



Arsha Vidya Newsletter

Rs. 15/-





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*Arsha Vidya
Newsletter*

In fearless voice may
we proclaim

The Rishi's message
from all house-tops

And bring the men
of different claim

To a fold of Love
where oneness lasts!

can go to brahma-loka. Here, the word 'brahma-loka' is used only in a figurative sense, because the rituals are not accompanied by upāsanās. From the context¹ we take this meaning for the word 'brahma-loka'.

The word vaḥ meaning 'your' is in the plural, a usage to show respect. This is the loka that this person can reach. In the previous mantra it was pointed out that the oblations take one to the loka where Indra is the ruler. Pure karma, not accompanied by upāsanās, can take one up to this loka only. For the result of brahma-loka, one has to do a lot of upāsanās on Brahmaji along with enjoined karmas beginning from agnihotra. This is called jñāna-karma-samuccaya, a combination of meditation and action. The maximum result is that you can become Brahmaji in the next kalpa, cycle, after the tenure of the current Brahmaji is over. In saṁsāra you can go up to brahma-loka. Jñāna here means upāsanā because as long as the individuality is there and the individual takes himself to be the performer of action, he is subject to avidhyā, ignorance, and the results of karma.

Ātman is akartr, non-doer. The notion, 'I am the doer' is called avidhyā. Avidhyā gives rise to desires because the sense of individuality, inadequacy and imperfection will drive one to try to become somebody. One will have desires to do something or the other. Then karma follows with its offshoot of karma-phala, of birth and death with varieties of experiences in between. This goes on and on.

This physical body keeps on changing and in keeping with a given physical body, the subtle body also keeps changing. A cow cannot have the subtle body of a human being. Every type of physical body requires an appropriate subtle body. Even a newborn baby must have an appropriate subtle body. It cannot have an adult's mind. The parents cannot enjoy the baby if it has the mind of a teenager. It will start arguing from day one. It may even talk before its birth complaining to the mother about what she does and does not do. This physical body and the subtle-body are accomplished by karma. In a human body one can enjoy freewill. One does new karma prompted by desires. But what continues always is avidhyā. Therefore, Śaṅkara says² that the results of action not accompanied by upāsanās are only this much, and they are the products of ignorance, desires and actions. Therefore, there is nothing worthwhile in them. The pursuit of karma-phala is like peeling of an onion—at the end you find there is nothing inside. This is the cause for sorrow. So, this karma is criticised in the next mantra.

To be continued.....

¹ ब्रह्मलोकः स्वर्गः प्रकरणात् चमुण्डक भाष्यम् फ । केवल-कर्म-प्रकरणादित्यर्थः । केवल-कर्मणश्च कर्मणा पितृलोकः - ब्रह्मदारण्यकोपनिषत् १ ॥५ ॥१६फ इति फलश्रुतेरिति भावः

श्री रुद्रम्
Śrī Rudram
Anuvāka 6

Rṣi – Bhagavān; Chandas - Mahāpanktiḥ; Devatā - Bhagavān

नमो॑ ज्येष्ठाय॑ च कनिष्ठाय॑ च
namo॑ jyeṣṭhāya॑ ca kaniṣṭhāya॑ ca

The fifth anuvāka saluted the Lord as one who has asādhāraṇa-guṇās. In this section, the sarvāatmakatva and sarvāntaryāmitva of tge Lord is shown again.

Namo jyeṣṭhāya ca kaniṣṭhāya ca – The Lord is both elderand younger. Generally jyeṣṭha is in terms of age, knowledge and āśrama, stage in life. A gṛhastha, householder, is jyeṣṭha to a student while vānaprastha is considered jyeṣṭha to a householder and therefore respected. Furthermore, a sannyāsi who belongs to the last stage is respected the most. Bhagavān is jyeṣṭha from all standpoints. He existed even before the creation; so he is jyeṣṭha from the standpoint of time. He is also sarvajña, all-knowledge. In terms of āśrama, he is ever detached and so he is nitya-sannyāsi, ever renunciate. He is also kaniṣṭha, everything that is created. Unto him my salutations.

Nama pūrvajāya cāparajāya ca – Salutation to the one who is both the cause and the effect. Pūrvajā is that which is born before in the form of kāraṇa, the cause. Aparaja is that which is born later in the form of kārya, the effect. In the aparaja itself, there is cause and effect. Space and other elements whose existence precedes that of the body are causes and the body is effect. Space also is an effect and is therefore aparaja. Unto him my salutation.

नमो॑ मध्यमाय॑ चापगल्भाय॑ च
namo॑ madhyamāya॑ cāpagalbhāya॑ ca

Namo madhyamāya ca - Salutation to the one who is in the form of the middle, sthiti which is between creation and resolution. It is an interesting

aspect of Īśvara. At the quantum level, things are in a mess and you are not certain about anything. At the macro level also the state of affairs is the same. But we have the sense of stability. This is the greatest trick of the Lord. He gives you the semblance of stability. The earth is spinning on its axis at high speed, yet when you see a place, its location is fixed. In spite of constant change in the cell formations, the body remains as a body. This predictability and stability is madhyama and is called sthiti. Even when things are changing, one is able to relate to them the same way as before. When you say, 'this is a cow,' there are two things in it, one is the species of cow, jāti and the other is a member of the species, a given cow, vyakti. When someone says, 'Bring the cow' he means vakti, a particular cow. If he says, 'Do not kill a cow,' he is referring to jāti which indicates all cows. Here, we have a stability of jāti in vyaktis. Also, there is stability even after the death of a person since he is or she remains in the memory of the bereaved. Remembrance also is sthiti. Unto him my salutation.

