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Swami Dayananda Ashram**

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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!



Muṇḍakopaniṣad Mantrā 4



तस्मै स होवाच द्वे विध्ये वेदित्व्ये इति ह स्म ।
यद् ब्रह्मविदो वदन्ति परा चैवापरा च११।४ ॥

tasmai sa hovāca dve vidhye veditvye iti ha sma ।
yad brahmavido vadanti parā caivāparā ca||11|4||

tasmai – to him (Śaunaka); saḥ – he (Aṅgiras); uvāca – said; brahmvidaḥ – those who know Veda; vadanti – declare; iti – that; dve vidhye – there are two types of knowledge; has sma – indeed; veditvye – to be gained; yad – which (are known as); parā ca eva – higher; aparā ca – and lower.

Aṅgiras and Śaunaka, ‘Those who know the Vedas say that there are indeed two types of knowledge to be gained, which are (known as) higher and lower’.

Here Śaunaka approached Aṅgiras and Aṅgiras begins the teaching. He has his own method of introducing the topic. Introduction is not of one type; there are many ways of introducing the sentence. It depends upon what the teacher wants to start with. Here he starts like this:

Dve vidhye veditvye iti ha sma yad brahmavido vadanti: those who know the Veda say that there are two types of knowledge to be gained. Brahma here is Veda. Brahmavid means one who knows the entire Veda, including Vedānta. The particles ‘ha’ and ‘sma’ are used in the sense of ‘definitely’, ‘critically’.

Here the teacher, instead of directly answering the question and unfolding parā vidhyā, starts with the statement that one has to know aparā vidhyā also. This is because of an important rule that Sankara cites¹ here: a teacher has to first present all prevalent erroneous notions and negate them. Pakṣa is a contention. Pūrva pakṣa is a contention

¹ क्रमापेक्षत्वात् प्रतिवचनस्य ॥ । निराकृत्य हि पूर्वपक्षं पश्चात् सिद्धान्तो वक्तव्यो भवतीति न्यात् । - मुण्डक् भाष्यम्

presented as an objection to siddhānta, the right conclusion. Every teacher should follow this rule. Otherwise, there will always be vagueness in understanding. The more he is able to negate the wrong notions that are available, the closer he is to the truth. The whole process is the removal of various notions, because people have swallowed lots of beliefs. These things have to be negated. Then only one's mind will become ready to see the vastu is unfolded.

There are two types of knowledge that everyone has to know, one is parā vidhyā and the other is aparā vidhyā. This implies that every human being is born ignorant. Everyone must gain these two vidhyās. Even though there are two vidhyās to be gained, aparā vidhyā is later termed as avidyā. Parā vidhyā alone is vidyā, knowing which everything is as well known. The teacher places the parā vidyā first because it is the most exalted. Parā vidhyā is brahma-vidhyā.

Aparā vidhyā is something different from para vidyā. Na parā, aparā, that which is not aparā, that which is not parā is called aparā. Even though both of them are to be gained in terms of knowledge, there is a lot of difference between the two. Parā vidhyā is for mokṣa while the other is not. Parā vidhyā is not gained in the same form as aparā vidhyā. It talks about the infinite, and so the approach and the approacher to the parā vidhyā is also infinitely different. Aparā vidyā also has no limit, but one can gain that knowledge only in a reasonable measure. One does require only adequate knowledge of it. Parā vidhyā, on the other hand, is to be gained by everybody in full. It is a complete knowledge. It is only for the purpose of negation that aparā vidhyā is mentioned here.

Apara vidyā, though it is for negation, is as important as parā vidhyā because it is helpful for gaining parā vidhyā. Language is necessary. Rituals are necessary. They make a person fit to receive the parā vidhyā. Without language one cannot understand what is a pot, what is clay and so on. There is analysis and logic involved in the study because there is much wrong thinking in the erroneous conclusions. When wrong thinking is there, we have to right the wrong. Righting the wrong is to see the fallacies in our thinking. To see the fallacies in our thinking we require analysis and logic. We should learn to see what is proper and improper, what is logical and illogical. Therefore, aparā vidhyā is necessary.

To be continued...

Śrī Rudram Anuvāka 02

(continued from last issue)

नमस्स॒स्पि॒ञ्ज॒राय॑ त्वि॒षी॒मते॑ प॒थी॒नां प॒तये॑ नमः॑ ॥ ३ ॥
namāssaspiñjarāya tviṣimate pathinām pataye namaḥ ॥ 3 ॥

namaḥ – salutation; saspiñjarāya – one who has the colour of tender grass that is a mixture of red and yellow; tviṣimate – who is bright; pathinām – of all Vedic means; pataye – to the Lord; namaḥ – salutation.

Salutation to the one who has the colour of tender grass that is a mixture of red and yellow, who is bright and who is the Lord of all Vedic means.

In the description, ‘the one who is yelloish red like bālapīñjarā, tender grass’, red stands for śakti, power, and the golden colour stands for jñāna, knowledge. The Lord is the one who has all knowledge and all śakti. This description helps one visualise the Lord in a particular form and colour for upāsana, meditation.

