

Arsha Vidya Newsletter

Rs. 15/-



“Pujya Swamiji at the Birth Centenary Celebrations of Brahmasri Varahur Kalyanasundara Sastrigal held at Chennai on the 12th of March 2011”



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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!

कठोपनिषद् Kāthopaniṣad

2.3.16

शतं चैका च हृदयस्य नाड्यस्तासां मूर्धानमभिनिःसृतैका ।
तयोर्ध्वमायन्नमृतत्वमेति विष्वहहृन्त्या उत्क्रमणे भवन्ति ॥ २।३।१६
śataṁ caikā ca hṛdayasya nādyastāsāṁ mūrdhānamabhinīḥsṛtaikā ।
tayordhvamāyannamṛtatvameti viṣvaññyā utkramaṇe bhavanti ॥ 2।3।16

Hundred and one are the nāḍis of the heart. Of them, one passes through crown of the head. Going through that nāḍi one attains immortality; but others lead (the departed) differently.

Śataṁ caikā ca hṛdayasya nāḍyaḥ:

It is said that there are many nāḍis in this body. This body is a whole network of nāḍis. In this there is one called the suṣumnā. This suṣumnā nāḍi is in the head and it is the one through which the prāṇa goes if the jīva happens to have enough puṇyā. This body is a launching pad, and this jīva is set in a particular direction that suṣumnā indicates. Then when the jīva departs it goes straight through the arcirādi mārga. The arcirādi mārga means the solar path and the jīva goes to Brahma loka. This mārga—the gati—is pointed out. And then the people, who don't have that kind of puṇyā, go all over. They achieve various yonis. Here the gati—the end is pointed out. A certain jivas travel after death to various ends.

Earlier Śruti said: atra brahma samśnute. Here a gati—a path through suṣumnā to Brahma loka as a result of Brahma Vidya is mentioned by Yama to Nachiketa. It implies that Brahma loka prāpti alone is the result of knowledge of Brahma vidyā and when one gains this knowledge which is unfolded here by Yama to Nachiketa, that Brahma vidyā will take him only to Brahma loka. A school of thought insists on this meaning of the mantra and their argument is that Brahma Vidya takes you to Brahma loka prāpti. This upāsaka has been meditating upon the saguṇa Brahman only. For them, there is no such thing as Ātma being Brahman and there is no equation here; there is only meditation enjoined by the śāstra. Self cannot be Brahman, and by knowledge one cannot get liberation. Brahman is jagat kāraṇam and He is Parameśvara and that Parameśvara is not the jīva. Jīva can only meditate upon Parameśvara. By that meditation he can go to a loka. Mere karma alone will take him to lokas. Karma with upāsana—meditation upon Brahman—will take him to Brahma loka. This is the argument of the Pūrva-mīmāṃsakās

Brahman is nirakta aśeṣa viśeṣa. It is that from which all the viśeṣas are born. That means it is saguṇa brahma upāsana. Pure knowledge is not gained by upāsana. It is knowledge of Ātma being Brahman which is free from all attributes. Because of this pratipatt, the avidyā kāma and karma knots are completely resolved. For him there cannot be any gati. It is already said that Brahman is accomplished here. Living one gains this knowledge of Ātma being Brahman. It is also said 'na tasya prāṇaḥ utkrāṁanti meaning, for a Vidwan, a wise person, the prāṇa will not go out; they resolve here itself, meaning there is no travel for the jīvan muktaḥ. There is no travel for the person who is liberated and there is no return after death.

The next mantra talks about gati—travel. It is very clear that it is about the avidvān. Lord Yama is winding up the whole thing when he says 'etat anuśāsanam'. He has already given him one boon through which he taught him a particular ritual which can take him to svargādi loka or it can take him to Brahma Loka, if it is combined with meditation. If the ritual alone is performed, it can take him to svarga. If none of these are done, he will go all over.

Lord Yam had already taught the Śāstra. Afterwards he point out that the one who performs the ritual which he had advised to Nachiketa, become eligible to reach Brahma Loka. Therefore, those who are doing karma and meditation together, they are Brahma loka bhājaḥ.

Others do not go to Brahma Loka; they only remain within the saṁsāra. When one chooses to go to Brahma loka, there is every chance for him to be taught there by Brahmaji and thereby he would get mokṣa. Gati is prescribed for people who are eligible for Brahma loka and others who are for other lokas. For them gati is prescribed— gati uchyate and not for Brahmavit. In order to extol the Brahma vidyā phalam, it is said even if one went to Brahma loka and even if you are meditating on saguṇa Brahman, one will have gati whereas the one who has gained knowledge of Brahman, Sruti says martyaḥ amṛto bhavati and atra brahma samaśnute. Then Nachiketas asked for Agnividya and it was given by Lord Yama.

For that also the phala has to be said. There are a hundred nāḍis and among these, one nāḍi is called suṣumnā. The upāsaka meditates upon this point which ensures his reaching the svarga loka. His prāṇa goes through this point; in fact it becomes the launching point as it were. He

gains Brahma loka where he lives and enjoys the bhogas of the Loka. **Those who perform Nachiketa agni with upāsana will go to Brahma loka. Further-**

अङ्गुष्ठमात्रः पुरुषोऽन्तरात्मा सदा जनानां हृदये संनिविष्टः ।

तं स्वाच्छरात्प्रवृहेन्मुञ्जादिवेष्टिकां धैर्येण ।

तं विध्याच्छुक्रममृतं तं विध्याच्छुक्रममृतमिति ॥ १७ ॥

aṅguṣṭhamātraḥ puruṣo'ntarātmā sadā janānām hṛdaye sanniviṣṭaḥ ।

taṁ svāccharātpurvāhenmuñjādiveṣṭikāṁ dhairyeṇa ।

taṁ vidhyācchukramamṛtaṁ taṁ vidhyācchukramamṛtamiti ॥ 17 ॥

The Puruṣa, the indwelling Self, of the size of a thumb, is ever seated in the hearts of men. One should unerringly separate Him from one's body like a stalk from the Munja grass. im one should know as HHh. One should know Him as pure and immortal. One should know Him as pure and immortal.

This mantra gives the meaning of this entire Valli.

In the earlier Mantras the concept of the Supreme as a mere presence "in the shape of one's own thumb" residing in the centre of one's heart was discussed. To facilitate dhyana, size and shape were given to the Self. This is only for the purpose of providing the seekers with a prop for their mind at meditation.

Ātma lies hidden by the body, the organs and their activities. Here it is compared o the tender stalk within the muñjā grass. In order to take the muñjā grass, one has to separate it from the sheath with great care. One has to separate the Self from the body and the organs which are superimpositions on the Self. As one removes the sheath of the muñjā grass to get to the stalk, one has to reject the apparent self. One has to exercise his power of discrimination to the utmost to get to the real. Then only one discovers the Self and realizes that this Self is the common Self of all and becomes free.

मृत्युप्रोक्तां नाचिकेतोऽथ लब्ध्वा विद्यामेतां योगविधिं च कृत्स्नम् ।

ब्रह्म प्राप्तो विरजोऽभूद्विमृत्युरन्योऽप्येवं यो विद्वद्यात्ममेव ॥ १८ ॥

mṛtyuproktāṁ nāciketo'tha labdhvā vidyāmetāṁ yogavidhiṁ ca kṛtsnam ।

brahma prāpto virajo'bhūd vimṛtyuranyo'pyevaṁ yo viddhyātmameva ॥ 18 ॥

Nachiketa, having first become free from virtue and vice, as also desire and ignorance, by acquiring this knowledge imparted by Death, as also the process of yoga in its totality, attained Brahman. Anyone else too, who becomes a knower thus (like Nachiketa) of the indwelling Self attains Brahman.