Āpaḡalbhāyā ca – Salutation to the one who is an infant, whose organs are not fully manifest. In the jagat-sthiti, he is not only the cause of everything, he is also a child. In the sustained jagat, the one who is in the form of baby, the one who is cause and effect, as well as cause for the growth, unto him my salutation.

नमो जट्टन्याय च बुध्न्याय च
 Namaḥ ca būdhniyāyā ca

Namo jagḡanyāyā ca būdhniyāyā ca - Salutation to the one who is in the form of animals and trees. An animal (mammal) is jagḡanya¹ because it is born of the hind part of the mother animal. The Lord is one who is in the form of various animals. In the birth of animals also, law is involved which is non-separate from the Lord. He is also būdhniyāyā—that which is born of roots.² This refers to trees. The Lord who is all the forms and the laws that sustain the forms. Unto him my salutation.

नमस्सोभ्याय च बुध्न्याय च
 namāssobhyāyā ca būdhniyāyā ca

Namassobhyāya ca budhniyāya ca –Salutation to the one who is in the form of human beings as well as the one who obtains in the world of moving beings. Sobha means a mixture of puṇya and pāpa. Parameśvara is in the form of a human being who is born of a mixture of puṇya and pāpa and he is also the giver of puṇya-pāpa. Unto him my salutation.

Pratisarya³ is the one who obtains in jaṅgama-prapañca, the world of beings that move. Unto him my salutation. Human being who is also pratisara, mobile, is already mentioned. Now the animals are the ones in whom the Lord exists—unto him my salutation.

Namaḥ yāmyāya ca kṣemyāya ca – Salutation to the one who is in the yama-loka and who obtains in heaven. The one who is the presiding deity of yama-loka is Lord Yama. It is beautiful to note that the Vedic tradition is the only tradition which worships Yama, the Lord of Death, an important deity. Worshipping Yama is the best way to remove the fear of death. In fact, one should thank Yama, for averting over-population. Yāmya also means all those who are in the yama-loka in the form of ancestors. Ancestral worship is there in every Hindu home.

Kṣemya refers to those who experience realms of joyh in heaven, or, the Lord who is in the form of nourishment, the sustaining factor. Salutation to the Lord who is in the form of well being or the giver of well-being.

To be continued....

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A Well Wisher

Saylorsburg Gurukulam Celebrates 27th Anniversary

*Guruh Brahmâ, Guruh Vishnkh, Guruh Devo Maheshvarah
Gurudevo Param Brahma, Tasmai Sri Guruoyo Namah.*



The 27th Anniversary of the Gurukulam was held in Saylorsburg PA on August 25, 2013.

The weather was beautiful and sunny. The gathering was outdoors. Approximately one thousand people gathered to celebrate this function.

Two large tents were erected, one for the anniversary ceremony and the other as

dining area. Parking was regulated by volunteers on the premises. Snacks and drinks were available throughout the function. The lunch was prepared by the Gurukulam Kitchen and served on well-decorated tables in the tent. Children programs and games were provided on the Gurukulam grounds and babysitting was also available. Outdoor stalls for books, souvenirs and gifts were also provided.

The program started at 9:30 AM. Jayashri Ramkrishan anchored the program as MC.

Arsha Kula Bhushanam Sri Maharajapuram S. Ramchandranji, one of India's famous Carnatic Music Vocalist was introduced by Jayashriji. Sri Ramchandranji, accompanied by Dr. Sashidhar on violin and Vijay Ganesh on Mridagam, presented a concert in Carnatic Music. Sri Ramchandranji rendered several compositions of Pujya Swamiji as well as those of Oththukkadu, Venkata Subba Iyer, Muthuswamy Dixitar and M. D. Ramanathan in ragas Thilang, Ranjani Madyamanati, Mohanam, and Bageshri. It was a delightful concert.

Mr. Vasili Krishnamurti, CEO, Matlack Leasing delivered the guest address. In his speech he said that he has been associated with Pujya Swamiji and that he had been honored to be the Chief Guest on this occasion. He encouraged everyone to be part of this cause.

Messages on this auspicious occasion were received from:

U.S. Senator Pat Toomey
U.S. Representative Matt Cartwright
Commissioner Suzanne McCool

Following Books, CDs and DVDs were released during the function by Pujya Swamiji:

Inner Growth through Devotion by Swami Tattavidananda Saraswati

All About Sadhana and Values, Spanish Translations of Pujya Swamiji's Books by Swamini Vilasananda

India: The Birthplace of Human Speech by Niranjana Shah

All Power is Within You – Vivekananda Inspiring Messages Compiled by Swami Jyotirmayananda

Talks on Mundakopanisad-DVD by Swamini Svatomvidyananda

Simple and Easy Namavalis for Purna Vidya Teachers compiled by Savithri Mani In his speech, Sri Piyush Shah, Treasurer of Gurukulam, thanked all the supporters for their continued help. He further requested them to be generous.

Following Mr. Saha's speech several donations were offered by the attendees and these were acknowledged.

A short video showing the work being done by the SEVA was shown on the giant screen in the tent. Sri Swaminathan asked all to support Aim for SEVA.