Tviṣati means shines. The Lord has a shine, meaning he is the one who is all-luminous. It is like your dream world. In the dream world you are jyoti svarūpa, of the nature of awareness and you are everything that obtains in dream—sentient beings as well as the insentient mountains. All these are non-separate from caitanya ātmā. All the stars, space and so on, are caitanya jyoti alone and the Lord is that shining awareness as well as all that exists.

Pathinām pataye namaḥ—Salutations to the Lord of all paths. There are arcirā and dhūma mārgās, the bright and dark paths. The departed soul, according to one’s karma and upāsana, goes to different worlds through these paths. Any end or goal is looked upon as the Lord and the means is also the Lord. After death also, the path of one’s travel is Bhagavān. In this world too, the mārga, means and prāpya, ends are the Lord. When you say He is the means, He is upādāna kāraṇa, material cause. When you say He is the Lord of the means, he is nimitta kāraṇa. As the sun, moon, earth and so on, He is the manifest form of upādāna kāraṇa. One relates to the Lord as nimitta kāraṇa. The



upādāna kāraṇa becomes the locus to invoke the nimitta kāraṇa. The creation being non-separate from Īśvara, nothing is inert in creation. Our relation is with Īśvara who is all-knowledge and all-power.

नमो॑ ब॒भ्रु॒शाय॑ वि॒व्याधि॑नेऽन्नानां॑ प॒तये॑ नमः॑ ॥४॥
namo॑ bābhruśāya॑ vivyādhine॑nnānām॑ pataye॑ namaḥ॑ ॥4॥

namḥ – salutation; babhruśāya – to the one who is seated on a bull; vivyādhine – who severely afflicts (the wrong doers); ‘annānām – of all food; pataye – to the Lord; namaḥ – salutation.

Salutations to the one who is seated on a bull, who severely afflicts (the wrong doers) and who is the Lord of all foods.

Babhru, also read as babhlu, is derived from the root bhṛ-to hold, to carry; it means ṛṣabha, a bull. (Here the root does not mean ‘to sustain’. Babhlusa¹ refers to the one who rides a ṛṣabha, ṛṣabha-vāhanāruḍha. The bull stands for two things: tamas and the quality of denying differences. As an animal it stands for tamas, the quality of resolving everything into itself. The Lord weilds and keeps tamo guṇa, māyā, under his control as māyāvi in an undifferentiated condition. So he is called babhlusaḥ. To that Lord in whom everything is resolved, namaḥ.

Vivyādhine² annānām pataye namaḥ—Salutation to him who causes hunger and thirst and who is the Lord of foods. In the form of hunger and thirst he is a tormentor. He creates hunger and thirst in you to be appeased and quenched. You require food and water. He is a tormentor only if he does not provide lyou with food and water. But the Lord provides you with the food and water. He needs to cause affliction in the form of pinching hunger and thirst to make you seek redress through food and water. He is the tormentor and he is the provider. If the Lord is not both—thecause of affliction and cause of redress—you have cornered yourself to have another force called devil. If there are two entities, both need a cause in another God. To the Lord of all of them annānām pataye namḥ.

¹ The derivation of the word ‘babhlusa kurbhraśca (1.22) ityuṇādisūtreṇa bhṛndhātoḥ kupratyaye dvitve dhātoryaṇadeśe kittvāt guṇa vṛddhi pratiśedh ca sati babhṛuriti rūpaniṣpattiḥ babhṛeva babhluḥ. babhlau śeti tiṣṭati iti babhluśaḥ

² viśeṣeṇa vidhyate iti vivyādhī tasmai vivyādhine—one who torments in specific form (in the form of hunger and thirst)

नमो हरिकेशायोपवीतिने पुष्टानां पतये नमः ॥ ५ ॥

namo harikeśāyopavītiṇe puṣṭānāṃ pataye namaḥ ॥ 5 ॥

namaḥ – salutation; harikeśāya – to the one who has green (not chanting) hair; upavītiṇe - who wears the holy thread; puṣṭānāṃ – of those who are well nourished; pataye – to the Lord; namaḥ – salutation.

Salutation to the one who has original (black) hair, who has the holy thread and who is the Lord of those who are well nourished.

Harikeśāya namaḥ – Salutation to him who has green hair, one whose hair is not subject to change. In other words he is nitya yuvā, ever young. This mantra talks of the Lord's nitya yauvana, lasting youth in poetic language. It is said for the purpose of upāsana. You do not visualise a grey ageing God! When you invoke the Lord in a form for upāsana, he is presented as nitya yuvā. If a Swedish person invokes the Lord, he will think of the Lord with golden hair! This allows all forms of keśa—black, red, blonde and so on. So, he is anybody's God and everybody's God who can be visualised with golden hair, blue eyes and so on.

Upavītiṇe namaḥ – Salutation to the one who has got the sacred thread, yajñopavīta. When yajñopavīta is worn over the left shoulder, it is called upavīta. The Lord is ādi brahmaṇa, the first brahmin. A brahmaṇa is respected for his Vedic knowledge. He may have studied the Veda but may not have the knowledge, 'I am Brahman'. A brāhmaṇa is dead and gone but ādi brahmaṇa is always there. He is the most respectful. All the Vedic knowledge is with him. He is the real initiator of all the Vedas and he gives knowledge in the form of the ṛṣi's words.