Nachiketao'tha labdva, having attained—from Lord Yama, this knowledge of Brahman imparted by Lord Yama—as stated above; yogavidhiṁ ca kṛtsnam, and the process of yoga in its entirety, i.e. together with all its accessories and results. What happened to him after that? Brahma prāpto a'bhūt, (he, Nachiketas) attained Brahman, i.e. became free. How? By having already become virajāḥ, free from virtue and vice; (and) vimrtyyuh, free from desire and ignorance, through the acquisition of knowledge. Not only Nachiketa, but anyāḥ api, anyone else, too – becomes like Nachiketa (a knower of Brahman) by attaining the Self, existing in the context of the body, as one's own innermost reality in Its absoluteness, and not in any form other than the indwelling Self. He who knows adhyāt-mam eva, the Self that exists in the context of the body—in the manner as described; who is an evam vit, a knower of this kind; 'he, too, having become virajāḥ, (free from virtue and vice); becomes vimrtyyuh (free from desire and ignorance)—by knowing Brahman' – this (sentence) is to be added to complete the idea.

This valedictory prayer is uttered with a view to removing all faults of the disciple and the teacher through lapses resulting from inadvertence during the course of acquiring or imparting the knowledge.

सह ना ववतु । सह नौ भुनक्तु । सह वीर्यं करवावहै ।
तेजस्विनावधीतमस्तु मा विद्विषावहै ॥

saha nā vavatu | saha nau bhunaktu | saha vīryaṁ karavāvahai |
tejasvināvadhītamastu mā vidviṣāvahai ||

ओं शान्तिः शान्तिः शान्तिः ॥
इति काठकोपनिषदि द्वितीयाध्याये तृतीया वल्ली ॥

May He protect us both (by revealing knowledge). May He protect us both (by vouchsafing the results of knowledge). May we attain vigour together. Let what we study be invigorating. May we not cavil at each other. Om! Peace! Peace! Peace!

Here ends the third chapter of the second part of the Katha Upanishad.

Concluded.

Śrī Rudram Mantra 02

Rṣi - Ātreya; Chandas - Anuṣṭubh; Devatā - Śambhuḥ

Dhyāna-Śloka

ध्यायेदेवं सस्मितं स्यन्दनस्थं देव्या सार्धं तेजसा दीप्यमानम् ।

इष्विष्वासालङ्कृताभ्याम् भुजाभ्यां शूराकारं स्तूयमानं सुरैर्द्वैः ॥

dhyāyedevaṁ sasmitaṁ syandanasthaṁ devyā sārḍhaṁ tejasā dīpyamānam

|

iṣviṣvāsālankṛtābhyām bhujābhyām śūrākāraṁ stūyamānaṁ suraughaiḥ ||

May one meditate upon the smiling Lord, seated in a chariot, whose other half is *devi*, who is effulgent, who is in the form of śūrā, with his hands adorned with arrows and quiver and who is praised by the devatās.

Result for chanting the second mantra: One who chants this mantra during the day for twelve days, along with nitya-karma, gets the result of puraścaraṇa niṣṭha. This mantra is a prayer for protection during famine, drought and economic crisis in the country.

या त इषुश्शिवतमा शिवं बभूव ते धनुः॥

शिवा शरव्या या तव तया मृडय ॥ २ ॥

yā ta iṣuśśivatāmā śivaṁ babhūva te dhanuḥ

śivā śaravyā yā tava tayā mṛdaya || 2 ||

yā iṣu - that arrow; te - your; śivatāmā babhūva - became quietened; śivaṁ babhūva - (became) quietened; te dhanuḥ - your bow; yā śaravyā - that quiver; tava - your; śiva (babhūva) - (became) quietened; tayā - with that; naḥ - us; rudra - O Lord Rudra; mṛdaya - make (us) happy.

O Lord Rudra! That arrow of yours has quietened, so has your bow quietened. So too your quiver. With these (quietened bow, arrow and quiver) make us happy.

Everything has quietened and Śiva cannot do any harm. Brahmā, Viṣṇu, Rudra is the order and as Rudra, Saṁhāra-mūrti, he is the one who takes everything unto himself. That arrow, which was so frightening to me, has no force now when do I do my namaskāra. When I seek the Lord's help I have trust in Him. The trust is so complete that there is no anxiety at all. When there is refuge, there is strength.

A child is frightened of a simple cockroach or any harmless insect and runs to its mother. In the eyes of the child, mother being infallible is going to protect him. Distrust begins to raise its head when the mother calls the father for help in panic. He calls the security!



Thus the child gets confused and gets into a painful situation. Later one discovers that except Īśvara all are fallible, if one has the exposure to this teaching.

Once the trust is there in the wake of your understanding the infallibility of Īśvara, even if that understanding is āpātata, not complete, you are connected to a source that makes you relax. Now Rudra with arrow is no more a chastiser; he is now a protector, neutralising all your pāpa.

Also, the bow has become śivam, auspicious. Before it was frightening. Now, after my salutations it is śivam, śānta-rūpam, in the form of blessing. The same bow with arrows, which were as though aimed at me, is no longer a threat. They are like that of Rāma who stood guard for Viśvāmitra. But the same bow and arrows were a terror to Tāṭaki.

Mantra 3

Ṛṣi - Svārāt; Chandas - Trivṛd Anuṣṭubh; Devatā - Śambhuḥ
Dhyāna-Śloka

स्मेराननं चन्द्रकलावर्तसं गङ्गाधरं शैलसुतासहायम् ।
त्रिलोचनं भस्मभुजङ्गभूषं द्यायेत् पशूनां पतिमीशितारम् ॥

smerānanam candrakalāvartamsaṁ gaṅgādharam śailasutāsahāyam ।
trilocanam bhasmabhujāṅgabhūṣam dyāyet paśūnāṁ patimiśītāram ॥

May one meditate upon the Lord who has a smiling face, who has crescent on his head, who holds Gaṅgā, who is accompanied by Umā, the daughter of (king of) mountains, who has three eyes, who has ashes and snakes as ornaments (all over the body), who is the controller and the Lord of all beings.

When you burn everything what remains is ashes alone. The wood placed in the fire, leaves behind only ash that is free from distinctions. There is no visibly distinguishable teak ash, pipul ash and so on. Like the carbon of everything that has no name and form, the ash, *bhasma*, is the Lord from whom everything has come and unto whom everything goes back as well. It is an embellishment for the Lord.

Bhujāṅga, snake, is a symbol of śakti, power. A snake has no hands and legs nor any proboscis. It moves on its stomach with its śakti. On the other hand, a centipede, which has no limbs moves slowly but with the help of a thousand legs. This śakti, symbolised by snake, is a bhūṣaṇa, ornament for the Lord. It is svabhāva, an embellishment and not an intrinsic attribute for the Lord.

This body-mind-sense complex is paśu and the Lord is Paśupati. Paśu also stands for *tamas*, dullness. The Lord has mastery over *tamas*. He is also the one who is īśītā, the ruler.

Result for chanting the third *mantra*: One who chants this *mantra* for three nights along with one's *nitya-karma*, gets purascarāṇa siddhi¹, the capacity to invoke the power of *mantra*, pāpa born of hurting a cow or Brahmin, that is, go-hatyā and brahma-hatyā will be neutralized.