Pujya Swamiji started his speech by saying that the people say they have no time for anything but everybody has time for whatever he or she is interested in. Postponing is procrastination. But in reality there is no tomorrow. Procrastinating can destroy friendships, relationships, jobs and business deals. Message of the Anniversary is "Get out of your way." Make decisions now. If you want to manage your life make decisions now. Gayatri Mantra is the greatest mantra because it helps our intellect to make the right decisions. May the Lord help you to make painful decisions.

Swamini Srividyanandaji will transcribe and edit Pujya Swamiji's full Anniversary Address and it will be published in this newsletter later.

The banquet lunch followed.

Pujya Swamiji held Satsang after the lunch break and answered all the questions.

The Anniversary function ended in the afternoon at 4:00 PM.

Thus it was a nice year for the Gurukulam and for all. We look forward for another successful and enjoyable year to follow. May Lord Dakshinamurti bless all.

Reported by Arvind Bagal

Saylorsburg Gurukulam Celebrates Pujya Swamiji's 83rd Birthday



Happy Birthday
Pujya Swamiji



Pujya Swamiji's 83rd birthday was on August 15, 2013. For the convenience of attendees, it was celebrated on August 11, at the Saylorburg PA Gurukulam. The temple was still being renovated, therefore the function was held at the Yoga studio. The studio was full with Pujya Swamiji's disciples, students, and supporters.

Priest Sri Ravichandranji performed the puja along with Swami Vidadatmanandaji. Suddhatmaji guided the chanting of mantras from Gurustotram and Guru-Astottarasata-Namavli.

Sri Piyush and Abantika Shah addressed the gathering. They shared their experience of being with Pujya Swamiji.

Swami Viidatmanandaji said that teaching is not an easy work. Pujya Swamiji is one of the greatest teachers he had met. Pujya Swamiji has been through health challenges but he is always cheerful and continues to teach.

Two outstanding artists contributed to this occasion. Sri Maharajapuram S. Ramachandranji sang a bhajan in raga Reavathi in Carnatic Music. Pandit Mukesh Desaiji rendered a bhajan in raga Bageshri in Hindustani Classical music.

Pujya Swamij's recorded video was played during the function.

The function ended with lunch.

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A Well Wisher

Family Retreat Vedanta III at Saylorsburg PA



“It is the invariable law of *karma* that righteousness or honesty confers happiness to a person and the opposite makes him unhappy. Happiness and unhappiness are the states of mind and not outer phenomena.”

Swami Viditstmananda Sarswati

The Vedanta Retreat III of the year 2013 was held at the Arsha Vidya Gurukulam along with Children’s Camp at Saylorsburg, PA from August 4 to August 11. Approximately 60 adult participants and 30 boys and girls of varying ages from 6 to 17 attended the camp.

On Sunday August 4, the registration was completed during the day. Orientation was held in the evening by Suddhatmaji. He explained the course schedule and gave information regarding the facilities at the Gurukulam.

Swami Viditstmananda Sarswati taught Kathopanishad Chapter I and Bhagvad Gita Chapter IV. Swami Pratyagbodhanandaji taught KuntiStutii.

The children were grouped according to their ages as the Juniors group 6 to 9, the Seniors group 10 to 12 and the teens group 13 and above. Each group had its own activities such as Vedic chanting, yoga, Sanskrit study, drama practice; get together, games, aarati, nightly camp fires and Gita

study administered by the staff and volunteers. Suddhatmaji, Lance Daniels, Andres, Nityaji, Ushaji, Terry, Gambhiraji and Savithri Auntie participated in the children’s programs.

The Yoga classes were conducted by Aoife.

Kathopanishad starts with the dialogue between Naciketa and Lord Yama. Swamiji taught this chapter verse by verse and in details. Lord Yama offered Naciketa three boons. As the first boon Naciketa asked Yama Raja to remove Vajasravasa’s worry and bring about his happiness. This indicates his love for his family. Boon was granted. As the second boon Naciketa asked Yama Raja to teach him the sacrifice that enabled the performer to go to Brahmaloaka and enjoy immortality. This indicates his desire and faith in the knowledge. The boon was granted. Additionally, Yama Raja granted that this ritual will be named after Naciketa. For the third boon, Naciketa said, “There is doubt about a man when he is dead. Some say that he exists; others say that he does not. This I should like to know



and taught by you.” Yama Raja wanted to be convinced about Naciketa’s determination and qualifications to receive this knowledge. Therefore He offered him several alternatives. But Naciketa refused to accept any alternative. This indicates his Shradha. The first chapter ends here. Swamiji said that this chapter shows what Shradha is. It is determination, trust, devotion, humility, fulfilling the moral obligations, intense desire for knowledge for eternal freedom.

In the study of Bhagvad Gita, Swamiji continued chapter IV from the last Retreat. The teaching was for a clear understanding

of Karma Yoga as described in the later part of this chapter. Bhagwan Sri Krishna says that a wise man should have no attachments, no desires, and renunciation of worldly things, liberation, and a centered mind in the knowledge. Bhagawan Sri Krishna describes various yajnas. Then Bhagwan explains Pranayama and the method to perform it. Bhagawan tells Arjuna that action is required to attain knowledge. However, knowledge is to be gained by sacrificing the action in the yajna for knowledge. Ultimately there is no action left. That is Moksha. Bhagawan says; do not doubt the knowledge because it is sinful to do so. The chapter ends here. Swamiji completed the chapter during this retreat.



Swami Viditatmanandaji conducted guided meditation classes every morning.

