca – to the one who obtains in the lightning;

नम ईध्रियाय चातप्याय च

namā idhriyāya cātāpyāya ca

namaḥ – salutation; idhriyāya cā – to the one who obtains in the  
autumnal clouds; atāpyāya ca – to the one who obtains in the sun;

नमो वात्याय च रेष्मियाय च

nāmo vātyāya ca reṣmiyāya ca

namaḥ – salutation; vātyāya ca – to the one in the form of prāṇa;  
reṣmiyāya ca – to the one in the form of Rudra

नमो वास्तवाय च वास्तुपाय च ॥ ७ ॥

namo vāstavāya cā vāstupāya ca ॥ 7 ॥

namaḥ – salutation; vāstavāya ca – to the one in the form of every object;  
vāstupāya ca – to the one in the form of vāstu deity.

Salutation to Rudra, the Lord seated with His divine consort Uma; the Lord of the universe, who is the rising sun, the midday sun; the bestower of happiness, the Lord of all beings; the one who is all glory and who is the cause of fear; the protector in all ways, who is near and far; who resolves the creation into Himself; the destroyer of samswara totally; who is in the form of trees and green leaves; who is Om; who is the source of happiness and freedom on earth and heaven; who is Lord Siva who bestows absolute happiness; whose abode is sacred places; who obtains on the banksof the river; who helps us cross the papas and error of ignorance; who is in the jivas and in rebirth; and who abides in tender grass, in sea foams, in the sea land and in the river flow.

*To be continued.....*

## 23<sup>rd</sup> Anniversary of AVG



AVG, Anaikatti celebrated its 23<sup>rd</sup> anniversary on Oct 27, 2013 in the presence of Pujya Swami Dayananda Saraswati. Around 2000 devotees attended.

### MUSIC CONCERT:

There was a soul stirring carnatic music concert by Dr. Sriram Parasuram and Smt Anuradha Sriram. The last lyric was the Marathi Namadev abang 'Tirtha Vittal Kshetra Vittal'. This charged the whole

audience and the entire atmosphere turned devotional.

Dayananda Sisters Kumari Darshana and Kumari Sowmya rendered the prayer song.

### WELCOME ADDRESS:

Sri Ravi Sam, Trustee welcomed the gathering. He said that Pujya Swamiji's contribution has been recognized when the US flag was flown in his honour on his 83<sup>rd</sup> birthday as per Hindu calendar. Pujya Swamiji's classes are the closest to Sri Adi Sankara's teaching.

### GURUKULAM REPORT:

Sri V. Sivaprasad, Secretary presented the Gurukulam Report.

He said that the Gurukulam has successfully completed the fourth long-term course for three and half years on Vedanta and Sanskrit. Pujya Swamiji took most of the Vedanta classes. Swami





Sakshatkritananda was the resident Acharya. 75 students have successfully completed the long-term course.

Arshakalarangam organized Bharata natya performance by Pavithra Srinivasan titled Purushartha.

Arsha Kalarangam conferred the title Arsha Kala Bhushanam on Prof S.R.Janakiraman, Smt Sudha Raghunathan, Smt E. Gayathri, Sri M.S.Anantharaman, Sri A.Easwaran and Smt. Chitra Visweswaran.



Sankara Jayanthi was celebrated in the presence of Pujya Swamiji.

Pujya Swamiji's 83<sup>rd</sup> birthday was celebrated at Anaikatti on Aug 15, 2013 with a grand laksarcana. On the same day evening Arsha Kalarangam and Sri Krishna Sweets organized a carnatic music concert and bharata natya performance at Coimbatore. The decoration of Swamij's chair resembled Lord Daksinamurti sitting under a banyan tree.



#### **ADDRESS BY CHIEF GUEST:**

Justice Sri V. Ramasubramanian, the Chief Guest of the day, addressed the audience. He explained how India was the cradle of civilization and how India was pioneer in mathematics, science, medicine and university education. He widely quoted the Western scholars who acknowledged this.

#### **ADDRESS BY GUEST OF HONOUR:**

Dr. M. Manickam, Executive Vice Chairman, Sakthi Sugars Ltd was the Guest of Honour. He said that the early men came from Ethiopia to Madurai. Later they migrated all over. Sama Veda chant resembled the song of the birds. The British during their rule of India destroyed the native education. But India has managed to preserve her dance, music and culture. He predicted great time ahead for India in the next 30 to 40 years.





## HONOURING GREAT PERSONALITIES:

Pujya Swamiji honoured Meyyappa Mahadesika Swamigal, Head of Koviloor Mutt, Dr. R. Nagasamy, eminent Archeologist, Sri A.V. Ramasamy, the Visionary who brought the concept of Senior Citizen Retirement Homes to Coimbatore.

## BOOKS RELEASE:

Pujya Swamiji released the following books: Tattva Bodha in Tamil by Sri Mani, Srimad Bhagavatham by Smt Sarojiniammal, Pujya Swamiji;s life story in Tamil lyrics by Sri Arumugam.

*PUJYA SWAMIJI'S ANUGRAHA BHASANAM*

Pujya Swamiji gave his anugraha bhasanam.

## Why Hinduism survived

He said that Hinduism is the only ancient religion that has survived. Survival of Hinduism is possible because of teaching tradition we could preserve. The teaching is conveyed through karna parampara from Guru to Sishya without entropy or loosing contents.

## The greatest teaching

The equation Tat Tvam Asi is taught in Vedanta only. All that is here is Iswara. In



India it is customary to do bhoomi puja. An American may wonder to see why Indian worship bhoomi. The culture explains this vision in music, dance and temple art. When the wave recognizes that it is water and the Ocean is also water, it's (waves') sense of limitation goes. The human body is recognized as manifestation of Iswara and worshipped. We can invoke Iswara in anything.