या ते रुद्र शिवा तनूरघोराऽपपाकशिनी ।
तया नस्तनुवा शन्तमया गिरिशन्ताऽभिचाकशीहि ॥३॥
yā te rūdra śivā tñūraghōrā'pāpakāśinī ।
tayā nastanuvā śāntamayā giriśantā'bhicākaśīhi ॥3॥

yā te – which; te – your; rudra – O Rudra!; śivā tñūh – auspicious body; aghōrā – non-frightening; apāpakāśinī – that which reveals the blemishless ātmā; tayā tanuvā – by that body; śāntamayā – which is in the form of blessing; naḥ – us; giriśantā – O Lord who remains in the words (of Vedas) and gives happiness in the form of freedom!; abhicākaśīhi – reveal the truth (give knowledge).

O Lord Rudra! One who abides in the words of Vedas! May you reveal the self to us through that form of blessing which is non-frightening, auspicious and which reveals the pure self.

In this *mantra*, the Lord is presented as a giverr of freedom or remover of fear for good. Here, we are looking at the Lord whose form is knowledge itself.

Often one looks upon the Lord as a chastiser. People say, 'God loves you, but be careful,' thus giving a double message. The law of *karma* does what it is expected to do. Therefore the Lord appear like a punisher. His form is only the form of law. But truly, his form is *aghora*, non-frightening, one that gives protection.

That he is with me is the realisation of a *bhakta*. Because of my prayer I have a relationship with the Lord. I realise I can never be away from him. It is only when I realise the presence of the Lord as a protector, Vedanta will work.

The āyudhās, weapons, he has, indicate his readiness to protect. His form is looked upon as apāpasya prakāśinī, revealer of ātmā, which is absolutely pure. Here, the word apāpa, blemishless, reveals his svarūpa as one not subject to pāpa and puṇya as well. Knowledge of the self is that it is the same as svarūpa of Īśvara, that is, apāpa, nitya śuddha, ever free from any blemish.

Tayā, by that kind of (svarūpa), śāntamayā, which is in the form of absolute happiness, enlighten us, make us totally free from ignorance. My salutation to you; please help me see your svarūpa, the meaning of the śāstra.

The Lord is addressed as giriśanta, one who remains in the words of the śruti. You are the content, the author of śruti. I should see you as you are, by seeing the content of śruti. Remaining there in the words, you give absolute happiness and therefore you are called giriśanta^{1 2}. May you bring the words to me, make the words reveal to me. You are that blessing. Śāstra being there, we can invoke the Lord in this manner.

¹ One accomplishes purascaraṇa of a *mantra* by chanting the *mantras* as many lakhs as it has syllables. For instance, if one does *japa* of *gāyatri mantra* for twentyfour lakhs times, he would accomplish *Gāyatrī-purascaraṇa*, since *gāyatrī-mantra* has twentyfour syllables. Here, one gains the purascaraṇa-siddhi of this *mantra*.

² giri vāci sthitvā śam mokṣa sukham tanoti iti giriśanta –one who gives happiness in the form of freedom by abiding in the words of the śruti



Sanyas Diksha given by Pujya Swamiji

Pujya Swamiji gave Sanyas Diksha to three of his disciples on the 31st of March 2011.

The ceremony was solemn and started on the previous day. After performing the Viraja Homa , the persons were ready to receive Sanya Diksha. Pujya Swamiji gave Sanyasa Diksha and Upadesha to them.



Purvashrama Name	Sannyasa Name
1) Jitatma Chaitanya	Swami Mokshananda Saraswati
2) Brni. Suprabhava Chaitanya	Swamini Bharatyananda Saraswati
3) Swayam Prakasa Chaitanya	Swami Swathasiddhananda Saraswati



“At the feet of Pujya Swamiji we learn”

On the banks of mother Ganga I find
A serenity that is so divine
The river gentle and calm at times
Rushing like an impatient seeker sometimes

At the feet of Pujya Swamiji we learn
The truth of ourselves that is shrouded so well.
Wake up wake up a voice calls out
In ignorant slumber you are without a doubt
He wields the words of the *pramana* so well
With compassion and a sense of humor as well

All that is here is *Brahman* he teaches
With joy and compassion our hearts he reaches.
We bow to you with humility and gratitude
Please bless us with your *guru krupa*
So that we cultivate the right attitude
To inquire with fearlessness and fortitude

The stillness of my mind urges me to be
In the midst of living a life and being just me
I am the one, the whole, the all
You are the one, the whole, the all
All is the one, the whole, the all
How can there be any limitation at all?

When love is the only expression in the heart,
There is no fear of being alone or apart
There is only joy, of Being, of One
As the eyes see the beauty of the One in all
There is nothing to gain and nothing to loose
How can there be when all is me?

ZARINA KAJI

Ms Zarina Kaji, Pujya Swamiji's student who attended from the US, the first camp at Rishikesh was one of the campers who was selected to speak to give feedback on the camp. And the above poem is what she came up with. This was well received by all.

Birth Centenary Celebrations of Bhāṣya Bhāvajña, Sāhitya Viśārada, Sāhitya Vedānta Śironmaṇi Brahmaśrī Varahūr Kalyāṇasundara Śāstrigal

As a part of the Birth Centenary Celebrations of Brahmaśrī Varahūr Kalyāṇasundara Śāstrigal, a public meeting was held on the 12th of March, 2011 at 'Sankaralayam', Chetpet, Chennai, in the presence of Pujya Śrī Swami

Dayananda Saraswathi who had closely known Śrī Śāstrigal for more than thirty years.

Pujya Swamiji addressed the gathering on his long association and admiration for the precision of teaching and depth of knowledge of Śrī Śāstrigal. He recollected Śāstrigal being rightly awarded the title of "Bhāṣya Bhāvajña" by the Paramacharya of Kanchi Mutt in recognition of the great expositions of Śrī Śāstrigal on the prasthāanatraya bhāṣyās of ādhi Śaṅkar Bhagavatpāda.

Swami Paramarthananda, in his address, reminisced about the fluent teaching practices of Śrī Śāstrigal and his



commitment to imparting of doubt free knowledge to the student.

Dr R. Balasubramanian, former Chairman, ICPR, New Delhi, spoke in detail about the great efforts taken by Varahūr Śāstrigal in developing the

students' knowledge and unbiased interaction with students of all background. Recently Dr R. Balasubramanian was given Life time Achievement



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Award by Primer Minister Dr Manmohan Singh.

Brahmaśrī Krishnamurty Śāstrigal, former principal, Sanskrit College, Chennai spoke about his experiences with Varahūr Śāstrigal and Brahmaśrī Vazhuthur Rajagopala Sarma whose Centenary was also being jointly celebrated.

Shri Hari Venkatraman spoke in honour of Śrī Vazhuthur Rajagopala Sarma under whom he had studied for decades.

Shri R. Ramamurthy welcomed the gathering. Dr Abhiramasundaram proposed a Vote of Thanks. Dr K. Śrīnivasan, Head of the Dept of Sanskrit, Vivekananda College compeered the Meeting.

Earlier a public meeting was held at Ramakrishna Mission Vivekananda College, Mylapore on the 7th of March. The meeting was presided over by Śrī Svāmi Ġautamānanda Maharāj. Many students of Śrī Śāstrigal, now holding various high academic positions, addressed the gathering. Śrī Śāstrigal was associated with the College in various roles for long a long period of time including teaching of post- graduates, research scholars, Brahmācāris and Svāmijis of Ramakrishna Mutt.