Swami Pratyagbodhanandaji taught KuntiStuti which describes her devotion for Bhagwan Sri Krishna. Swamiji presented this topic with illustrations and number of stories.

Suddhatmaji conducted classes in Vedic chanting. He said when you study Vedas, what you learn is what you are. He explained the meaning of Varna, swara, matra, balam, Sama and Santana in chanting. The Vedas were heard. They are Shrutis. He explained the meaning of Shiksha, Kalpa, Vyakarna, Nirukta, Chhandas and Jyotish. Shiksha is the science of phonetics. In brief, one should know akshar, matra and swar shuddhi. He said that the mantras are to be chanted and not sung. Suddhatmaji conducted guided chanting sessions on alternate days during the week.

Pandit Mukesh Desaiji taught Hindustani Classical Music on alternate days. He answered questions from the students. He said that different gharanas have different ways of teaching music although the basic music remains common to all. Panditji presented entertaining Bhajans in the evenings.

On August 9th, a distinguished group of artist presented Carnatic Music Concert at the Gurukulam. Harini Darbha is a well known vocal singer from Andhra Pradesh. She is an engineering graduate and is also trained in Music at the Madras Music academy. She is a TV and All India radio artist. She has won several awards in music. Deepa Shastri from Bangalore accompanied Hariniji on violin. She is a performer on TV and Radio. Prakash Rao accompanied Hariniji on Mridangam. He has a distinction of accompanying Lalgudi jayraman, G.J.R. Krishnan and T.N Sheshadri. He lives in

New Jersey. They presented several compositions of Pujya Swamiji and Thyagraja.

A cultural program was presented during the evening on August 10th. Savithri Auntie organized the program. Adult students in Mukeshji's class presented "Kamal lochan kati pitambar" a Sri Krishna bhajan in raga Yamana Kalyana, seven beats teen Taal. It was done very well. Juniors chanted Ganesha bhajan under the direction of Usha Chandrasekaran. The juniors danced to a song "My name is Madhavi" depicting costumes from various states in India and showing the unity in diversity of the people of India. Trained by Gambhiraji, the seniors chanted Medha Suktam and they also chanted Rama Stotram under the direction of Terry. The senior children and the Teens staged a play "Har har Patra ", the story of Bhasmasura and Mohini. The Teens chanted verses from Bhagwad Gita Chapter V under the direction of Ushaji. The highlight of the program was an adult

student presentation of lighting lamps on Shabari Mala. Suddhatmaji proposed a vote of thanks to all the performers, teachers, volunteers, counselors and the staff.

The kitchen staff worked hard to accommodate the needs of the students and the children. The priests Sri Ganesan and Sri Ravichandran performed the pujas regularly and on time. Suddhatmaji, the staff and the volunteers worked hard during the camp to make it a success.

Kathopanishad is one of the major Upanisads and belongs to Krishna Yajur Veda. It is a metrical Upanishad. In this camp the first chapter was completed. The Upanisad is a profound discourse on Atma and its nature. It will be continued next year. The Study of Bhagwad Gita will also continue.

The retreat ended on August 4th, 2013.

Reported by Arvind Bagal

"Duty is that which must be done whether or not it is in agreement with my likes and dislikes. If the like and duty coincide, the action becomes spontaneous. If the like does not coincide with the duty, the action becomes deliberate—this is karma yoga with respect to action. If I do what I fancy, regardless of whether it is proper or not, it is an impulsive action. An impulsive person is in the hands of likes and dislikes and therefore full of conflicts. A deliberate person, who does what should be done, releases the mind from likes and dislikes in course of time. The sense of duty grows upon the person such that the duties are performed as naturally as breathing and eating. The mind of such a person is fit instrument to appreciate the teaching of Vedanta".

Pujya Swamiji

Pujya Swamiji's Birthday at Belgaum

The 66th independence day was celebrated in the Belgaum Girls Students Home. On this occasion Swami Chitprakashanandaji hoisted the national flag followed by patriotic songs and speeches from the students.

More importantly, the students, devotees, and everyone present offered tribute and condolences to the Five Great soldiers of INDIA who sacrificed their lives for the nation recently on the border at Poonch.

After the Independence celebration, There was a very special function for our beloved Pujya Swami Dayananda Saraswatiji. Being HH's 83rd birthday, the ashramites and people from the locality organised the "MAHA MRUTYUNJAY YAJNA" in the name of HH Swamiji followed by mrutyunjay naam japa.

Swami Chitprakashananda Saraswatiji praised the contributions and the great works of HH. Pujya Swamiji and also requested the people to get inspired by HH's exceptional share of knowledge to bring up the lives of society through the paths of vedanta.



Purna Vidya Teachers Training Program and Carnatic Music Workshop at Saylorburg Gurukulam 2013

The camp was held at Saylorburg PA from August 11 to August 16, 2013. This is the second camp of Purna Vidya Teachers Training Program. Swami Pratyagbodhanandaji and Savithri Maniji administered the program. Maharajapuram Sri Ramachandran conducted the Carnatic Music Workshop. Suddhatmaji taught chanting and meditation. Yoga classes were conducted by Lance Daniels.

The Purna Vidya Teacher's Training program was conceived by Pujya Swamiji for children and youth growing in the modern world. The native forms of culture and religion are challenged by other forms reaching the children through global media. They have to choose. This program provides knowledge and insight into the vision of Vedas, the literature and religious culture of India. In this retreat the adult students were taught how to offer this program to their own communities.