Being born as a Hindu is a privilege. Belonging to this culture is a privilege. Due to this we can appreciate the teaching that all that is here is Iswara.

## VOTE OF THANKS:

Sri S. Sairam, Manager proposed a vote of thanks.

*Report by N. Avinashilingam*



## Arsha Kala Bhushanam Awards 2013



Arsha Kalarangam organized a colourful function on November 14, 2013 at Kikani School, Coimbatore to confer Arsha Kala Bhushanam awards to seven Carnatic Music Vidwans and Vidhushis.

Vasanthi Narasimhan welcomed the gathering.

The function started with carntic music concert by Dayananda Sisters Kumari Darshana and Kumari Sowmya. The following compositions were rendered: Sri Mahaganapathe (Naattai raga), Sri Varalakshmi (Sri raga), main song Aadamodi (Charukasi raga) and Pujya Swamiji's composition Mahalinga Vibho (Shivaraji raga).

The awardees were ceremonially received with auspicious music, Vedic chant , traditional dance and royal canopy. There was a welcome dance by students from Lavanya Shakar's Abyasa Academy.

Sri M. Krishnan of Sri Krishna Sweets said that the awards function was a role model to be emulated by other organizations. He congratulated the awardees for receiving



the award from Pujya Swami Dayananda Sarasvati, which was equivalent to receiving from Goddess Sarasvati herself.

Pujya Swamiji gave the awardees a citation , a purse of Rs. one lac and a silk shawl with the awardees name engraved.

The citation which was written by Pujya Swamiji himself read as follows:

**SHRI P.S. NARAYANASWAMY** for his contribution to carntic music through his concerts, rich in depth, range, creativity and generating a parampara of sishyas.







DR. K. VAGEESH for his life-long contribution to music in general and carnatic music in particular, through his vocal concerts and creating accomplished artists.

SHRI O.S.THYAGARAJAN for his contribution to carnatic music through his vocal concerts, entralling his enlightened audiences through his dexterous handling of traditional gamakas, while elaborating different ragas.

SMT. PADMAVATHY ANANTHA GOPALAN for her contribution to carnatic music through her masterly handling of the divine instrument, veena and creating a number of artists in veena, violin and vocal as well.



SHRI GURUVAYUR DORAI for his valuable contribution to carnatic music through percussion instrument of mrdangam, with astounding accompanying skills and creative improvisations.

SHRI T.H. VIKKU VINAYAKRAM for his contribution through the ancient and sophisticated instrument, the Ghatam, making it a

match to any percussion instrument with effortless ease and mastery over rhythm.

SMT. SUGUNA PURUSHOTTAMAN for her contribution to carnatic music through her concerts and teaching innumerable students, always retaining the purity and depth of classical tradition.

The awardees spoke. They thanked Pujya Swamiji for honouring them. They felt that they were more responsible now to deliver quality music.

Pujya Swamiji gave his anugraha bhasanam. He said that when we respect the Vidwans, we respect the Vidya and also Parameswara, who is the source of this Vidya. The Vidwans have to suffer so many inconveniences. One gifted with talent can sing. But only a Vidwan can create another Vidwan. All the awardees have created many Vidwans. Carnatic music is Arsha Vidya as that has come from the Rishis. All that is here is Ishwara including Music. Muthusamy Dikshatar has written lyrics in all vibakthis. By honouring the artists, we honour ourself and our tradition.

*Report by N. Avinashilingam*

## Youth for Dharma Celebrates its 4<sup>th</sup> Anniversary at the Anaikatti Ashram



The members of Youth For Dharma celebrated their 4<sup>th</sup> anniversary by spending an enlightening weekend with Pujya Swamiji at the Anaikatti ashram on July 27<sup>th</sup> and 28<sup>th</sup>. It is noteworthy that July 28<sup>th</sup> turned out to be Pujya Swamiji's star birthday.

The members arrived at the ashram on the morning of July 27<sup>th</sup> and immediately had a session with Pujya Swamiji. Swamiji addressed them on dharma and the concept of Samaanya dharma and vishesha dharma. This was followed by a question answer session where the participants asked questions and Swamiji, in his own inimitable style, answered them.

The members, then, had a session with Sri. Aravindan Neelakandan, noted ethnographer, social scientist and writer, on how the Sanatana Dharma has been put through various difficulties and how the book "Breaking India" (which he has co-authored along with Sri. Rajiv Malhotra) seeks to point out the trials and turbulations that the Sanatana dharma has gone through. The writer, through five to six sessions over the two days, covered extensively on the above topic and also pointed out how the ways used by the foreigners to take away Hindus from Hinduism was faltered and illogical.

Post this session, the members had a personality development session with Sri. Sreenivasan Ravichandran, a member of Youth For Dharma. Sri. Sreenivasan conducted one session each on both the days which primarily focused and assisted on discovering the personal traits of each of the members. Soon after this session, the members had the good fortune of meeting Pujya Swamiji once again for an exclusive session. Pujya Swamiji continued the address on the topic of dharma and answered more queries. The members ended their day on a highly positive note by attending the regular gita class and the satsang session conducted in the ashram.

On the next day i.e. Pujya Swamiji's birthday, the members paid an early morning visit to Sri. Medha Dakshinamurthy temple, where a yagna was being conducted for Pujya Swamiji's good health and longevity. The members prayed for a while and then attended a Vishnu sahasranama chanting session led by Swami Sakshkrtananda on the occasion of Pujya Swamiji's Janma nakshatra. The rest of the day was spent over a session with Pujya Swamiji where they were given more insights into dharma and more of their doubts and questions answered. They also had a session with Sri. Manikandan, member of Dharma Rakshana Samiti on how a team should function and how the greater cause should always be given more importance than the individual goals. They also gifted Swamiji with a gift handmade by Sri. Jagadeesh, a member of YFD. They also had the planned sessions with Sri. Aravindan Neelakandan and Sri. Sreenivasan. The team departed from the ashram on the night of July 29 after having a relaxing yet a thought provoking weekend.