Later, Veda Pārāyaṇams by Ghanapāṭhigals and evening upanyāsams were held



forenoon and afternoon from 17th to 20th March at Sankara Gurukulam, Abhiramapuram where Śrī Śāstrigal had taught for long years for BrahmaŚrī Thethiyur Subramanaia Śāstrigal Trust. Speakers included Brahmaśrī Mani Dravid, of Sanskrit College, Brahmaśrī Goda Venkateswara Śāstrigal and Brahmaśrī Krishnamurthy Śāstrigal .

Pictures of both the scholars were unveiled at Asthika Samajam, Pozhichalur on the 20th of March at a public meeting in the presence of Dr. Shri Ramaratnam, Vice Chancellor, Jagadguru Kripalu University, Cuttack.

All the credit for the fine arrangements for the celebrations goes to the students of the scholars, spear headed by Dr Śrīnivasan and Dr Abhiramasundaram of Vivekananda College and Shri Sundararaman of Gurukulam, under the meticulous guidance of Swami Paramarthanandaji.

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A Well Wisher

Sri Varahur Kalyanasundara Sastrigal Recipient of President award

Sri V.R. Kalyanasundara Sastrigal, who has been given the President's award for Sanskrit this year (in 1963) is an eminent teacher of Vedanta in South India.

A native of Varahoor village in Thanjavur district, he studied under Karungulam Krishna Sastrigal at the Sanskrit College, Madras and passed the Sahitya Sironmani examination in 1932. During 1934-37, he studied Vedanta under Veppathur Vaidyanatha Sastrigal at Aiyuvaiyer Pathasala, Kumbakonam and passed the Vedanta Sironmani examination with great distinction. In 1938 he joined the Sanskrit College, Madras, as a research scholar and published his thesis: Vrutti Mimamsa.



As a pandit in the Government oriental manuscript library, Madras, where he was employed for 16 years, he assisted the curators in the publication of many rare manuscripts in addition to his own editions and publications of many rare works. In 1956, at the invitation of Vivekananda College, he joined the post-graduate department of Sanskrit for teaching Vedanta and other subjects to students of M.A. Classes. After his retirement, he was selected by the UGC as Professor of Sanskrit for research for three years from 1971.

During the past 30 years, Sri Sastrigal has been giving discourses at Upanishad Ashram, Nungambakkam, on Sankara's Prasthanatraya Bhashyas in the traditional style. In recognition of his profound scholarship and brilliant exposition of Vedanta, H.H. Sri Sankaracharya of Kanchi Kamakoti Peetam conferred on him the title of Bhashya Bhavajna in 1963. He was the second to get this title from His Holiness so far.

Puniya Bhoomiyil Punitha Payanam - Book Release by Poojya Swamiji

Sri A.M.Rajagopalan, Editor, Kumudam Jothidam has written a Tamil book titled "Puniya bhoomiyil punitha payanam". This title literally means sacred travel in sacred land. This is a travelogue on Himalayas with emphasis on river Ganga.

A vibrant function for release of this book was held on 15 April 2011 at Corporation Auditorium, RS Puram, Coimbatore. Sri Guru Subash Chandrabose welcomed the gathering.

Pujya Swami Dayananda Saraswathi released the book. Sri M. Krishnan of Sri Krishna Sweets received the first copy of the book.

Pujya Swamiji delivered his anugraha bhasanam. From time immemorial pilgrims visit annually Badrinath, Kedarnath, Gangotri and Yamunotri as a penance. This is popularly known as Chardham yatra. Most suitable time for visit is April, May, October and November. Winding roads go on and on. For half a mile we can see a beautiful scene. There will be a turn. Now this will be a different scene. Sometimes Ganga will be down. Sometimes Ganga will be near. Scenes keeps changing and we will never get tired.

This experience can be brought out only by a good author. Sri A.M.Rajagopalan has succeeded in bringing out this enchanting experience. He has shraddha, bakthi and Sastric knowledge. His style of writing makes us feel as if we ourselves have personally visited these holy places.

Pujya Swamiji said that he came only on that day from Ganga and Himalayas to release the book on travel to Himalayas. This book shows the path of dharma to



devotees. He was happy to give the first copy to Sri M. Krishnan. Sri Krishnan was instrumental for many good things happening in Coimbatore. Pujya Swamiji blessed Sri A.M. Rajagopalan and others present in the book release function.

Sri A.M. Rajagopalan thanked Pujya Swamiji for releasing the book. He especially thanked Swamiji for travelling all the way from Dehradun for the book release function in spite of his ill health. Mahatmas like Pujya Swamiji can only act like Mahatmas as they are incapable of doing anything less. He said that he had been visiting Ganga from a young age. He used to spend all day watching Ganga. He had wished to write a travelogue on Ganga for a long time. Now only his wish had been fulfilled. The holy rivers become holy only because of the holy touch of Mahatmas like Pujya Swamiji.

Sri M. Krishnan, Smt. Vanitha Mohan, Sri N.V.Nagasubramaniam and Sri Sabapathy spoke on the occasion. Sri Kuppuraj delivered the vote of thanks.

Report by Sri N.Avinashilingam

Golden Eye Care Services Launch by Pujya Swamiji

Lotus Eye Care Hospital had organised launch of "Golden Eye Care Services" at a solemn function held on 17 April 2011 at Sri Ayyappa Puja Sangham, Ramnagar, Coimbatore.

Dr. N.Vidhya welcomed the gathering. Dr. S.K.Sundaramurthy, Chairman, Lotus Eye Care Hospital explained about the Golden Eye Care Services. As per the scheme senior citizens above 58 years could avail free eye check up at Lotus Eye Care Hospital. They were also entitled to treatment and procedures at concessional rates at Lotus Eye Care Hospital.

Pujya Swami Dayananda Saraswathi released a brochure on Golden Eye Care Services. Sri K.C.Ramasamy, Chairman, Kurinji Hospital received the first copy.

Pujya Swamiji addressed on the topic 'VISION IN LIFE'. All sense organs are important. But eyes seem to occupy a prime place. In Brahadaranyaka Upanisad, Sage Yagyavalkya tells his wife Maitrehi, one cannot take one self for granted. One should choose to know. All that is here is one reality. Atma is to be seen, heard and understood. It means one should see atma as clear as one can see an object with one's own eyes.

Big bang theory says that the universe manifested 12 billion light years ago. This theory confirms the vision of the vedas. God did not sit in heaven and drop every planet. The manifestation is methodical keeping in



mind the end product. This universe is an intelligent manifestation. All that is here is Iswara. It is all knowledge.

Our forefathers had such a bright eye sight. They were able to spot stars Arunthathi and Vasistha without modern instruments.

For a person's body there are so many claimants like mother, father, wife, children and the State. One is just a trustee and care taker of the body. As one is not the owner, but just a trustee of the body, he should take adequate care of the body.

One cannot afford to loose eye sight as long as one is alive. Everyone should check their eyes periodically and take adequate care.

Sri Venkatesan, General Manager, Lotus Eye Care Hospital proposed a vote of thanks.

Report by Sri N. Avinashilingam

A Minute with Krishna

Aśocyān anvaśocastvaṁ

(You weep over things that do not call for any grief) – Geeta Ch. II—9

Can there be an event in your life that deserves grief on your part? Can you name one, just one event? Try.

A bodily affliction? .. No. – it is a painful affair, no doubt, but definitely not a cause for sorrow, the affliction being a fact to be faced.

Loss of property? No. – even when you got the property, you knew that it was subject to loss. That was the reason why you wanted, did you not?, to protect it. The expected has happened; no room for sorrow.

Loss of friendship? Well, friendship lasts—it is never lost. The one you lost was no friendship at all. How? Because of the fact that you lost it. Indeed there was no friendship to be lost for you to weep over.