During the orientation on the first day Savithriji explained the intent of the program and how it will be conducted. She has been organizing Cultural Programs, essentially for children at this Gurukulam since 1992.

The purpose of the camp was to teach the students a method to organize programs especially for children and expose them to Indian culture. To that effect a small play on Krishna Leela was staged by the



students with Savithriji's help. The teaching exposed the students to various techniques including planning, arranging the scenes, props, acting, directing, and music. The students practiced several Bhajans every day.

Swami Pratyagbodhanandaji emphasized the need to be careful with the children. He illustrated with examples, how the good values in Hindu religion and Indian culture can be taught. Swamijis used extensive charts to explain the values that should be preserved. He explained the meaning of Prasad Budhi and how a cheerful attitude can be maintained in all circumstances. He said children watch and follow their parents. Therefore, it is necessary to take the responsibility for one's action but one should do whatever needs to be done. Any action has a reaction. Ahankara can cause serious effect on many. What you teach will affect the next generation.

Gokulasthami was celebrated with Sri Krishna Puja, chanting and distribution of Prasada.

Suddhatmaji explained the chanting of mantras in great details. There were new students in the class and it was appropriate to expose them to teaching of Vedas, the Upanisads and the correct way of chanting. Suddhatmaji conducted chanting classes everyday which included shanti mantras and Gita Dhyanam.

Students were given sufficient teaching material during the course on rituals, pujas and many bhajans and songs for use when they start teaching.

The Carnatic Vocal Music Workshop was designed to facilitate the understanding and appreciation of Carnatic Music. Sri



Maharajapuram S. Ramachandran is a renowned Carnatic Vocal Musician. In this workshop Sri Ramachandranji taught music. He paid individual attention to each student, gave them instructions and practice lessons. It was very beneficial for the students to learn from Ramachandranji, who is recognized as one of India's top artists in Carnatic Music.

The Kitchen Staff worked hard to serve delicious food. The food was served on time. Priests Sri Ravichandran and Sri Ganesa both performed the pujas regularly. Suddhatmaji, the staff and the volunteers worked hard to make this camp a success. The retreat ended on August 16, 2013.

Reported by Arvind Bagal

Kumbhabhisekam 2013 at Saylorburg PA Gurukulam

“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 Devata. Human omissions and commissions call for re-consecration 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 Dakshinamurti, at the Gurukulam.”

Pujya Swami Dayananda Saraswati

The Kumbhabhisekam was a three days ceremony from August 30th to September 1st. For this event visiting priests also performed many pujas and rituals along with Ashram priests Sri Ravichandran and Sri Ganesa...

Ganesa Puja was performed every day. On August 30th Sankalpam and Invocation of all Devatas were performed. Vastu Santi, Yagasala Pravesam, Homadhi and Purnahuti and Dvitiya Kala Puja were performed.

On August 31st Tritiya Kala Puja, Homadhi and Purnahuti were performed. Cathurtha Kala Puja, Sankalpa, Bimba Sudhi, Visesa Dravya, Homadhi, Purnahuti and Asta-Bandhanam for Lord Dakshinamurti and Lord Ganesa were also performed.

On September 1st, Kala Puja, Sankalpa, Japa Homadhi, Sparsahuti/Nadisandhanam and









Maha Purnahuti were performed. Yatra Danam, Kumbhabhisekam to Vimanam, Lord Daksinamurti and Lord Ganesa were performed. Mahabhisekam to Lord Daksinamurti was performed. Mahadiparadhanam, Rtvik Sambavanam, Anna-danam was performed. The function ended with Prasada Viniyoga.

On August 30th, Nadhaswaram Concert was presented by S. Kasim, S. Babu and party. They played Lalitha Dasar's composition of 'Daksinamurthi ye' and Pujya Swamiji's compositions of 'Dakshinamurthe Amurthe' in raga Ranjani, 'Shanmukham' in raga Sindhu Bhairavi and 'Bho Shambho' in raga Revathi. It was great music created by using the simple instrument Nadhaswaram. It was an enjoyable musical concert.

For the benefit of the devotees, Sri Swaminathan gave overall view on the various rituals as well as the music concert.

The Kumbhbhisekam (consecration by sprinkling holy water) was performed second time at the Saylorburg PA Temple after a span of twelve years. Human omissions and commissions call for a reconsecration every twelve years, the period that Jupiter (Guru) takes to complete a full round of the Zodiac. The consecration ceremony was performed following the sastric rules that insist reconsecration of the original pratistha ceremony except the deity installation.

It was a very auspicious event and it was very well received.

The ceremony ended on September 1, 2013

If you have missed this function please visit <http://new.livestream.com/accounts/5113745/events/2355131>

Reported by Arvind Bagal

Labor Day Patrons' Retreat II 2013

The Labor Day Patrons' Vedanta Retreat II was held at Saylorsburg PA from August 30th to September 2nd. This camp was conducted during the days the Kumbhabhisek celebration was also held at the Gurukulam. Approximately 80 adults and 30 children attended the camp. Pujya Swami Dayananda Saraswati taught Sankara's Sadhana Pancakam and Swami Tattvaivananda Saraswati continued teaching Gita Chapter II on Stithaprajnata from last week. Pujya Swamiji held satsang sessions every day. Suddhatmaji taught Vedantic chanting. Irene conducted Yoga classes.