*- Report by Vinodhinee*



## Traversing Temples in Tamil Nadu by Julie Carpenter, Mrinalini Rao and Swamini Sumatmananda

*(Continued from the last issue)*

### **Chidambaram**

The final day of the tour started with the famous Chidambaram Temple, considered by many to be the centre of the universe. At the entrance gopuram, Dr. Nagaswamy pointed to the 108 dance karana sculptures. It is a marvel indeed that Bharatnatyam and other traditional dances practiced to this day based on Natya Shastra have their counterparts etched in stone for posterity.

Here, Shiva as Nataraja is the main deity. Perhaps the greatest blessing here was to witness first-hand the Lord depicted as Akasha, a darshan often referred to by Pujya Swamiji. A mala of 51 golden bilva leaves is suspended in space as though garlanding the Lord. The priests graciously welcomed us and facilitated everything for us from darshan, to arati and prasadam. As per Agama shastra, dance (Natya) was definitely one of the elements of a sixteen-step puja in a temple. This practice having been lost over the years was revived by Dr. Nagaswamy. He not only reinstated dance in the temple but also initiated the annual Natyanjali dance festival during Mahashivaratri when dancers offer their art at the feet of Nataraja.

We were fortunate to have demonstrations of Tevaram, Nadaswaram and Natyam hosted by Mr K. Swaminathan and family. Music, also being an offering to the deity, as per Agama shastra had certain stipulations – only specific ragas could be performed in the morning, noon and evening. We learnt that Natya shastra, written by Bharata around 200 CE., has come to shape classical music, dance and literature. In fact, it could well be regarded as the foundation for fine arts of Indian culture.

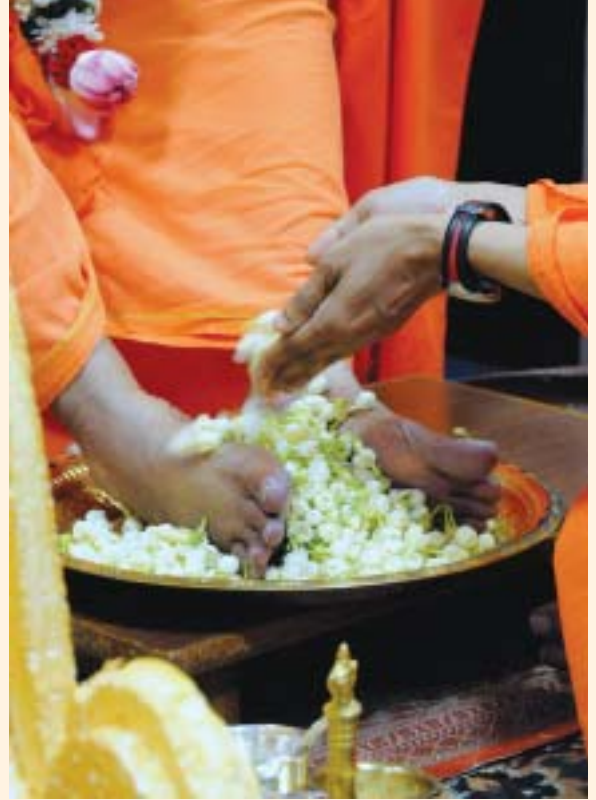
The last stop was Gangaikondacholesvara temple, dedicated to Shiva. It was built by the son of the Chola King who built the great Tanjore temple. Sculptures of Vishnu, Shiva, Devi, Surya and many more, all of which are still intact, adorn the exterior walls. According to a legend, sacred waters from Ganga were brought by a devotee for the Chola king who then offered it for abhishekham on the lingam. Hence the name, Gangaikondacholesvara.

The Eastern walls of the mukhamandapa on either side are decorated with Shiva in different aspects of anugraha. A feature not frequently seen is a sculpture depicting King Rajendra Chola who built the temple, being blessed by Shiva.

On our way back to Anaikatti we stopped at Mayavaram where the temple elephant came and blessed each one of us with its trunk. After enjoying a delicious feast organised by Kitchen Manager Sri Ganesh we headed back to Anaikatti - blessed by darshan, better informed, deeply inspired by the glory of our rich culture and heritage and committed to learn more and share the same.

There is much to be grateful for. All the aspects of our trip from transportation, to accommodation, to the food were well organised. For all those who contributed, including those who have not been individually mentioned, we offer our heart-felt thanks. When we thanked Dr. Nagaswamy, who at 83 years old continues to actively share his passion and commitment to ensuring the continuity of our Vedic heritage, he simply responded, "It is I who am fortunate to have had as my audience, students with knowledge of samskritam - really it is all Pujya Swamiji's Grace! "

## Valedictory Function of Long Term Course at AVG



The valedictory function of the long term, three and half years course was held on Saturday , the Oct 26, 2013. The class room where Pujya Swamiji taught students was decorated with flowers. The place where Swamiji sat to teach was aesthetically decorated. All students, from various parts of the globe, dressed up befitting the occasion. The whole atmosphere was benedictory.

### **EXTRA ORDINARY COURSE BY PUJYA SWAMIJI :**

Smt. Vasanthi started the session with an introduction which has been reproduced below.

“The great Jnana yagna that commenced in April 2010 has come to an end on Oct 26, 2013 and what a yagna it has been! With his never-ending enthusiasm to teach, with boundless daya towards the students, exuberating ananda all the time, oblivious to the discomforts and pains of the body, and exemplary commitment towards teaching, Pujya Swami Dayananda Sarasvati has made this course an outstanding one. In the last three years, day in and day out, this 83 year old great Mahatma has nailed in the vision of the oneness of self by driving each student to a corner from where we cannot but see.



