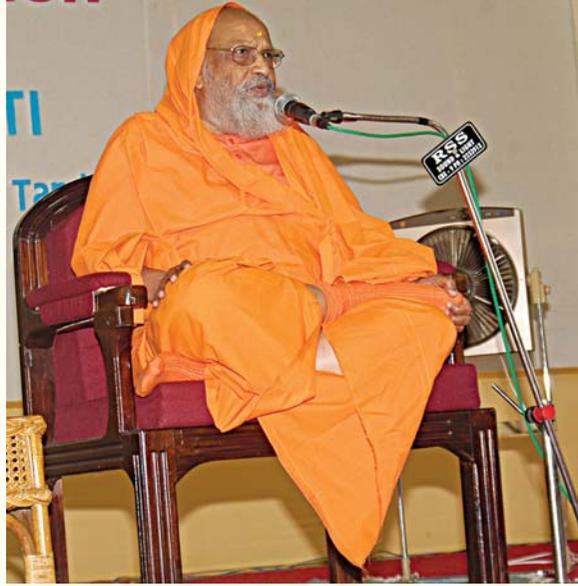


19th Anniversary Celebrations of Arsha Vidya Gurukulam, Anaikatti, Coimbatore.

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



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

Poojya Swamiji in his anugraha bhāṣaṇam said:

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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