Puṣṭānāṃ pataye namaḥ - Salutation to him who is the Lord of all nourishment, because of which all the living beings become nourished. Puṣṭa refers to those who are well nourished. He is the Lord of the nourishing food, the meaning of the word 'nourishment' and the living beings that are nourished. He is the Lord of the well nourished animals and also the well nourished human beings.

to be continued..

Sringeri Ācārya visits AVG, Coimbatore



His Holiness Jagadguru Śaṅkarācārya Sri Sri Bhārati Tīrtha Mahāsvāmīgal who was on his first visit to Coimbatore came to the Arsha Vidya Gurukulam on the 2nd of April.

He was received with pūrṇa kumbham and taken to Śrī Dakṣiṇāmūrti temple.

Later he addressed the students and visitors to the Gurukulam at the Lecture Hall in the Gurukulam.

The Acharya spoke in Tamil and his talk was translated into English by Pujya



Swamiji. Acharya's exposition was a very brilliant one. He said :

It is all very well known that Ādi Śaṅkarā was an avatāra puruṣa to establish this sanātana dharma when it was under some pressure. There is a wide spread feeling that Ādi Śaṅkarā created and propounded advaita. He did not create a sampradāya. He was not a sampradāya kṛt; he was sampradāya vit. What was there in the śrutis and what has come down from the ṛṣis; that is advaita and his job was only





to present them as a bouquet collected from all sources and presented

Not only that Ādi Śaṅkarā left a commentary for the posterity to follow. There are commentaries on Upaniṣads Gītā and Brahma Sūtra. It has a style capturing the tradition and sampradāya.

Bhāṣyakāra himself says in the Gītā Bhāṣyam 'asampradāyavit śastrajñopi mūrkhavat upekṣaṇīyaḥ. A person who does not conform to sampradāya should be kept away like an adamantine fool. A fool who is adamantine is a mūrkhā.

Śāstra is so profound; one has to get it from a teacher. Teacher himself is one who received the sampradāya from another teacher. In Śaṅkarā Vijaya there is an episode. Vyasa himself comes out to check up Śaṅkarā. He comes as a vṛddha, an old man and he comes to know through the disciples of Śaṅkarā that he is teaching and commenting upon Sūtra Bhāṣya. Vyasa is the sūtrakāra. Naturally, in the form of an old man, he wanted to check up, and they entered into a discussion. He said: "You are commenting upon Vyasa's sutras". Śaṅkarā said, I am not commenting on Vyasa's sutras. I have received from my elders and what I have received, I am discussing.



There was a big discussion and it went on and on and Padmapadha made a remark that this discussion was between Śiva and Nārāyaṇa; it will never come to an end. That is the sampradāya. He gave a certain verse to stress this point:

tyaja dharmam adharmam ca
yena tyajasi tat tyaja|
ubhe satyānṛute tyaktvā yena
tyajasi tat tyaja||

You cannot understand without a guru. Yena tyajasi tat tyaja means yena atmajñānena praptam tat tyaja upadiśa, make it descend upon the śiṣyās.

Really it is the sampradāya that holds everything. Some enjoy and without understanding the sampradāya, the subject matter will not be meaningful. We are studying bhāṣya etc. And therefore it is the sampradāya that really holds the whole thing and without sampradāya, the subject matter will not be meaningful..

We are studying bhāṣya etc. And Swami here is teaching bhāṣya etc. And therefore I am very happy. I hear a lot of people come and tell me and therefore I am very happy that you are all pursuing Śaṅkarāś bhāṣya and Ācārya. You have the blessings of the Ācāryas and





my own blessings will always be with you.

Pujya Swamiji spoke of the services of Sri Sri V.R. Gowri Sankar, Administrator of the Sringeri Mutt and honoured him with a shawl.

Pujya Swamiji presented the Acharya with a rudrākṣamāla having 62 rudrākṣ.

The 62nd Vardhanti (birthday celebrations) of His Holiness Jagadguru Śaṅkarācharya Sri Sri Bharati Tirtha Mahaswamigal was celebrated in the City of Coimbatore on Wednesday. The Swamigal was on a vijaya yathra across Tamil Nadu and Andhra Pradesh from March 20 to April 4. The Sri Shadambal Thirukoil Kumbabishekam was also performed on April 1.



During the Vardhanti celebrations, the Swamigal said that both tireless efforts and divine blessings were very important in life. He also spoke about the importance of Dharma in life. He said: "You might see people who have strayed from the path of Dharma being successful in life. You might doubt why they are successful even after straying from Dharma. But such





success is only temporary and leads to the path of destruction. To achieve your goal you have to make tireless efforts. Only then will you be successful. Also, please do not undermine the role of your divine blessing”.

This was the first visit by the Swamigal to Coimbatore and to the Gurukulam in Anaikatti.