As we all know, Pujya Swamiji has been teaching Vedanta since 1957. He has created hundreds of sishyas who continue the parampara of Vedanta teaching in different parts of India and the world. He has conducted 12 full-fledged three year courses – both by himself and with the help of his disciples but this course has been very unique because, after three decades, Pujya Swamiji has conducted the entire course himself, with the able support of Acharya Swamiji Sakshatkrtanandaji. In no other course has Pujya Swamiji taken so many classes; taught the Mundaka, Katha, Kena, Kaivalya, Taittiriya, Mandukya, 6<sup>th</sup> chapter of Chandogya, Brama Sutra chatussutri and all 18 chapters of the Bhagavad Gita, not to forget other texts like Drig-drishya viveka, Vivekachudamani, Advaita makarandam, Vakhya vritti, Atma bodha,.....1304 hours of teaching from the

greatest teacher of Vedanta of our times makes this course a very memorable one!!

The course has also been unique because the number of dropouts was only a handful while the strength remained at 75. This has been Pujya Swamiji's largest course and the students were blessed with the once-in-a-lifetime-opportunity during the course to participate and witness the satabhishekam of Pujya Swamiji who is an epitome of wisdom, love and compassion.

Right through the course Pujya Swamiji's teaching has been simply amazing. With incomparable communication skills, using the choicest of words, and making everyone feel at ease with his sense of humour, employing the most apt illustrations culled from our daily life, never losing an opportunity to emphasize that sastra is a pramana, the only pramana to know the





self, Pujya Swamiji has given a new life to the sampradaya by instilling clarity in many topics like pramana, Isvara's order, what is meant by doing action without expecting result, moksha is not a state of experience, the relationship between vyashti and samshti and so on.

Perhaps the most outstanding revelation of Pujya Swamiji is to present Isvara as one maha order. No teacher on this planet talks about Isvara as order. The Sruti only indicates Isvara as the niyanta but does not dwell at length on the various ramifications of the order. Acharya Shankara also does not elaborately cover all aspects of the order. And unless Isvara is assimilated in the form of order there is no way one can resolve the emotional issues and prepare oneself for absorbing the vision. Thank you, Pujya Swamiji. Humanity will keep saluting you for this invaluable contribution to the teaching tradition. This course was also

unique because the students were doubly blessed to have an Acharya who emulates his guru. Knowledgeable and blessed with clarity of expression, Sakshat Swamiji's classes have been lucid yet profound, and in his inimitable style Swamiji has taught the Tatvabodha, 10 chapters of Pancadasi, 17 chapters of Upadesa sahasri, Satasloki, Mundaka bhashyam, Isavasya upanisad and Prashopanisad bhasyam. He has also taught Sanskrit, all through the three years.

If one were to ask Pujya Swamiji "Why is this course the most successful one?" , he would say " It is because of Sakshat Swamiji. He kept you all here" And, if one were to ask the same question to Sakshat Swamiji, he would say "It is only because of the continued presence and teaching of Pujya Swamiji for a length of time". How fortunate and blessed we students have been to study with a master teacher and a model sishya."



## YEAR WISE CURRICULAM TAUGHT DURING THE LONG TERM COURSE:

### FIRST YEAR:

· Introduction to Vedanta	10 hrs
· Pramana Vichara & Adhikaritam	18 hrs
· Tatva bodha	28 hrs
· Mundakopanishad Mulam	53 hrs
· Kathopanishad with Sankara Bhashyam	145 hrs
· Drig- drishya viveka	24 hrs
· Kaivalyopanishad	17 hrs
· Pancadasi of Sri Vidyanaraya - Chapters I to IV	110 hrs
· Narada Bhakti Sutram	48 hrs
· Ramodantam	26 hrs
· Nalopakhyanam	26 hrs
· Manisha Panchakam	11 hrs

### SECOND YEAR:

· Bhagavad Gita Chapter I	9 hrs
· Bhagavad Gita Chapters II to IV with Sankara Bhashyam	162 hrs
· Kenopanishad with Sankara Bhashyam	60 hrs
· Taittiriyanishad-Sikshavalli with Sankara Bhashyam	32 hrs
· Taittiriyanishad-Brahmavalli with Sankara Bhashyam	55 hrs
· Isavasya Upanishad with Sankara Bhashyam	26 hrs
· Mundakopanishad – Sankara Bhashyam	103 hrs
· Pancadasi of Sri Vidyanaraya – Chapters V to VII	164 hrs
· Sataloki	46 hrs
· Bhaja Govindam	18 hrs
· Prata Smarana Stotram	3 hrs
· Kaupina Panchakam	4 hrs

### THIRD YEAR:

· Bhagavad Gita Chapters V - XVIII with Sankara Bhashyam	244 hrs
· Taittiriyanopanishad-Bhriguvali with Sankara Bhashyam	15 hrs
· Chandogya Upanishad Chapter VI with Sankara Bhashyam	58 hrs
· Mandukya Upanishad (with karikas) with Sankara Bhashyam	93 hrs
· Brahmasutram – Chatussutri with Sankara Bhashyam	72 hrs
· Prashnopanishad	35 hrs
· Vajrasuchikopanishad & Kalisantaranopanishad	8 hrs
· Sri Dakshinamurthi Stotram	6 hrs
· Viveka Chudamani	73 hrs
· Advaita Makarandam	19 hrs
· Atmabodha	29 hrs
· Vakyavritti	19 hrs
· Pancadasi of Sri Vidyananda – Chapters VIII to X	66 hrs
· Upadesa Sahasri	123 hrs

### SANSKRIT:

· Non- Paninian & Paninian Grammar	940 hrs
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### MANGALA VADYAM:

The function started with the auspicious mangala vadyam, kottu vadyam by Chitra Veena Shri Ganesh.

Prayer songs were rendered by Dayananda Sisters Kumari Darshana and Kumari Sowmya.