Registration was complete during the day on August 30th. Suddhatmaji held the orientation in the evening. Suddhatmaji explained the schedule for the camp and gave information about the Gurukulam facilities.

Sadhana Pancakam has five verses and forty items that constitute the Vedantic Sadhana. Pujya Swamiji expounded on selected items. Pujya Swamiji said that freedom from struggling to be different leads to Moksha. A person strives to change things in Samsara. He has a feeling of incompleteness. One has to realize that God is everywhere. Everything is given to you. Swamiji expounded on some of the items from Pancakam. These were: Study Vedas. Do your duty. Try to neutralize



desires. Do not say unpleasant things. Do not talk unless it is required. Do not own anything. Accept whatever comes to you. Have Shradha. Have Samadhana. Study with Guru. Do Guru Seva. Do not get involved in arguments with learned persons, instead learn from them. Reflect upon the meaning of Upanisadic

Commandments. Take refuge in the truth of Brahman. Live in solitude joyously. Do Swakarmas and dedicate them to Iswara. Swami Tattvavidananda Saraswati continued the teaching of Gita Chapter II Stithaprajnata. What are the qualities of a Stithaprajna and what we are to learn? Swamiji said our worldly knowledge in goals, desires, fears etc. is entirely different from the truth. Human mind prevents one from knowing the truth. One needs silence of mind. One needs a steadfast mind. This is cheerful silence. This is Atmanishta. This is Stithaprajnata.

Suddhatmaji taught Vedic Chanting. In guided chanting, the class chanted verses from Shanti Mantras, Sadhana Pancakam, Gita Chapter II Stithaprajnata and Purusottamayoga.

The children were grouped according to their ages as the junior group 6 to 11 and senior group from 12 and above. Each group had its own activities such as Vedic chanting, yoga, stories, games, arts and crafts, Vedic Heritage, Vedic Chanting, aarati, Sanskrit and camp fires administered by the temple staff and volunteers. Suddhatmaji, Lance Daniels, Jayantyji, Andres, and Savithri Auntie contributed to the children's programs. Savithriji arranged a Janmastami Puja for the children on August 31st at the Activity Center. Children participated in the Puja.

Those who attended this camp also participated in the Kumbhbhisekam



ceremony, an auspicious event at the Gurukulam this year. Suddhatmaji, the staff, the teachers, and volunteers worked hard during the camp to make it an enjoyable event.

The camp ended on September 2, 2013.

Reported by Arvind Bagal

4th National Conference - 2013

By Arsha Vidya Vikas Kendra
Convenor - Swamini Atmaprajnananda Saraswati



Panel Discussion on 'Apurushettvam of the Vedas' L-R : Dr. P.C. Sahoo, Deccan College; Prof. G U Thite, BORI; Prof. G. Mishra, University of Madras; Prof. B.B Chaubey, VVRI; Prof. P.M Mishra, Utkal University



'Arsha Vidya Bharati' Title being conferred on Prof. Godabarish Mishra

Advaita Makaranda Class at AVG

Pujya Swami Dayānanda Sarasvati taught advaita makaranda at AVG during evening satsang in July 2013. The classes are briefly summarized below.

Lakshmidhara, the author lived centuries ago. He had also written Amṛta Taraṅgiṇi, a commentary on Śrīmad Bhāgavata and Bhagavan Nāma Kaumudī, a work on Nāma Samkīrtanā.

This prakaraṇa work explains the entire Vedānta in 28 ślokaś with simplicity and clarity. Each sloka can be expanded into volumes. It can be memorized. It can be used as armour to defend Advaitā.

The first śloka is a prayer verse. It says namaskār to Lord Kṛṣṇā, whose form is meant to bless, who is limitless ānanda and whose glance from eye corner will dry up the ocean of delusion, for those who seek his feet.

The second sloka gives the entire teaching of advaita. I always exist. I always shine. I am always loved. I have the laksana of Sat Chit Ānanda. Therefore I am Brahman.

I look at myself as a waker, a dreamer or a sleeper. But these are states of experience. In all these states, I always exist.

In the pool of consciousness, vṛtti is a wave. Consciousness is bhāti from the stand point of vṛtti. From my stand

point, I am bhāmi. I perceive an object using a pramāṇa. But to know that I exist, I am aware without using any pramāṇa. I am always bhāmi.

Jñānam eva ātmā. Ātmā reveals itself and everything else also. Ātmā is only self revealing. I am not limited by time, place or thing. Hence I am ānanda or ananta or limitlessness. Satyam jnanan anantam is the word.

We cannot translate ānanda as joy, happiness, pleasure, ecstasy or bliss. These words imply an experience. But Brahma ānanda is my true nature. Brahma ānanda includes viśaya ānanda, vidyā ānanda, yoga ānanda, atma ānanda and advaita ānanda.

As a seeker, I look for objects to make me a pleased self. When I obtain them, the seeker and sought are fused into one. This is viśaya ānanda.

I love the secure, pleased self. Love can be an expression of my fullness. Love can give a chance to experience fullness. Pleased is settling account with the world. The world is Bhagavān. I have to reconcile my relationship with Bhagavān.

I am of the nature of Sat Chit Ānanda. Therefore I am Brahman.

Report by N.Avinashilingam



Om

**Three-month Residential Course
by
Arsha Vidya Vikas Kendra
Bhubaneswar**

With the permission and blessings of Pujya Sri Swami Dayananda Saraswati, Arsha Vidya Vikas Kendra, Bhubaneswar, announces a Short Three-month Residential Course on Vedanta, Sanskrit, Chanting, and Indian Culture commencing from October 6th, 2013 (open-ended).