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A Well Wisher

Pujya Swami Dayanandji's Blessings to Barodians: Spiritual Festival at Vadodara : April 4-6, 2012

The Shruti Mandir Ashram was enveloped in pure light and love when Pujya Swamiji arrived on the evening of April 3, 2012. On his arrival, Pujya Swamiji was welcomed by Swami Brahmatmanandji and Swamini Shrutisaranandaji, along with the other spiritual seekers of the ashram, with Purna Kumbh. Swamiji spent some time with the Ashram family of *saadhaks*, who had been eagerly awaiting his arrival; recalling his previous visit, and with his smile and serenity, making everyone feel blessed and uplifted.

During the following three days, Pujya Swamiji blessed seekers with discourses at the Ashram in the morning and forenoon, on the topics: 1) "Namah" 2) *Duties and Conflicts*, and 3) "Satyam Jnanam Anantham". In the discourse on *Namah*, Pujya Swamiji unfolded how in our greeting, "Namaste", to one another, we are saluting not the outward physical appearance, but the true self within; which is none other than the *Paramatma*.



Elaborating on the topic of *Duties and Conflicts*, Pujya Swamiji explained beautifully all about rights and duties; and how a duty followed by one automatically becomes the fulfillment of a right of another. He emphasized that each one of us should follow our duties, thereby we help meet the rights of others; and when others too do the same, our rights are met. This attitude leads to far more harmony and happiness as compared to 'fighting for one's rights.'

Pujya Swamiji also elucidated with great clarity and wisdom in his discourses, the beauty of the essence of Brahman... Truth,





Knowledge and Infinite Ananda:
"Satyam Jnanam Anantham Brahma: A gifted teacher that he is, he helped listeners understand the profound message contained in these words.

In the evenings from April 4 to 6, public lectures were organized at the Baroda Medical College Auditorium; from 6.30 pm to 8 pm, on the topic: *'You are Unique.'* In these lectures, in his unique way, with simplicity and clarity, Pujya Swamiji unfolded the profound truth embedded in our scriptures, which helps us all realize that each one of us is unique.

A central message given to all was, *"Be a contributor, not merely a consumer...this is the only way to discover that you are unique."* Laced with wit and humor, Pujya Swamiji's lectures also had the audience breaking into laughter now and then.



On the opening day (April 4), the royal Gaekwad family of Baroda graced the inaugural function; and Dr. (Smt) Mrunalini Devi Puar (respected Chancellor of M.S. University) inaugurated the evening talks. In the inaugural function, a book named 'THE' (Transforming Higher Education)', written by Dr. (Smt) Jayanti Ravi (Commissioner, Higher Education, Gujarat State) was released by Pujya Swamiji.

Pujya Swamiji was very appreciative of the care and hospitality he received at Shruti Mandir Ashram from one and all; and gladly posed for a photograph with each volunteer; so that these memories could be cherished.

We pray to The Lord to bless our beloved Swamiji with sound health for years to come. May we be privileged once again with his visit in the near future.

Compiled by **Shubhada Kanani**
 April 15, 2012



Swami Pratyagbodhananda Saraswati Enthralls Houston's Hindu Youth



Swamiji with youth after addressing them on their role in the future of Hindu Dharma at the Guruvayurappan Temple.

By Dr. Jayakumar Srinivasan

In his address to the youth, titled, "Role of Youth in the Future of Hindu Dharma" at the Sri Guruvayurappan temple, Swami Pratyagbodhananda of Arsha Vidya Gurukulam said that though children of Indian origin are born in the US, their roots go back to the ancient Indian civilizations of the Indus, Saraswati and beyond. A holistic understanding of that heritage enables them to have a strong Hindu identity.

Covering topics pertaining to the Hindu religion, including the multiplicity of Gods, idol worship, and daily customs such as wearing *tilak*, Swamiji answered the very interesting and often asked question, "Do we worship idols or Gods?" – Hindus worship Gods who personify ideals and are in the form of idols, clarified Swamiji.

According to Swamiji, when we salute a flag, we are not saluting a piece of cloth; we are saluting everything that it epitomizes – a collective history, the will, pride and aspirations of an entire nation! Likewise, Hindus worship idols which are not just ordinary statuettes, but icons which have come to possess a sanctified and sacred status over several millennia.

During interactions with the youth, Swamiji defined culture as encompassing of language, customs, dress, music, worship, festival, history and worldviews. Stressing on respect for all cultures, he said that no culture should be obliterated. According to Swamiji, the Hindu Dharma is exclusive in that if religion is removed from Indian culture, there will be no culture left. He touched upon the history of ongoing attempts by Abrahamic religions to convert Hindus, and categorically stated that "Conversion is violence against humanity", drawing applause from the audience.

America is unique in that independent religious identities are encouraged and respected. Here, the Hindu Youth have the opportunity to develop and express their religious identities in creative ways. Swamiji urged Hindu organizations to establish a solid Vedic Heritage curriculum for children and to develop leadership programs.

During the week Swamiji presented a series of discourses on Uddhava Gita, a dialogue between Lord Krishna and Uddhava. Swamiji also spoke at the Hindu Temple of Woodlands and at the Meenakshi Temple.