What about the death of someone close? No. – not even death can be a case for sorrow. You weep as though you might have stopped it had you been given a chance! You weep as though you are going to revive the dead. The only thing that you can, that you should, do immediately to the dead body is to cremate it before it decomposes.

All right, for the dead weeping is useless. For the dying? My God, the dying wants not your tears—he wants you to do all that you can for his survival. Your tears make no medicine, please! No, here there is no time or case for sorrow. The occasion calls for action, all action from you.

Then, at least I can weep over my own death? Dead once, you won't be there to weep! While dying? Dying, you need all your resources to survive!

Indeed it is unfortunate that you can't sweep; there seems to be no legitimate excuse at all for sorrow.

Then what shall I do? Laugh; yes, laugh.



—DAYA

October 1, 1968

A Minute with Krishna

.....agamāpāyino'nityāstāntitikaśasva bhārata
Bhagavat Gita 2.14

Time is a cosmic tramp under whose ubiquitous feet things change and go out of shape. Born in time as all things are, they are of time. And they must change as time moves on. Hence it is puerile to expect permanency in things that you see, that you love to see always.

But then, puerile you are. Otherwise, will you wear such a long face for the losws of your fortune? Will you weep over the death of one you just happned toknow or live with?

The trouble is this. Whatever the object you love, you want it to be permanent. You don't like to grow old, albeit the time turns your hair white and beats your face out of its blush. The result? Worries!

You lovve to have your kith and kin around you. And time, the unsummoned intruder, snatches away one of them. The result? The blues!

You crave to hold on to your titles, but one day, in time, you find yourself dispossessed of them. The result? Gloom!

You long to live in the same climate, but the whirling spindle of time spins seasons. The result? Discomfort!

And because of this: you have omitted to recognize the unerring law that all under the sky, being in time must change, pass, perish and become. It is in your aswareness of this law lies the release from all worries, gloom and discomfort. If only you can take things as they come, leave things as they pass....! Yes, that's living.



—DAYA
October 1, 1968

Swami Sudeerananda's Jnana Yagna at Coimbatore

Arsha Vidya Vardhini Trust conducted jnana yagna at Nagarathar Sangam, RS Puram, Coimbatore from 12.4.2011 to 18.4.2011. Swamini Brahma Prakashananda inaugurated the yagna. Around 200 students benefited.

Swamini Brahma Prakashananda delivered her inaugural address. No one gets tired by looking at their face in a mirror. Similarly no one gets tired by looking at their true nature through Bhagavad Gita. Limitlessness is one's true nature. All progress in humanity has happened due to the non acceptance of the limitedness of worldly objects. One requires the extra ounce of grace to desire to know about one's true nature. The genius of Bhagavat Gita is in its complete coverage of karma and jnana. No one can tell the excuse that their situation is not conducive for study of atma jnana. Bhagavat Gita has proved that even battle field is conducive for study of atma jnana. According to their living and preparedness one can choose the life style of karma or sannyasa. But finally atma jnana has to be gained by knowledge only.



Swami Sudeerananda taught Chapter VIII of Bhagavad Gita. Just like one electricity is manifest in different things like fan, mike and light, one atma is manifest in body, mind and intellect. A person with sorrow, fear and illegitimate desires cannot gain atma jnana. Atma is not an object, but the subject.

If one departs thinking about material objects, then he will be reborn and in his next birth with continue to pursue that material objects. If one departs remembering Brahman uttering "Om", then he will go to the most exalted end. He will not have another birth.

A devotee who worships a particular deity, after death, will go to the loka of that particular deity. After death, leaving his physical body, he travels with his mind, prana and sense organs.

The one who meditates on Brahman, who has not gained atma jnana here, will go to Brahma loka. He will gain atma jnana in Brahma loka. He will not be reborn again.

The one who is a mere karmatha, will go to Deva loka and enjoy the fruits of his karma for sometime. Afterwards he will be reborn.

Knowing these two paths, the viveki gains atma jnana here itself. He grows out of the limited means and ends. He goes for total freedom, which is knowing oneself as the limitless Brahman.

Report by Sri N. Avinashilingam

Life is Role Playing¹

Swami Dayananda Saraswati

Action and reaction, as we know from physics, are both equal and opposite. You cannot rub against something, without yourself getting rubbed in the process. However, I am looking at these two words with reference to one's response to the world.

LIFE INVOLVES RELATIONSHIP

You cannot avoid relating as well as responding to the world, whether you like it. You must necessarily relate to the world in order to live your life; you need not relate to the world just to be alive. When you are in deep sleep, you are alive but you do not relate to the world; there is no world, in fact, for you. There is no relationship, no memories, no situational problems to cause any concern. You are just alive; you merely exist. You can exist even in a state of coma, without in any way relating to the world. It is possible to keep a person alive in coma for years on life support systems. However, that is not living. In order to live your life, you need to relate to the world.

Any relationship implies two factors: one is you, the person, who relates and the other is what or whom you relate to. Of these two, one is a changing factor – that which you are related to. The situation to which you are related keeps on changing all the time and the change can be total. Now you see fire and now you see a stream of water; two things entirely different in nature. You meet your father and the next moment you meet your son. The object has completely changed, the son replacing the father. In terms of sensory perception, the objects constantly change. You perceive a form or smell or sound or touch or taste. Thus, the world you confront keeps changing whereas you, the one who confronts the world, is invariable. A person who sees a form is the same who hears a sound. The one who saw and heard is the one who is talking to someone now. The person, 'you' remains the same, whereas the objects keep changing. Therefore,

¹ Excerpt from *Action and Reaction*, Arsha Vidya Research and Publications, Chennai, 2007.

we can say that of the two factors involved in relating, one is variable and the other, the one who confronts, is invariable. You are the same person whether you relate to father or son, uncle or husband, friends or foe, employer or employee. You are the same whether you see or hear, walk or talk, sing or smell. This is true even from the standpoint of mental activities: the one who doubts is the one who decides; the one who loves is the one who hates; the one who is kind is the one who is cruel. The person is invariable and that is you.

THE INVARIABLE FACTOR

We need to look into the 'you' that is invariable. Is it totally invariable? We cannot say so because there seems to be a variable status even for the subject, the person who relates, in keeping with what or whom he or she relates. When you relate to your father either mentally or perceptually; you are a son. Again, when you relate to your son, you are no longer the previous person, the son; you are now a father. You undergo a change. The subject 'I' that was a son while relating to the father has changed to become a father while relating to the son. The person 'I' is there but he or she has a different status now. To a sister, the 'I' is a brother; to a wife, the 'I' is a husband; to a student 'I' is a teacher and to a teacher the 'I' is a student. Thus, because of a relationship, the 'I' also undergoes change.

The change in the 'I', however, is not total as is the case with the objects with which the 'I' relates. The object can be a form perceived earlier, that is totally replaced by a sound heard now. The object can be a friend that is totally replaced by another, a stranger, the exact opposite. There is something I like and something I do not like. Thus the change in the object is total. The subject 'I', however, is not totally replaced. If it is, there will be no continuity at all. The father-I is replaced by the son-I, but the 'I' is not totally replaced. If it is totally replaced, there will be neither father nor son because the one who related to the son has vanished, while a new one who has appeared in his place cannot have a relationship with the father. If an invariable factor is not there in the subject, there will be no thread to connect the experiences. Hence, the subject does undergo a change in relation to the object but the change is not total; it is incidental and partial.