The course will be conducted, by Swamini Atmaprajnananda Saraswati, student-disciple of Pujya Sri Swami Dayananda Saraswati.

Brahmacaris/Brahmacarinis familiar with the traditional Gurukula teaching parampara may apply to,

Swamini Atmaprajnananda Saraswati

Founder Acarya
Arsha Vidya VikasKendra
A 1/1 Palaspalli
Bhubaneswar – 751 020
ODISHA
atmaprajna@gmail.com

providing requisite details. One may also see the following, for various activities of the centre.

www.arshavidya.net
www.atmaprajnanandasaraswati.blogspot.com
You Tube - Atmaprajnananda Saraswati

The Kendra will provide facilities that are possible.



ARSHA VIDYA PITHAM
Swami Dayananda Ashram

is pleased to announce Four Camps by

PUJYA SRI SWAMI DAYANANDA SARASWATI
at Swami Dayananda Ashram, Rishikesh
as per details given below:

CAMP	FROM	TO	TOPIC
CAMP NO. 1 (7 DAYS)	19-02-2014	25-02-2014	Advaita Makaranda
CAMP NO.2 (7 DAYS)	02-03-2014	08-03-2014	Gita Chapter 15
CAMP NO.3 (7 DAYS)	11-03-2014	17-03-2014	Pancadasi Chapter 4 - Dvaita Viveka
CAMP NO.4 (10 DAYS)	20-03-2014	29-03-2014	Yoga Sutras Ch. 2

**Those who are interested in attending are requested to apply
on or before 20 NOVEMBER 2013.**

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

Instructions to fill the online form:

- Go to www.dayananda.org or type http://www.dayananda.org/course/register_form.php
- Click on the link Online Application 2014 from our website.
- Fill up the registration form.
- Choose the course you wish to attend for completion of application.

Note:

1. It is important to select one (or two courses maximum) in order for the registration process to be completed successfully. Registration without selecting any course shall be considered void.
2. Overseas Applicants can register for 2 courses (maximum), Indian applicants for one course only.
3. You can also use your previous login username and password to apply at www.dayananda.org/course/login.php
4. Due to large number of applications we can entertain online applications only. However, we can assist you with your enquiries at dayanandacamps2014@gmail.com or at +91-135-2430769/2431769 between 08:00 to 12:00 & 15:00 -19:00 Hrs only.
5. All applicants will be given equal opportunity. With your username and password you can check the status of your application online. The status of successful applicants will be displayed as "CONFIRMED".
6. An online taxi reservation facility is also available.

Acharya

Sri Naval Kishore Kejriwal



Sri Naval Kishore Kejriwal whom we used to call as “Moti Babu” passed away after a long period of illness in Calcutta. A Trustee of the Sruti Seva Trust, he was a pillar of strength with a readiness to extend any financial help needed. Even though we did not have many occasions to make use of his open offer we did encash it on one occasion to buy a piece of land. A man of practical wisdom, Sri Kejriwal was a delight to talk to. He was the most popular person at the gurukulam. May his blessings be there for his entire family.

Swami Dayananda

Hindu Encyclopedia Released in USA

COLUMBIA, USA, August 30, 2013(by Susanne M. Schafer,Associated Press): A comprehensive encyclopedia of one of the world's major religions was unveiled Monday in South Carolina. The 11-volume work covers Hindu spiritual beliefs, practices and philosophy, and is the culmination of a 25-year academic effort. The encyclopedia is written in English and includes about 7,000 articles on Hinduism and its practices. The work also deals with Indian history, languages, art, music, dance, architecture, medicine and women's issues. It contains more than 1,000 illustrations and photographs. The set was previously released in India.

"The goal was to have something pretty definitive - not just about Hinduism, but about the whole South Asian tradition," said University of South Carolina professor Hal French, who met with a small group of scholars in 1987 to offer academic support for the project. "This hadn't really been attempted before," said French, 83, a distinguished professor emeritus of religious studies at the school and an associate editor. "It is a milestone of research that brought together both Eastern and Western scholarship."

French, who specializes in the religions of Asia and served as an associate editor of the encyclopedia, said a primary inspiration for the work is one of India's most revered spiritual leaders, Sri Swami Chidanand Saraswati (Muniji) who founded the India Heritage Research Foundation, which became the parent organization behind the encyclopedia effort. The encyclopedia's

volumes run from 600 to more than 700 pages. Some 3,000 copies are being issued in the first printing and will be of interest to libraries, religious institutions and those studying Indian culture around the world, French said.

All proceeds from the encyclopedia are going to a charitable organization dedicated to the environmental cleanup of rivers in India

Temple to be Undertaken by the India's Archeological Survey

INDIA, September 6, 2013 (Press Information Bureau): Following is the statement issued by Union Minister of Culture Smt. Chandresh Kumari Katoch to media persons here today:

In the Inter-Ministerial Group (IMG) meeting chaired by Cabinet Secretary, it was decided that Archaeological Survey of India will undertake necessary conservation works of Sri Kedarnath Temple that was damaged due to the recent disaster in Uttarakhand. Accordingly, a composite team comprising members of Archaeological Survey of India (ASI), Geological Survey of India (GSI) and Engineering Projects India Limited (EPIL) made a visit to Kedarnath on 02-03 August to assess damages to the temple and its adjoining areas.