### PADA PUJA:

On behalf of all the students, Swami Shankaranda performed pada puja to Pujya Swami Dayananda Sarasvati. Led by

Swamini Vedarthananda and Swamini Saradananda the students chanted Sri Sadguru Astotra Sadanamavali.

### STUDENTS GRATITUDE:

A few students spoke thanking Pujya Swamiji, Acharya Swami Sakshatkritananda, Swami Shankarananda, Swamini Vedarthananda and Swamini Saradananda for the Vedantic and Sanskrit teaching and for the parental care received. Swami Shankarananda thanked Pujya Swamiji for this great course.

## **CERTIFICATES DISTRIBUTION :**

Pujya Swamiji awarded Certificate to 75 students for successfully completing long term three years course.

## **GURU DAKSHINA:**

The students offered Guru dakshina to Pujya Swamiji and got his blessings.

## *PUJYA SWAMIJI'S ANUGRAHA BHASANAM*

Pujya Swamiji gave his anugraha bhasanam. It was an extraordinary bhasanam.

## **There is always a last message**

Pujya Swamiji told that though an acharya taught what is to be taught in last three years, still on the final completion day, there is always a last message. Swamiji told that there are many things, he wants to share but he is choosing the most important one which will help students to know how manage an unpleasant feeling.

## **Do not judge yourself based on your feeling**

Swamiji cautioned each student that there is a natural tendency to make self-judgment of one's own understanding of Vedanta on

the basis of his emotions and feelings. Self-judgment on the basis of one's condition of mind is not right and unwarranted.

There may be feeling of loneliness, rejection and need for approval. But I am Brahman in spite of the feelings. In spite of all your limitations, you are free from all of them. These feelings are subjective, mithya and do not have even vyavakarika satyatvam.

Aham Brahmasmi is pramana janya jnanam. We have discussed in detail pramana sankha, pramana tatparya sankha and prameya sankha. Hence, after three years of study, there is no way of not knowing "Aham Brahmasmi".

## **Need for Niddiyasana**

One may have viparitha bhavana. There may be impediments to enjoy the fruits of knowledge. We have done sravanam and mananam for three years. Last one month, I have introduced niddiyasana. Niddiyasana is to remove viparita bhavana. Students did not practice niddiyasana in last three years because of tight schedule, but now they have time and need to practice niddiyasana.

*Report by N. Avinashilingam*

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**A Well Wisher**

## Mahākumbhābhīṣekam Program Schedule

Monday, 3rd Feb 2014

6.00 am to 8.00 am

Aṅgīṭā, Vighneśvara Pūjā  
Dhāna Pūjā, Gāṅgā Pūjā

9.30 am to 11.30 am

Go Pūjā Mahāganespati, Homa  
Mahākālāya, Homa  
Śrī Navagrāha Homa  
Rakṣogṛha Homa, Vāstudevi  
Mṛtānggahoma  
Prasaśadhīṣeka Yāgādi Alankāra

6.00 pm to 10.00 pm

Vighneśvara Pūjā Arakarāpāsa  
Rakṣogṛhadhāra, Kumbhābhīṣeka  
Kālikāhoma  
Yāgādi Parvata  
Prathama Kālā Pūjā  
Pāmoṣṭhi Dīpādīdhāra

Tuesday, 4th Feb 2014

8.00 am to 12.00 Noon

Devīyā Kālā Pūjā Pāmoṣṭhi  
Dīpādīdhāra

5.30 pm to 9.00 pm

Tṛtīyā Kālā Pūjā Pāmoṣṭhi  
Dīpādīdhāra

Wednesday, 5th Feb 2014

8.00 am to 12.00 noon

Caturthā Kālā Pūjā Pāmoṣṭhi  
Dīpādīdhāra

5.30 pm to 9.00 pm

Pañcama Kālā Pūjā Pāmoṣṭhi  
Dīpādīdhāra, Aṅgīṭadhāra

Thursday, 6th Feb 2014

5.00 am to 9.00 am

Saṅgīṭā Kālā Pūjā  
Mahāpitrābhīṣati  
Mahādīpādīdhāra

Muhūrta

8.30 am to 10.00 am

Yātrā Dhāra, Ghṛta Uśāhāna  
Kumbha Śabṭa Ājāya  
Pradāśina

9.15 am

Vīrudhā Mahākumbhābhīṣeka

9.35 am

Mōṣṭhāna  
Mahākumbhābhīṣeka &  
Mahādīpādīdhāra

10.00 am onwards

Open to Dhāraṇa for  
all devotees

11.30 am to 12.15 pm

Pūjya Swamiji's  
Aṅgīṭā Bhāṣana

12.30 pm

Mahāpitrābhīṣati

4.00 pm

Mahābhīṣeka

5.30 pm

Śrīva Sahaśraṅgī Pūjā &  
Mahāpitrābhīṣati

OM TAT SAT



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## Arsha Vidya Pitham

Swami Dayananda, Ashram, Rishikesh  
cordially invites you to the auspicious

## Mahākumbhābhīṣekam

of

## Śrī Gaṅgādhareśwara Temple

at the Ashram

Monday, 3 February 2014  
to Thursday, 6 February 2014

Situated on the banks of holy Ganga is the temple of Śrī Gaṅgādhareśwara at Swami Dayananda Ashram, Rishikesh. The main deity is a svayambhu linga discovered in 1966 under a small tree near Ganga, and pūjā was performed by Pūjya Swamiji himself for a few years. The temple was later consecrated in 1975. By the benign grace of Lord Gaṅgā-dhareśwara and as envisioned by Swamiji, the ashram grew by leaps and bounds within a short span of time.

With expansion and renovation works, a second Kumbhābhīṣekam was performed in the year 1996. At that time the mūrtis of Gaṅgādhareśwara, Mahāganespati, Devīkāta Jyotirlinga, Adī Śankarācārya, and Śrī Āṅgīṅgīya were installed and consecrated.