The partial change in the subject 'I' does not seem to leave any trace upon the 'I'. Imagine that while you are talking to your sister, your wife comes along and you start talking to her. In relation to your wife, the brother goes away completely

and the husband has taken his place. You are very much there, remember, because the one who was a brother is the same who is now the husband. At the same time, the previous role does not leave a trace upon you, the subject. Therefore, you are able to assume a new role altogether without suffering a change on your part. It reveals a great fact about life. It is an amazing capacity to undergo change when you relate to something, without intrinsically undergoing change. It is this capacity that makes your life imbued with freshness and freedom. If you do not recognise this fact fully, it is indeed a great tragedy and life becomes a misery.

The invariable factor 'I' undergoes a seeming change with reference to a particular situation. When I come in contact with an object that I like I become a liker. The next moment, if I come in contact with an object that I dislike I immediately become a disliker. In both these situations the 'I' is very much present. This 'I' is invariable and is therefore neither a liker nor a disliker. Is it not true? If you know this to be true, you have made your life.



Eight Significant Verses of the Bhagavad Gita **Swami Dayananda Saraswati²**

The two-fold committed life-styles

**loke'smin dvividhā niṣṭhā purā proktā mayānagha |
jñānayogena sāṅkhyānām karmayogena yoginām || 3-3||**

anagha - Oh! Sinless One; *asmin* - in this; *loke* - world; *dvividhā* - two-fold; *niṣṭhā* - committed life-styles; *purā* - in the beginning; *mayā* - by me; *proktā* - was told; *jñāna-yogena* - in the form of the pursuit of knowledge; *sāṅkhyānām* - for the renunciates; *karmayogena* - in the form of the pursuit of action; *yoginām* - for those who pursue activity

Oh! Sinless One, the two-fold committed life-style in this world, was told by Me in the beginning of the pursuit of knowledge for the renunciates and the pursuit of action for those who pursue activity.

What is to be known is *Brahman*

**jñeyam yattatpravakṣyāmi yajñātvāmṛtamaśnute |
anādi matparam brahma na sattannāsaducyate || 13-12||**

jñeyam yat - what is to be known; *tat pravakṣyāmi* - that I will tell clearly; *yat jñātvā* - knowing which; *amṛtam* - deathlessness; *aśnute* - one gains; *anādimat* - that which has no beginning; *param* - limitless; *tat brahma* - that Brahman; *na sat* - is not existent; *na asat* - and not non-existent; *ucyate* - is said

What is to be known, that I will tell clearly, knowing, which one gains deathlessness, that Brahman, which, it is said, has no beginning, is limitless, neither existent (as an object) nor non-existent.

***Brahman* exists in the form of all beings**

**sarvataḥ pāṇipādam tatsarvato'kṣīromukham |
sarvataḥ śrutimalloke sarvamāvṛtya tiṣṭhati || 13-13||**

tat - that; *sarvataḥ pāṇipādam* - the one who has hands and feet on all sides; *sarvataḥ akṣi-śiromukham* - the one who has eyes, heads and mouths (faces) on all sides; *sarvataḥ śrutimat* - the one who has ears on all sides; *loke* - in the people; *sarvam āvṛtya* - pervading everything; *tiṣṭhati* - it remains

That (*jñeyam brahma*), the one who has hands and feet on all sides, the one who has eyes, heads and mouths (faces) on all sides, the one who has ears on all sides in the (bodies) of the people remains pervading everything.

¹ Published with detailed commentary in the 16th Anniversary Souvenir 2002 of Arsha Vidya Gurukulam.

² Translation and meaning from *Bhagavadgītā Home Study Course*, Arsha Vidya Gurukulam, 1999.

Īśvara is the essence of all beings (e.g., strength and desire)

**balam balavatām cāhaṃ kāmārāgavivarjitam |
dharmāviruddho bhūteṣu kāmo'smi bharatarṣabha || 7-11||**

ca - and; *bharatarṣabha* - O foremost in the clan of *Bharata*! (Arjuna); *balavatām* - of the strong people; *kāma-rāga-vivarjitam* - that which is free from *kāma*, desire, and *rāga*, attachment; *balam* - the strength; *bhūteṣu* - in the beings; *dharmāviruddhaḥ* - that which is not opposed to *dharma*; *kāmaḥ* - desire; *aham asmī* - I am

And in the strong, I am the strength that is free from desire and attachment.
In all beings, I am the desire that is not opposed to *dharma*, O the foremost in the clan of *Bharata*!

Karma-yoga: Manage your likes & dislikes through your free will

**indriyasyendriyasyārthe rāgadveṣau vyavasthitau |
tayor na vaśam āgacchet tau hyasya paripanthinau || 3-34||**

indriyasya-indriyasya-arthe - with reference to the object of every sense organ; *rāga-dveṣau* - attachment and aversion; *vyavasthitau* - are there; *tayoḥ* - of these two; *vaśam* - spell; *na* - not; *āgacchet* - should come under; *hi* - because; *tau* - these two; *asya* - one's; *paripanthinau* - enemies

There is attachment and aversion with reference to every sense object. May one not come under the spell of these two because they are one's enemies.

Karma-yoga: Īśvara is the author of the results of action

**karmaṇyevādhikāraṣṭe mā phaleṣu kadācana |
mā karmaphalahetur bhūmā te saṅgo'stvakarmaṇi || 2-47||**

karmaṇi - in action; *eva* - only; *te* - your; *adhikāraḥ* - choice; *phaleṣu* - in the results; *mā kadācana* - never; *karma-phala-hetuḥ* - the cause of the results; *mā bhūmā* - do not be; *akarmaṇi* - in inaction; *te* - your; *saṅgaḥ* - attachment; *mā astu* - let it not be

Your choice is in action only, never in the result thereof. Do not be the author of the results of action. Let your attachment not be to inaction.

Karma-yoga: Doing one's duty is worshipping the lord

**yataḥ pravṛttirbhūtānāṃ yena sarvavidam tatam |
svakarmaṇā tam abhyarcya siddhiṃ vindati mānavaḥ || 18-46||**

yataḥ - from whom; *bhūtānāṃ pravṛttiḥ* - (is) the creation of the beings; *yena* - by whom; *sarvam idam* - all this; *tatam* - is pervaded; *tam* - him; *svakarmaṇā* - through one's own duty; *abhyarcya* - worshipping; *mānavaḥ* - the human being; *siddhiṃ* - success; *vindati* - gains

Through one's duty, worshipping him from whom is the creation of the beings, by whom all this is pervaded, a human being gains success.

A jñāni understands karma and akarma correctly

**karmaṇyākarma yaḥ paśyedakarmaṇi ca karma yaḥ |
sa buddhimānmanuṣyeṣu sa yuktaḥ kṛtsnakarmakṛt || 4-18||**

yaḥ - the one who; *karmaṇi* - in action; *ākarma* - actionlessness; *paśyet* - would see; *ca* - and; *yaḥ* - the one who; *akarmaṇi* - in actionlessness; *karma* - action; (*paśyet* - would see); *saḥ* - that person; *manuṣyeṣu* - among human beings; *buddhimān* - wise; *saḥ* - that person; *yuktaḥ* - (is a) yogī; *kṛtsna-karmakṛt* - who has done everything that is to be done

The one who sees actionlessness in action and action in actionlessness is wise among human beings. That person is a yogī, who has done everything that is to be done.

86th Student Home (chatralaya) of AIM for Seva, Dungari, Surat



Pujya Swamiji inaugurated the 86th Chatralaya—Student Home of AIM for Seva at Dungari, Surat in Gujarat on the 26th of February 2011.

This student home was built by Sri Swami Prtyagbodhanandaji and his student Manubhai Patel, Trustee of Vishwa Mangalam Trust, Surat. The whole project had been sponsored by the Vishwa Mangalam Trust, Surat.