The program was organized by Arsha Vidya Satsanga, Houston.

For more information, visit www.AVShouston.org or email ArshaVidyaHou@gmail.com

Ph.D. Degree awarded to Swamini Atmaprajananda Saraswati



Swamini Atmaprajananda Saraswati receiving her Ph.D. Degree in Sanskrit from His Excellency, Sri M.C. Bhandare, Honorable Governor of Odisha and Chancellor of Utkal university. Also standing Prof. P K Sahoo, Vice Chancellor.

On 2 March, 2012, Swamini Atmaprajananda Saraswati was awarded her Ph.D Degree in Sanskrit from Utkal University in its 44 Annual Convocation. The title of her thesis was **'Vision of Vedanta as reflected in Taittiriyaopaniṣad with special reference to Sankarabhashya'**.

Swamini immediately enrolled for her Masters in Sanskrit in the Utkal University, after leaving AVG, Annaikatti in June 2003. She completed her Masters in first division (66%) in July 2005 with Sanskrit Grammar as special papers. Immediately after, she registered for PhD in Sanskrit in May 2007, submitted her thesis in January 2010, and cleared the Viva Voce test in May 2011.

Swamini is planning to pursue her post-doctoral research on 'The Tarkapada of Brahmasutra'.

'Arsha Vidya Newsletter' congratulates Swamini on her continued commitment to academic pursuit, and her distinguished scholarly achievement.

Celebrating Puja Swamiji's Golden Jubilee of Sannyasa Diksha

Samashti Bhandara at Rishikesh Ashram



Puja Swamiji supervising the Bhandara



1st Batch of 1000 Sadhus receiving Bhandara



**Brahmacharis chanting the
Vedas**



**Delicacies prepared for
Samashti Bhandara**



A Sadhvi receiving Bhandara



Another Sadhvi



And another Sadhvi



His companion created a lot of emotions



People under the blue sky also came



A happy family after Bhandara and Dakshina

ArshaVidya Research & Publication Trust

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That Look

That look of Pujya Swamiji
Pouring out compassion
Offered to all, denied to none
Entirely free from the predilections
Of attachment and aversion
Devoid of all worldly calculations.

That look
The look of Pujya Swamiji
Ever ready to bless and encourage
Even the delinquent and undiligent
Never judging even the suspicious
Benefic to the worst offender.

That look
The look of Pujya Swamiji
Ever pure, and unsullied
By the travails of bodily existence
That look is indeed the Look
Behind the look, the innermost Self.

That look
The look of Pujya Swamiji
is indeed The Brahman manifest.

- Swami Tatvavidananda

Swami Sudeerananda's Public Talks at Coimbatore

Swami Sudeerananda delivered public talks on Bhagawad Gita Chapter IX at Ramar Temple, Ramnagar, Coimbatore from 13 April 2012 to 19 April 201.

Pujya Swami Dayananda Saraswathi inaugurated the jnana yagna on 13 April 2012. He said that sun entering mesha rasi is New year. This is the actual New year. But it is only celebrated in Tamil Nadu and Kerala. He congratulated the public who had assembled on that tamil New year's day after worshipping Iswara at the temple to listen to Gita.

All the human problems are due to moha or wrong perception. It is due to not seeing the reality. Gita teaches what is reality and correct thinking.

All that is here is Iswara. We see the sun, space, air, fire, water and earth as manifestations of Iswara. We see you and me as Iswara. Only in our culture money is worshipped as Lakshmi, knowledge is worshipped as Saraswathi and land is worshipped as Mother Earth. Our dance and music reveal every thing as Iswara.

On this New year's day in Kerala, vishu kani is celebrated. On the altar a mirror is kept. Fruits are kept before that. One looks at his/ her own image in the mirror as Iswara and worships. This is atma puja.



When one does fire ritual at home, when space is not adequate to go around the fire, one just goes around one self three times. This is also atma puja. Iswara begins with you and extends every where.

Due to advertisement one knows that Lux is a soap. When he goes to the shop to purchase a soap, he asks for Lux. Lux becomes his ista soap. Ganesha is Iswara. Siva is Iswara. Rama is Iswara. Krishna is

Iswara. If you ask one who is Iswara and if he says Siva is Iswara that means his Ista devata is Siva. One can call Iswara in any name and Iswara will understand and respond. Even when you call Subramaniam as Subbu or Mani or LS he responds. Like that by what ever name you call Iswara , whether Ganesha, Siva, Rama or Krishna or any other name, he will respond.

In the Gita 9th chapter Lord Krishna explains his glories. He also promises to give yoga and kshema to those who surrender to him. Yoga is getting what one does not already have. Kshema is retaining what one has already got. Iswara as karma phala datha gives one the result of one's karma. A mature person will accept what ever comes as prasada from Iswara with prasada buddhi.

Swami Sudeerananda taught Gita Chapter IX. Lord Krishna explains Satyomukthi. Satyomukthi is getting liberation here and now by knowledge. The knowledge is atma is Brahman. This knowledge destroys the sorrow caused by the sense of want. This knowledge is the highest knowledge. This secret is the greatest secret. This knowledge is the greatest purifier.