Pūjā along with Vedic chanting and Gaṅgā Aṅgī is an inspiring daily ritual in the ashram. In the very presence of Lord Gaṅgādhareśwara and Mother Haimarati more than 220 disciples have been initiated into the holy order of Sannyāsa by Pūjya Swamiji. Śrī Gaṅgādhareśwara continues to be a source of blessing and inspiration for all who come to Him.



*"Only by consecration does even a traditionally sculpted idol become an altar of worship. This procedure of consecration is a series of steps of highly meaningful rituals and prayers. After the consecration, the daily worship keeps an altar alive with the presence of the Devas. Human emotions call for reconsecration every twelve years, the period that Jupiter (Guru) takes to complete a full round of the Zodiac."*

*"It is time now that we reconsecrate our altar, Lord Gaṅgādhareśwara on the banks of Ganga at Rishikesh."*

*Dayananda*

With the grace of the Lord and Pūjya Swamiji's saṅkalpa, we plan the reconsecration on 6th February 2014.

There will be an elaborate pūjā and ritual conducted by 40 vaidiks before the Mahākumbhābhīṣekam ceremony for four days from 3rd to 6th February 2014. Naturally a ceremony of this scale will involve a large expenditure. Therefore, we appeal to you for your participation and generous donation.

The following sponsorship schemes are available:

1. Gold coated Kalasa – ₹ 2,00,000
2. Silver Kalasa – ₹ 1,00,000
3. Copper Kalasa – ₹ 25,000
4. Annadhāna (per session) – ₹ 10,000
5. Rituals Saṅkalpa per day – ₹ 5,000 (upto 5 persons)
6. Gaṅgā Aṅgī per day – ₹ 3,000

The holy water kept in the kalasas during the ritual will be blessed by Homas and Chants for four days and offered to Lord Gaṅgādhareśwara & the parvata deities during the consecration. The sponsored kalasa will be given to the sponsor after the function.

Chaquep/OO in favor of ŚRĪ GAṅGĀDHAREŚWARĪ TRUST

A net banking facility is also available at [www.arshavidya.org](http://www.arshavidya.org)



## Course announcement - Thirty Nine month course in Vedanta and Sanskrit commencing 1<sup>st</sup> May, 2014

Arsha Vidya Gurukulam, Coimbatore is pleased to announce a thirty nine month course in Vedanta and Sanskrit commencing on the 1<sup>st</sup> May, 2014. The course will be conducted under the guidance of Puja Sri Swami Dayananda Saraswati by his disciples - Sri Swami Sadatmananda Saraswati with the assistance of Swamini Agamananda Saraswati and Swami Shankarananda Saraswati. The medium of instruction will be English.

Swami Sadatmananda Saraswati has been teaching Vedanta and Sanskrit for over twenty years and has rich experience in communicating the vision of Vedanta in English, Hindi and Gujarati. He currently conducts regular classes in Bangalore at Arsha Vidya Kendra ([www.arshavidyakendratrust.org](http://www.arshavidyakendratrust.org)) and also at Kailas Ashram at Rishikesh.

Swamini Agamananda has been studying with Puja Swami Dayananda since 1978 and has taught Sanskrit at Arsha Vidya Gurukulam, Saylorsburg and Anaikatti..

Swami Shankarananda assisted the Acarya, Swami Saksatkrtananada Saraswati, doing Sanskrit classes and some Satsangs as needed, during the three year Vedanta course between 2010 to 2013.

### Timeline

15-Jan, 2014

Due date for receipt of applications

15-Feb, 2014

Admission decisions

01-May, 2014

Course commencement

### Syllabus and Activities

The syllabus for Vedanta for the course will include a study of several Upanisads, the Bhagavad Gita and the Brahmasutra Chatussutri along with Bhashyam by Adi Shankaracarya (and other commentaries as needed). This will be supplemented by some other Vedanta texts also. In Sanskrit, the focus of the study will be to help students become comfortable with the study of sastras. The course will include an elaborate coverage of Paninian Grammar. In addition to Vedanta and Sanskrit, there will be several activities like temple pujas, chanting classes, Guided meditations, Satsangs, Gurukula Seva , Yoga etc. which all students are expected to participate in.

A Typical day in the course may look like

Time	Activity
05:15 to 06:30	Temple Puja – Morning
07:00 to 07:30	Guided Meditation
07:30 to 08:15	Breakfast
08:30 to 09:30	Morning Vedanta Class
10:00 to 11:00	Sanskrit class
11:30 to 12:30	Chanting or Yoga
12:30 to 01:30	Lunch
01:00 PM to 02:00 PM	Library time [optional]
03:00 PM to 03:30 PM	Tea
05:00 PM to 06:00 PM	Evening Vedanta Class
06:00 PM to 07:00 PM	Temple Puja – Evening
07:15 PM to 08:00 PM	Dinner
08:00 PM to 09:00 PM	Satsang
Between Lunch and Evening class	Gurukula-seva and any extra classes as needed

### Expected Qualifications:

- College Graduates with a minimum of (10+2+3) years of formal education
- Conversant in English
- Age: Between 25 and 60 years
- Have physical & mental stamina, interest and commitment to study

All Teaching is provided free of charge at the Gurukulam. Donations are expected for Room and Boarding.

### Obtaining and filling in the Course Application Form

Interested persons may apply by downloading the application form along with the Guide to filling in the application form from the Gurukulam website at [www.arshavidya.in/lt-course-2014/index.html](http://www.arshavidya.in/lt-course-2014/index.html). The applications must be filled completely as per the 'Guide

to filling in the application form'. Any additional information which may support your application is also very welcome.