Preliminary report by ASI indicate that overall the temple super-structure is in fair state of conservation although portions of the temple on northern, western and eastern sides have indicated moderate impact of the severe jolt due to floods and boulder movement. The temple structure was saved primarily due to the lodging of a large boulder on its

northern side which deflected water and boulders and possibly prevented a direct impact.

ASI has dispatched its team to start the conservation of Sri Kedarnath Temple in consultation with the State Government, Kedarnath Development Authority and Badrinath-Kedarnath Temple Committee. ASI has been advised to submit the Action Plan for Phase I by 09 September, and to begin the work only after 11 September, after the visit of CM, Uttarakhand to Kedarnath. Initially the works will include cleaning of the interior of temple, packing / consolidating loose stones and taking estampage of inscription within the temple.

Phase I of the conservation works will cost approximately Rs. 2.40 crores (US\$368,000).”

Tulsi Bead Production Gets a Technical Lift from IIT

NEW DELHI, INDIA, September 7, 2013 (The Hindu): A technical design intervention by the Indian Institute of Technology (IIT) Delhi has helped the rural women in Bharatpur district of Rajasthan engaged in fabrication of tulsi malas (a string of 108 beads for chanting a mantram) boost their production and earn a better livelihood by introducing advanced machinery. The IIT’s help has benefited around 2,000 women in the region.

The Rural Technology Upgradation Unit of IIT Delhi was recently contacted by Lupin Human Welfare & Research Foundation, a public service institution working in Bharatpur, for its inputs into old machines used by women for producing tulsi malas. The old machines involved a high degree of labor with an uncomfortable sitting posture, while production of the product remained low.

Tulsi mala production provides livelihood to women mainly in Kaman, Deeg, Nadbai and Kumher tehsils of Bharatpur district. The location of temple towns such as Mathura, Vrindavan, Nandgaon and Barsana near Bharatpur ensures a good demand and consumption of tulsi malas throughout the year.

Women could fabricate 30 to 40 tulsi malas with the old machines and make a profit between Rs.60- Rs.80 (US 92c to \$1.23) a day after their routine expenditure. They were facing problems of low production and physical pain while working on these machines.

Sita Ram Gupta, executive director of the Foundation, points out that the new machines are capable of enhancing the production of tulsi malas four-fold and provide a comfortable posture for operating them. With each machine, women are now able to prepare beads for 200 to 250 malas everyday and fabricate the final product into different designs

1008 Girls Bring Blessings In Nepal

KATHMANDU, NEPAL, SEPT 9, 2013 (News24): Hundreds of small girls and their parents bustled near the ancient palace of Kathmandu on Tuesday, arranging themselves in rows ahead of a mass blessing. Every September, girls aged up to 5 gather for the ceremony of Kumari Puja, or virgin worship, believed to bestow good luck on those who attend, and a long and healthy life to the girls who participate. “This year is special because it’s only once in 12 years that they have a ceremony for 1,008 girls at one time,” said Sanjeev Maharjan, whose daughter was taking part in clothes and jewelry bought for the occasion. One thousand and eight is seen as an auspicious

number by Hindus in Nepal. The event is attended by Buddhists as well as the nation's majority Hindus. "We believe young girls are representatives of the virgin goddess and worshipping them brings us many graces, while it also brings them good health."

August 17, 2013 (Open The Magazine by Aatish Taseer): HPI Note: The author is a noted writer based in UK.)

A Historical Sense—What Sanskrit Has Meant To Me

I had come to Sanskrit in search of roots, but I had not expected to have that need met so directly. I had not expected my wish for a "historical sense" to be answered with linguistic roots.

Aged twenty-seven or so, when I first began to study Sanskrit as a private student at Oxford, I knew nothing about the shared origins of Indo-European languages. Not only did I not know the example given in my textbook—that the Sanskrit *arya*, the Avestan *airya*, from which we have the modern name Iran, and the Gaelic *Eire*, all the way on the Western rim of the Indo-European belt, were all probably cognate—I don't even think I knew that word, "cognate." It means "born together": *co natus*. And *natus* from *gnascor* is cognate with the Sanskrit root *jan* from where we have *janma* and the Ancient Greek *gennaō*, "to beget." Genesis, too.

And in those early days of learning Sanskrit, the shared genesis of these languages of a common source, spoken somewhere on the Pontic steppe in the third millennium BC, a source which had decayed and of which no direct record remains, absorbed me completely. Well, almost completely. The grammar was spectacularly difficult and, in that first year, it just kept mushrooming—besides three genders, three numbers and eight cases for every noun, there were several classes of verbs, in both an active and middle voice, each with three numbers and three persons, so that in just the present system, with its moods and the imperfect, I was obliged to memorize 72 terminations for a single verb alone.

And still I found time to marvel at how the Sanskrit *vid*, from where we have *vidya*, was related to the Latin *videre*—to see—from where, in turn, we have such words as *video* and *vision*; *veda* too, of course, for as Calasso writes in *Ka*, the ancient seers, contrary to common conception, did not hear the Vedas, they saw them! Or that *kala*, Time and Death, should be derived from the Sanskrit *kal*, "to calculate or enumerate"—related to the Latin *kalendarium*, "account book," the English calendar—imparting, it seemed to me, onto that word the suggestive notion that at the end of all our calculations comes Death. Almost as if *kala* did not simply mean Time, but had built into it the idea of its passage, the count of days, as it were.

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