Only a qualified student with a sense of discrimination and commitment can get this knowledge. The whole jagat has its existence in atma. Even without the jagat, atma will exist. The entire jagat is manifest at the time of srusti. The entire jagat goes to unmanifest form at the time of laya.

Brahman is the intelligent cause of this jagat. Brahman is also the material cause and manifests as this jagat. Hence all things manifest in this jagat are Brahman alone.

One having knowledge of Vedas, doing yaga and earning punya will reach Swarga. After exhaustion of his punya phala, will be born again as a human being.

Lord Krishna promises that he will take care of yoga (getting material wealth) and kshema (retaining material wealth) of those who pursue self knowledge with single pointed commitment. There is also a second meaning. Yoga is getting atma jnana. Kshema is retaining atma jnana or being in jnana nishta.

Lord Krishna says he will accept what ever is offered with bakthi. It may be a simple leaf, flower, fruit or water. What is important is not the material but the attitude.

One should offer all his actions including eating, religious karmas, charitable acts and austerities to Ishwara. Doing all worldly activities with the attitude of offering them to Ishwara is karma yoga.

A qualified student pursuing self knowledge will understand atma is Brahman

Report by N. Avinashilingam



Bhagavad Gita And Management

Abstract

One of the greatest contributions of India to the world is Holy *Gita* which is considered to be one of the first revelations from God. The eighteen chapters of the *Bhagavad-Gita* are found in the Bhishma-parva (23-40), of Mahabharata which was compiled by *Veda Vyasa*. Let me bow with folded hands to Indian Maharishi Veda Vyasa, who contributed to the world the "supreme knowledge" through his writings on various sacred texts. *Gita* is one of the most popular and accessible of all Indian scriptures, which is to be studied by anyone interested in Indian philosophy. The *Gita* teaches how one's aim in life can be achieved; howsoever it may be difficult, by doing his duty with devotion, and meditation, integrating many different threads of Indian philosophy. It gives correct solution to all the problems in human life. One has to do his duty as mother looks after a child. Among all the sacred texts of India, the *Gita* greatly influenced the east and the west. Many philosophers, transcendentalists were deeply influenced by its insights, and thousands of individuals struggling with many problems have found comfort and wisdom in its pages. The greatest significance of the *Gita* lies in the fact that it proposes a solution to a central typical problem of human life that presents itself at a certain critical stage of development.

We may say that Arjuna to whom the teaching is addressed is a representative man, and the problem that he faced arose at a certain height of ethical concern in the midst of an actual and symbolic battlefield (Kurukshetra, which is also Dharmakshetra).

The *Gita* gives answers for any problem in any relationship. The best philosophy, spirituality, psychology, religion and yoga are contained in the *Gita*. It begins with Sri Krishna teaching the essence of human being that he is not the body but the immortal soul. The ancient science of life is called the *Srimad Bhagavad-Gita* from the great country India that invented the number zero. All dimensions of human life have been explained in this. *Bhagavad-Gita* has, for more than five millennia, served as a guide to liberation through a life of knowledge, devotion, and action without aiming the fruits of attachment to results. The *Gita* teaches the first masterly attempt at harmony and synthesis. Its concern is to help us get out of the problems that we ourselves have created in our own minds. The influence of this most renowned of all the Indian scriptures has spread far beyond its religion of origin to inspire figures as diverse as Henry David Thoreau, Ralph Waldo Emerson, Aldous Huxley, C. G. Jung, Max Muller and Charles Wilkins who first translated to English in 1784. Their translations stand out from all the others first of all for its careful faithfulness to the

original language, but also for the extensive tools for understanding. Sri Sanakacharya the great philosopher of India said that, in the 15th chapter, the meaning of not only the entire Gita, but also all that is known in the entirety of the Vedas, is presented briefly and completely. The *Gita* teaches the philosophy of human psychology, how to operate in the world. During times of commotion we may feel unsure, fearful, tense and confused. It comes into our life and gives us spiritual perspective to our attitudes, behaviour and personality. . Almost all the freedom fighters of India strongly believed that they got inspirations and motivation from *Gita*.

The spiritual philosophy and management lessons in this holy book were brought in to light of the world by saints, philosophers and other eminent personalities and they call the *Bhagavad-Gita* the essence of Vedic Literature and a complete guide to practical life. Through the centuries, the sublime and ennobling counsel of the *Gita* has endeared it to truth-seekers of East & West alike. It provides “all that is needed to raise the personality of man to the highest possible level” and self improvement which means self guided improvement in physical, mental, social, spiritual and emotion. Its gospel of devotion to duty, without attachment, has shown the way of life for all men, rich or poor, learned or ignorant, who have sought for light in life. Energy exists in all human beings to fulfil the purpose of the aim of the life. We expect energy to get task done. The Lord Krishna reveals the deep, universal truths of life that speak to the needs and aspirations of everyone which is relevant even today in *Gita*. One has a special mission, a special

realisation, and each one individually can face all the obstacles necessary to make one’s realisation perfect. Always one will see that within him the shadow & the light are equal: you have ability; you have also the negation of this ability. But if one discover a very black hole, a thick shadow, be sure there is somewhere in him a great light. It is up to him to know how to understand the one to realise the other.