### **Once you completed filling in the application, please**

Save the files with the file names and type as explained in the 'Guide to filling in the application form'. Please verify against the checklist that all the items to be included in the application package have been included and then:

Email to: [vedantacourse2014@gmail.com](mailto:vedantacourse2014@gmail.com)

or

Mail to: The Acarya, Arsha Vidya Gurukulam, Anaikatti PO, Coimbatore – 641 108,  
Tamilnadu, INDIA.

**LAST DATE FOR RECEIVING COMPLETED APPLICATIONS : 15-JAN- 2014.**

### **Selection Process**

The selection will be done by a selection panel at the Gurukulam. The applications will be scrutinized and short-listed applicants may be called for Phone-in or Personal interviews (personal interviews if needed only for residents of India). The admission decisions will be made on the basis of all the inputs received. Once admission decisions are made the applicants will be informed via email about the same. Admission decisions are expected to be completed by Middle of February,2014. All selected applicants will be issued provisional admission offer letters to the course.

The admitted applicants would need to confirm their acceptance of the provisional admission offers. Once signed acceptance letters are received, students needing Visas (Foreign passport holders) will then be sent letters and any supporting documentation to apply for Student Visas at Indian embassies.

The Provisional Admissions will be confirmed after the first three months of the course. This will help us understand whether a further study of another thirty-six months is advisable for a student at that time. From the course participant's perspective this will help review one's options in the light of how the course matches up with expectations one had prior to joining the course and enable more informed choices to be made.

Queries? please email [vedantacourse2014@gmail.com](mailto:vedantacourse2014@gmail.com)

## *Two Week Vedanta Course 2013 at Saylorsburg Gurukulam*



The Two Weeks Vedanta Retreat was held from September 22 to October 5 at the Arsha Vidya Gurukulam in Saylorsburg PA. Approximately 80 students attended the camp.

Pujya Swami Dayananda Saraswati taught Nishta and Swami Tattvavidananda Saraswati taught Bhrgu Valli from Taittiriya Upanisad. Pujya Swamiji left for India on September 26 to continue teaching the ongoing Brahmasutra course. Swami Tattvavidanandaji completed the remaining Upadesa Sahasri. Suddhatmaji conducted the chanting classes and Pandit Mukesh Desaiji taught the Hundustani Classical

Music. Kalpesh Jasapara taught Sanskrit classes. Lance Daniels conducted Yoga classes during the camp at the Yoga Studio.

Pujya Swami Dayanandji continued teaching Nishta from last year's course Prose (Chapter II and III). The Nishta draws from various sources of Vedanta and it is in the form of a dialogue between a Guru and Shishya. It includes the concepts of consciousness, right knowledge and the obstacles in realization of Brahman. It highlights the fact that a finite individual can grow into the infinite Brahman. Swamiji highlighted the fact that time or space does not have any effect on self. This is pure consciousness. Everything



in the Universe is evident to self. Knowledge is evident to self. That self is you. Therefore Self is self evident. Every goal or achievement is Tapas. Tapas are a supreme Sadhana for Moksha. It is changing the way to think about yourself. It is to understand that you are not what you think you are. Tapas (austerity), involves recognizing the contradictions between the Divine and the Samsara and becoming free from the contradictions.

Swami Tattvaidanandaji taught the Bhrgu Valli from Taittiriya Upanisad. The chapter is in the form of a dialogue between Bhrgu and his father Varuna. The son asks his father to teach the knowledge of Brahman. With the help of his father Bhrgu reflected on different ideas about Brahman and finally arrived at the conclusion that Brahman is the Supreme Being. The Vedantic knowledge included in this Valli is about the goal of life, the destination of human being and the attainment of Moksha. Swami Tattvaidanandaji explained the concept of Kosas (Sheaths) and significance of the Annamaya (the body), Pranamaya (the vital airs) and Manomaya (the mind). The Upanisad stresses vratas to acquire concentration of mind. Vratas related to food are: one should not blame food, one should not reject food, one should produce ample food and one should not refuse food to a visitor or guest. The Pranamaya has five airs vital for life. Manomaya is identified with the mind as the diversity of 'I' and 'You'. It helps processing the knowledge. Swamiji explained various Upasanas. The Upasanas help to control the mind. Japas (reciting mantras) are helpful in Upasana. Homa rituals are performed for pleasing the Gods. Swamiji discussed other Upasanas including that of OM and Akasa.

Suddhatmaji taught Vedic chanting on alternate days. He instructed the students on proper way of chanting the mantras. The chanting included Bhrgu valli from Taittiriya Upanisad and the Purusottamayoga from the Bhagavad Gita. Pandit Mukesh Desaiji taught Hindustani Classical Music during the camp. The teaching included raga Darabari in very popular Bhajani taal. It is a slow night raga. Panditji also taught raga Yaman Kalyan, an evening raga in teen taal, sixteen beats. Additionally, Panditji presented Bhajans every evening before satsangs.

On September 23, a Carnatic Music Concert was presented by Lalgudi Vijayalakshmi and her brother Lalgudi G.J.R. Krishan. They belong to the sixth generation of the famous family. The two artists are worthy of their illustrious father Lalgudi Jayaraman and have received several national and international awards. They played various compositions including those composed by Pujya Swamiji. It was a delightful concert.

On September 26 and October 2, Pradosh Pujas were performed at the temple for Lord Dakshinamurti.

On October 4, on the suggestion of Swami Tattvaidanandaji and under the direction of Savithri Maniji, the students presented a play 'Nichiketa' based the dialogue between Nichiketa and lord Yama taken from Kathopanisad. It was nicely done.

The Priests Sri Ravichandran and Sri Ganesan performed Pujas regularly. The Kitchen staff provided excellent meals on time. Suddhatmaji and the staff, teachers and volunteers worked hard to make the camp successful. The camp ended on October 5, 2013.