The Student Home was built in the premises of the local Prabhu Premi Secondary School. The land for the same was given on lease by the same Prabhu Premi School. The hostel had been built to accommodate 50 tribal students.

Pujya Swamiji was welcomed in the traditional manner with prayer songs and a welcome-dance by Tvisha Vyas, Bharata natyam dance teacher in Bardoli. The tribal student boys of the school performed Dangi dance with varieties of innovative steps.

Besides Pujya Swamiji and Sri Swami Veditatmananda, others who were present and blessed the function were Swamini Sadvidyananada of Arsha Vidya Tirtha, Navsari, Swami Brhambhutananda of Mumbai, Swami Nityasuddhananda of Amareli, Swamini Shraddhanada and Swamini Satyapriyananda, Prama Pramana Darshan of Pardi, Valsad, Swamini Sulabhananda and Swami Tattvanishthanadaji of Vidynidhi Trust, Ahmedabad. Sri Mitaben and Sri Kaushikbhai Shah, Teachers of Vedanta, Surat were also blessed the function.

Pujya Swamiji was welcomed by Manubhai and his wife Shantaben with garland. The President Sri Maganbhai Patel and other trustees of the school were also welcomed.

Pujya Swamiji and Swami Veditatmanandaji lighted the lamp and inaugurated the hostel. Pujya was very happy seeing the building of the 86th student home.

Pujya Swamiji, in his address, said: “The human life is to grow from consumer to contributor in the society. There are three ways we can contribute to this world – one is prayer and rituals, second is building well, lakes, temples, schools, hospitals and a place to provide food to needy people of the society, and sharing the wealth the called Danam. These are the ways to earn punya too. It helps the person to grow emotionally, becoming a mature person. I



am happy to see that this student home would provide the facilities to tribal students. We can bring them into mainstream of life.

Pujya Swamiji praised the performance by Tvisha Vyas and said he had not seen such a beautiful tribal dance. He blessed all of them.

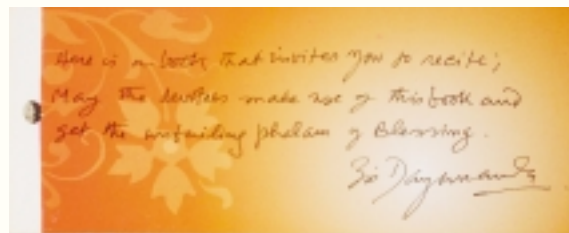
Swami Viditatmanandaji translated Pujya Swamiji's talk into Gujarati for the benefit of others.

Arsha Vidya Teertha, Jaipur A New Parayana Book

Pujiya Sri Swami Dayanandaji released a new parayana book "Vishnu sahasranama and Lalita sahasranama" at Rishikesh on the 26th of March 2011. This publication comes in the series of Bhagavath Gita, and Puja Sthuthi Rathnam published by Arsha Vidya Teertha, Jaipur.

Pujiya Swamiji spoke about the beauty of the book and its unique features.

The book has bold nagari print with namavalis and two detailed essays introducing the two sahasranamas, both in English and Hindi.



Bookmark



The book has an exquisitely beautiful cover and each book is accompanied by a pocket companion-book which contains both the sahasranamas only.

Pujiya Swamiji has himself written a two page Angara which makes the book a must-have.



Copies can be had from the Arsha Vidya Teertha, Jaipur and a little later from our Rishikesh and Coimbatore Gurukulams. The twin-book with companion is available at a subsidized introductory price of Rs 50/- only!!

A Sadhana Camp at Tiruvannamalai



Swami Suvijnanananda conducted Sadhana Camp for college lecturers at Suddhananda Ashram, Thiruvannamalai from the 9th to 12th of April.

Seven college lecturers from D.G. Vaishnav College, Chennai participated in the camp. This was a novel experience for them and they relished the camp with gusto and enthusiasm.

There were talks on various topics of Vedaanta.

Swami Suvijnanananda spoke on Nirvana Shatkam and Bhaja Govindam.

Swami Iswarananda spoke on Jeeva yatra.

Sri Satyanarayana spoke on motivation and mind control.

Sri Veerabadhran gave a bird's eye view of Saiva Siddhanam.

The ambience of the Ashram was excellent.

YEAR 2011 Programs of Arsha Vidya Gurukulam, Saylorsburg

(www.arshavidya.org) Tel : 570-992-2339)

Month	Day	Retreat Details
Apr. 22-24	(Fri-Sun)	Easter Weekend Family Vedanta Retreat Bhishma Stuti from Bhagavatam Swami Pratyagbodhananda
May 27-30	(Fri-Mon)	Memorial Day Weekend Family Vedanta Retreat Healthy Attitudes and Values Swami Vidadatmananda
July 1-4	(Fri-Mon)	Independence Day Vedanta Retreat Conquering Inner Enemies Swami Vidadatmananda
July 10-16	(Sun-Sat)	Family Vedanta Retreat-I Vivekachudamani (continuing from verse 50) Swami Vidadatmananda
July 10-16	(Sun-Sat)	Children's Retreat-I
July 31 Aug 6	(Sun-Sat)	Family Vedanta Retreat-II Aitareya Upanishad (Aatma va idameka evagra..) Selected verses from Ch.IV of Bhagavad Gita Part 1 Pujya Swamiji Swami Vidadatmananda
Aug 7-14	(Sun-Sun)	Family Vedanta Retreat-III Kathopanishad I Ch III Valli-10, 11 & 12 Selected verses from Ch.IV of Bhagavad Gita Part II Pujya Swamiji Swami Vidadatmananda
Aug 14	(Sun)	Pujya Swamiji's 81 Birthday at the Gurukulam
Aug 14-19	(Sun-Fri)	Carnatic Music workshop with Ramachandran

Month	Day	Retreat Details
Aug 14-19	(Sun-Fri)	Purna Vidya Teacher's Training Puja Swamiji
Aug 20-21	(Sat-Sun)	Gurukulam's Silver Jubilee function
Aug 25-28	(Thu-Sun)	Labor Day Patron's Retreat-I Apuryamanam...Bhagavad Gita Ch II-70 Kaupeena Panchakam Puja Swamiji & Swami Tattvavidananda
Sep 2-3	(Fri-Mon)	Labor Day Patron's Retreat-II Karmani Akarama...Bhagavad Gita Ch IV-18 Sraddha Suktam Puja Swamiji & Swami Tattvavidananda
Sep 17-24	(Sat-Sat)	One Week Course Jyotir Brahmana from Brahadaranyaka UP Narada Bhakti Sutra Puja Swamiji & Swami Tattvavidananda
Sep 25 - Oct 8	(Sun-Sat)	Two Wek Vedanta Course Upadesa Sahasri Part II Narada Bhakti Sutra Puja Swamiji & Swami Tattvavidananda
Oct 12 - Nov 19	(Wed-Sat)	Fall Vedanta Course Maitreyi Brahmana & Gita Ch.VIII (with Shankara Bhashya) Swami Tattvavidananda
Nov 24-27	(Thu-Sun)	Thanksgiving Family Vedanta Retreat Meditation based on Upadesa Sara Swami Tattvavidananda
Dec 24-31	(Sat-Sat)	Year End Vedanta Retreat (Christmas) Sarava Dharman Parityajja, Bhagavad Gita, Ch-XVIII-66 Ramayana-Sundarakandam Puja Swamiji Swami Tattvavidananda
Jan 1, 2012	(Sun)	New Year's Day Celebration

Shodashi Bhandara



Swamini Poornananda Saraswati attained Mahasamadhi on 14th March ' 2011 who is student of Swamini Spashtatmananda Saraswati & disciple of Parama Pujya Swamiji . She got sanyasdiksha on 14thfeb' 1999, MahaShivaratri by P.P. Swamiji at Rishikesh. She was 106 years old. She had attended all Vedanta classes run by SwaminiSpashtatmananda since 1995. Before coming here she was living a Spiritual life only. She had already studied ShrimadBhagvadGeeta, Bhagavad, Puranas etc... she had also served so many sanyasis in her life. ShodashiBhandara was already arranged when she was alive in



2003 in the presence of our Gujarat Swamiji&Swaminiji at Godhara.