Their followers in their respective establishment are continuing their mission by keeping this lantern burning always knowing the wishes of the modern generations. They stress the importance of spiritual and ethical values for corporate and personal success. Maharishi interprets the Indian philosophy, religion and culture for modern day managers so that they may attain excellence in whatever work they are engaged. In the *Gita* Krishna says: “Change your attitude toward work. When you change your attitude (not geared toward rewards) and continue to do your work, you are able to unfold your inner potential and that is freedom and that is happiness all of us are seeking. Otherwise we come to a state where we are just for the gross rewards. Swami Vivekananda said that system of education should aim at character building, achieving strength of mind, expansion of intellect and then only one can stand on one’s own feet. Those people can bring a lasting and transformative effect and will be assets for their family, society and nation.

Arjuna got mentally depressed in the battle field when he saw his relatives with whom he has to fight. (Mental health has become a major international public health concern now). On the eve of battle Arjuna is filled

with deep misgivings; he feels to kill his relatives and friends would be a great sin. Lord Krishna says O Arjuna from where has this delusion come? How could this delusion come upon a great person such as you, obstructing the path to heaven? O Arjuna give up this faint-heartedness. This kind of mental weakness is unbecoming to a strong person such as you, shake it off. Arise and fight. (*Gita* 2-2&3). Arjuna said that now I am confused about my duty and have lost all composure because of miserly weakness. In this condition I am asking You to tell me for certain what is best for me. (*Gita* 2-7). Now I am Your disciple, and a soul surrendered unto You. Please instruct me. Sri Krishna says that you speak like a wise person but grieving over something, the wise do not grieve for. (*Gita*.2-11). Furthermore the death of the body does not harm the soul, as the immortal quote of the *Gita* runs. To motivate him the Bhagavad-Gita is preached in the battle field Kurukshetra by Lord Krishna to Arjuna as counselling to do his duty while multitudes of men stood by waiting. Arjuna face the problem of conflict between emotions and intellect. *Gita* teaches Honesty, Sincerity, and Truthfulness etc. *Gita* also shows how *challenge as an opportunity to find the way to success, it only depends on you and you are your own alchemist.*

The *Gita* was delivered by Sri Krishna to boost Arjuna's declining morale, motivation, confidence and to increase his effectiveness. The *Gita* contains the unwritten laws of the universe. So if you study the same in a logical manner, you will achieve salvation. But on the other hand if you are a devotee of Lord Krishna and read it with devotion, then also you will achieve salvation. So, the

Gita will lead you to God both the intellectual way and the devotional way.

Today there are innumerable professionals and industrialists who are great achievers, have great social prestige yet do not enjoy life. On the other hand, there are many who are contented and happy but are not achievers. What is needed today is a combination of these two qualities. One should be a great achiever and at the same time should live a peaceful life and it can be assured that a study of *Gita* will serve both these purposes.

Indian Vedic contribution is a reservoir of Vibrant Information and Harmonious Creativity. May the womb of nature embrace all with tranquil blessings from this day forward? Let this attract one's attention affecting them positively. It is a sanctuary of the self a creative venue which serves as an enduring expression of lightness, where a peaceful atmosphere with sunlight flows and serene atmosphere prevail.

In the storm of life we struggle through myriads of stimuli of pressure, stress, and multi problems that seek for a solution and answer. We are so suppressed by the routine of this every life style that most of us seem helpless. However, if we look closely to ancient techniques we shall discover the magnificent way to understand and realize the ones around us and mostly ourselves. If only we could stop for a moment and allow this to happen. May all beings be happy (*Loka Samastha Sukhino Bhavanthu*) is the essence of Indian philosophy?

The ancient Indian philosophy of keeping mind and body for the well being has

entered the managerial, medical and judicial domain of the world. Today it has found its place as an alternative to the theory of modern management and also as a means to bring back the right path of peace and prosperity for the human beings.

Introduction

In this modern world the art of Management has become a part and parcel of everyday life, be it at home, in the office or factory and in Government. In all organizations, where a group of human beings assemble for a common purpose irrespective of caste, creed, and religion, management principles come into play through the management of resources, finance and planning, priorities, policies and practice. Management is a systematic way of carrying out activities in any field of human effort. Management is a continuing process, and managers are always involved in some way with the principles of: planning, organizing, influencing, controlling and decision making. These principles are designed to help managers accomplish organizational objectives, and good managers will use them. These principles are not isolated but are interwoven throughout the manager's thoughts and actions.

Managers must combine and coordinate these principles and must maximize their value to achieve their goals. Managers strive to be effective and efficient and these principles help them. These management principles are universal and applicable to all types of businesses and organizations. Management need to focus more on leadership skills e.g.: establishing vision and goals, communicating the vision and

goals, and guiding others to accomplish them. It also asserts that leadership must be more facilitative, participative and empowering in how visions and goals are established and carried out.