*Reported by Arvind Bagal*

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## The Annual Function and Foundation Day AVT Jaipur Chhatraalaya



The “Arsha Vidya Vaarshiki”, the annual function and foundation day AVT Jaipur Chhatraalaya was celebrated in a grand manner on Sunday, October 20, 2013 at Mahatma Gandhi Auditorium, Sitapura, Jaipur.

Swami Sheshadriji kept the audience deeply engrossed with his amazing anchoring! The event was started with Pujya Sri Swamiji’s Blessing message sent to Swami Brahmprananda Saraswatiji! The presence and blessings of many Sadhus was spectacular.

Swami Brahmmaparanandaji welcomed the Sadhus. Inaugural Lamp was lit by them with children chanting shlokas.

Addressing the gathering, Swamiji called upon one and all to practise in their daily life, the concept of giving and sharing. He said helping the needy and poor gives immense satisfaction and contentment.

This is the second time the Chhatraalaya children were exclusively exposed to the public and their skills and training showcased with the help of Sh. Dixitji, Smt. Anuradhaji and Smt. Sumanji of Adarsh Vidya Mandir School!



In an impressive performance applauded by one and all, the youngsters chanted the Ganesha-Pancharatnam to start, followed by praise of the Motherland “mera desh pran se pyara...., danced the culture and valour of Rajasthan - “toote baaju band “. Slokams from Mahishasuramardini were chanted by the boys in praise of Maa Durga and beautiful garbha was performed before Maa Durga fights a fierce battle with Demon Mahish and kills him.

Chhatralaya’s care taker, Jagdish Master’s daughter Meera, who is studying in Jaipur, did a spectacular performance as Maa Durga. They presented a Sanskrit script on “Sri Shankaracharya and his upadesha” followed by a Brajlok Nritya-too tedha, teri tedhi re nazariyaa..(a Cowherd girl teasing the Lord of the Universe). They sang melodious bhajan “ Main to japun sada tera naam”, led by Gulab.

The audience was spell-bound when they performed Yogasanas with flexibility

and chanted “Samvada Suktam” sending the message of purity, warmth, knowledge and dispassion.

Children were given special prizes for their brilliant performances in academics, sports, and other extra-curricular activities .Anish Raheja did a special ten minutes video presentation about day to day activities of children in Chhatraalaya and how Swamiji has helped transform the lives of these tribal children with his priceless efforts! The vision of Pujya Swamiji was conveyed in a unique way.

Swami Aishwaryanandaji from Indore Ashram gave aashirvachanam. Dr. M.L. Swarnakar proposed vote of thanks

The function concluded it with Swasti mantras. Everyone partook of a sumptuous prasadam at the Chhaatraalaya and proceeded with lingering sweet memories. .A visit to the Chhatraalaya is bound to elevate one’s soul besides inspiration to the young minds!



# arsha vijnana gurukulam



## Online Intensive Vedanta and Sanskrit Course Beginning Mid-December

We are happy to announce a one-plus month Vedanta and Sanskrit course beginning in mid-December and continuing until the end of January. The course will include daily bhashya classes, Sanskrit (two-levels with a one-week introduction of Panini), chanting, some auxiliary texts, and perhaps a chapter in Panchadashi. There will be various tracks, completing which students can earn certificates, as well as shorter modules for people who are unable to study for an entire month. Please send an email by November 27, 2013, to [janani\\_c\\_or@yahoo.com](mailto:janani_c_or@yahoo.com) to express your interest.

**All classes will be broadcast at US Pacific time via the Livestream channel:**

**[http://www.livestream.com/advaita\\_SwaminiSvatmavidyanandaji](http://www.livestream.com/advaita_SwaminiSvatmavidyanandaji)**

*Classes will be held at AVG, 1190 W. 27th Avenue, Eugene*

*Contact Us: Web: [www.arshavm.org](http://www.arshavm.org)*

*Phone: 541 684-0322*

## **Pre-announcement for a three year course in Vedanta and Sanskrit at Coimbatore beginning April, 2014**

A three year residential course is planned to be offered at the Arsha Vidya Gurukulam, Anaikatti PO, Coimbatore 641 108, INDIA starting in the last week of April,2014

This is a pre-announcement for the course with a tentative timeline. Please await a confirmed course announcement inviting applications in a prescribed form soon on the Gurukulam website (<http://www.arshavidya.in>) and Newsletter.

### **Tentative Timeline**

<b>30-Nov, 2013</b>	<b>Course announcement inviting applications</b>
<b>31-Dec, 2013</b>	<b>Due Date for receipt of applications</b>
<b>15-Feb, 2014</b>	<b>Admission decisions</b>
<b>29-Apr, 2014</b>	<b>Three year course commencement (Last week of April)</b>

**Acaryas:** Swami Sadatmananda Saraswati assisted by Swami Shankarananda Saraswati under the guidance of **Pujya Sri Swami Dayananda Saraswati**

### **Contents:**

- Vedanta: Important Upanisads and Bhagavad Gita and the first four sutras of Brahmasutra along with Shankara Bhasyam, and any other supporting texts deemed useful
- Sanskrit – Sanskrit language and grammar with a focus on Panini-Sutras
- Chanting
- Meditation
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**More queries regarding the courses? please email**  
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Annual Subscription: Rs.180/-

**Published by V. Sivaprasad**

Trustee, Sruti Seva Trust, Anaikatti, Coimbatore 641108

**Edited by S. Srinivasan - 0422-2657001**

**Printed by B. Rajkumar, Rasi Graphics Pvt. Ltd.,**  
40 Peters Road, Madras 600014. Ph. 28132790, 28131232







Date of Publication : 28th of every month

RNI NO: TNENG/2000/2250  
REGISTERED REGN. NO. TN / CH/(C) / 175 / 12 - 14  
LICENSED TO POST WITHOUT PRE-PAYMENT OF  
POSTAGE WPP NO. TN/PMG (CCR) WPP-286 / 2012-2014