Here , Some snaps of “Live Shodashi Bhandara” of Swamini Poornananda Saraswati.



Sanskrit Pathshala Inaugurated in Chennai

Posted by: "sri venkat"

ahvenkitesh@gmail.com viji123

Tue Mar 29, 2011 8:14 pm (PDT)

A different School

http://articles.timesofindia.indiatimes.com/2011-03-21/spiritual-destinations/29170812_1_pathshala-vedic-students

B Sivakumar, Mar 21, 2011

Kancheepuram's Shankara Math is setting up a pathshala on the outskirts of Chennai city, affiliated to the Central Board of Secondary Education.

Spread over five acres, the pathshala was inaugurated by Kanchi Shankaracharya Sri Jayendra Saraswathi on March 16 at Rajakilpakkam, 15 km from Chennai city. The admission process begins in April. Boys and girls of any faith are welcome to get enrolled here.

Visitors to the complex are first taken through a photo exhibition with two life-size statues of Paramacharya Sri Chandrasekarantra Saraswathi. The photos dating from 1894 to late 1980s trace the life of the Paramacharya from his school days, his journey to Kashi, meeting various leaders and his work.

V Shankar, a Mumbai-based businessman who initiated this project and made a generous grant, says, "Students will be taught Vedas and puranas from 5 am till around 7 am every morning. They will then attend school for academic studies. In the evening, they will once again attend pathshala classes, finishing their school work before going to bed."

The residential complex has rooms that can accommodate up to four students each. The

rooms have cupboards and provisions for laptops, but there are no beds. The students are expected to sleep on the floor as in any other pathshala. The pathshala classes are held free of charge. However, the school charges normal fees.

According to Sri Jayendra Saraswathi, "It is important to cultivate respect and veneration for gurus. It is good to learn both traditional and modern wisdom and for the school to be situated in the midst of several modern schools."

The students listen to Vedic chants in the audio-visual room and also refer to scriptures and religious texts on the Internet. A temple with a tank has also been constructed on the premises.

"It is an attempt to revive our tradition and culture. The pathshala students will be exposed to western education as well as receive instruction in Vedic literature and Vedanta," says Shankar.

A similar pathshala was started in Mumbai a decade ago, but it did not have a school. Pathshala students went to nearby schools. They have graduated in several fields including medicine and are well-versed in

Vedic traditions too.

D Bhaskar and wife, Manjula, both advocates, have admitted their son B Sankaranarayanan, to the pathshala. "We hope he will be proficient in the Vedas as well as in academics," said the couple. R Vishwanath, a businessman, has admitted his child, V Aravind Ram, in the 6th standard. "I am really fortunate to have admitted my son in a pathshala which also has a regular school. The fee for the school is also collected after ascertaining the affordability of the parent," said Vishwanath.

Depending upon the success of this institution, Shankar plans to open similar pathshalas all over the country. "My aim is to make people know

our culture and not belittle those who learn the Vedas. This school has been inspired by the Paramacharya,” says Shankar.

Government Removes Curbs on Women in Kolhapur Temple Source

INDIA, April 15, 2011: Kolhapur Collector Laxmikant Deshmukh and Maharashtra Minister of State for Home Satej Patil on Friday announced that women would henceforth be allowed to enter the sanctum sanctorum of the Sri Mahalakshmi temple here.

This decision was taken at a meeting attended by the priests, the Devstan Management Committee officials, and Superintendent of Police Yashashwi Yadav.

It was decided to allow special puja by women at a specified time. The meeting also decided to fix specific hours for women to enter the sanctum sanctorum.

The developments in the last two days had created a surcharged atmosphere in the temple town as the Opposition parties tried to get political mileage out of the situation. On Wednesday and Thursday, women activists forcibly entered the sanctum and sanctorum of the temple. Women royalty used to be allowed into the sanctum.

The government then asked the Collector to put an end to the controversy.

Goa Abolishing Colonial Era Tax On Temples

PANAJI, GOA, March 29 (iNews): A tax imposed by the colonial Portuguese regime on Goa's Hindu temples and which continued to be exacted even 50 years after the state's liberation, will soon be scrapped. Chief Minister Digambar Kamat Tuesday assured the state assembly that the 'Derram', a tax imposed by the Portuguese in 1880, would be revoked.

'This tax is like the 'jaziya', which Moghul emperor Aurangzeb imposed on Hindus during his regime (in the 17th century),' opposition legislator Dilip Parulekar of the Bharatiya Janata Party told the assembly during question hour.

The Derram, which was introduced by the Portuguese rulers in 1880, was in 1960 formally instituted by the last Portuguese governor general. A year later, in 1961, Goa was liberated by the Indian Army from the Portuguese yoke.

In the Portuguese days, the religious tax was used to fund educational activities in the colony (by missionaries), which had earned the sobriquet 'Rome of the East' because of its riches and splendor as well as the extent of Christianity's sway in the eastern part of the world.

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தவநாத மாமுனிவர்
தயானந்த அடிகளார்



பாதம்பனியும் பாமாலை

ஓங்கார நாதப் பொன்மணியாய்
ஒலிவீசும் பூஜ்ய மகரிஷியின்
நீங்காத அருள்ஞானத் தவப்பணியில்
நிழலாக அமர்ந்த சுத்தாநந்தர்
ரீங்காரம் இசைக்கும் கங்கையுடன்
ரிஷிகேசில் நிற்கும் குருநாதா
தாங்காத என்மனத் துயரெல்லாம்
தணித்து அருள்வாய் தவநாதா

சித்தர் மகிழ்ந்தாடச் சிவஞானச்
சிரிப்பில் சக்தி நடனமாட
பத்தில் கலந்த எண்குணத்தை
பற்றிய பூஜ்ய மகரிஷியை
நித்தம் வணங்கி ரிஷிகேசில்
நிழலாய் அமர்ந்த சுத்தாநந்தா
பித்தன் என்னைத் தொடர்கின்ற
பிழைகள் நீக்கி அருள்நாதா

கண்ணன் கீதைக் கருத்தெல்லாம்
கற்பவர் மகிழப் பொருள்கூறி
விண்ணை முட்டும் புகழோடு
விளங்கும் பூஜ்ய மகரிஷியின்
எண்ணம் மணக்க ரிஷிகேசில்
என்பதில் இனிக்கும் சுத்தாநந்தா
மண்ணில் மேலும் பல்லாண்டு
மகிழ்ந்து வாழ்க குருநாதா

செய்யும் செயலை எனதென்று
ஜெகத்தில் மயங்கி அனுதினமும்
பொய்யில் வாழும் அடியேனின்
பிழைகள் போக்கி அருள்புரியும்
மெய்யின் வடிவே குருநாதா
மெல்ல உன்னை நானறிந்தே
உய்யும் வழியைத் தந்தருள்வாய்
உலகை ஆழும் தவநாதா

முருக. சண்முகசுந்தரம்

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