One of the biggest problems that we are facing in our daily life, professional work and personal life is that we don't seem to enjoy what we are doing. Today the children say "I am bored". Young professionals want to adopt the western model of "weekend getaway". We need weekend getaways if work is perceived as drudgery and an avoidable aspect of our life. Such a perspective can never get the best from work place that modern business management is worried about. What is this boredom? Why does it happen? Because we don't enjoy what we are doing, we get bored. Stress management is a big issue today. Today's life is so, that everyone feels to be very busy in this hectic day to day life. We all are very busy at our work place & in our home life also. In this busy life, we face lot of tensions and our mind is full of stress all the time. We forget about the true happiness in life and how it can be attained.

*Sukhaduhkhe same kritwaa laabhaalaabhau
jayaajayau;*

*Tato yuddhaaya yujyaswa naivam
paapamavaapsyasi. (Gita.2.38)*

Having made pleasure and pain, gain and loss, victory and defeat the same, engage thou

in battle for the sake of battle; thus thou shall not incur sin.

Generally people think that earning lot's of money and enjoying it, is the aim of life and

they think that can give them happiness in life. In our life we either run after money or we try to make our near and dear ones happy in life. Money and material things may give us joy at present but when these material things are not in our life, due to one reason or the other, much pain comes in our life. Same is the case with human relations. Till the time these relations are with you, they may give you joy for the time being. But in the absence of these relations our mind feels pain & sorrow. We all know that we have come to this world alone & shall leave this world alone only. Whatever things we acquire or whatever relations we make on this world stage is only in between your birth and death. Some day, these things or relations shall leave you within this lifetime or ultimately you have to leave all these in the end.

Any infatuation to material things or relations is going to give you pain only, whenever, separation shall occur from these one day. Unless one seeks a perfect and permanent thing in life, he will not be able to find perfect love in life. Most of the knowledge and help we get from the modern day thinking is to suppress or divert our attention from the issue of stress. They implicitly operate with an assumption that stress will be inevitably generated and the solution lies in doing something about it once we are stressed. "Let us kill it or run away from it by some means after it

happens" is the basis for stress management. We do not seem to address why one should get stressed in the first place.

Gita also offers perspectives on how to manage certain things in life, understand complex things that we go through in simple terms (just as the example of birth and death). It also offers direct ideas and sets us in a state of contemplation. The *Gita* can be compared to a wish fulfilling tree. Whatever we seek to learn, we can get it from the *Gita*. Each person who reads the *Gita*, can understand it from a different level. It can give lessons to a beginner as well as a pundit. Based on the state of feelings, each person can understand the *Gita* depending on the stage that they have reached in the spiritual path. There is plenty of water in an ocean, but what you can bring away from it depends on the size of the vessel that you take. Similarly the messages will be vast but what we get from it depends on our capacity to absorb. The basic message of the *Gita* is the same and its purpose is to transform humanity to divinity. We should therefore not take such a book lightly. We should approach it with devotion and commitment and not only try to learn the teachings, but more importantly strive to practice it. Only then we can attain fulfilment in our lives. By repeated reading and studying only we can achieve this.

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Some people assert that this really isn't a change in the management functions rather it's re-emphasizing certain aspects of management. Management is creative problem solving method. This creative problem solving is accomplished through four functions of management: planning, organizing, leading and controlling. The intended result is the use of an organization's resources in a way that accomplishes its mission and objectives. Socio technical systems approach; technical systems such as production and office operation have great effect on social system such

as personal. This concept places importance on labour and lower-level office work and ignores other managerial knowledge. In this concept managing is treated as mathematical processes. It is viewed as a purely logical process and is expressed in mathematical symbols and relationships. Managing is not a pure science and hence cannot be completely modelled. Just as human body is formed of different interdependent systems so is also an organization. A change in any one of these systems may affect all or some other systems to varying degrees. This 'ripple effect' influences the effectiveness of the organization. To understand the interactions and the consequences between the various systems of the organization the managers should possess the ability to get a perspective view.

Treating an organization as formed of different systems is known as systems approach. Systems theory was first applied in the fields of science and engineering. It also has found wide acceptance in the practice of management. Successful

planning is a process. It is the first management principle that must be developed and all the others are interrelated to it. It is the foundation for success.

Samuel Certo, in the Principles of Modern Management, suggests there are six steps in the planning process: 1) Stating organizational objectives – the objectives must be clear for proper planning; 2) Listing alternative ways of reaching objectives – a manager should list several available alternatives; 3) Develop premises upon which each alternative is based – these premises are assumptions and these assumptions will help you work through the alternatives; 4) Choosing the best alternative for

reaching objectives – evaluate the alternatives based on your assumptions and choose; 5) Develop plans to pursue the chosen alternative – a manager should develop strategic and tactical plans; and 6) Putting the plans into action – organization can not benefit until the plans are put into action; both short plans and long range plans.

Its task is to make people capable of joint performance, to make their weaknesses irrelevant, says the Management Guru Peter Ducker whose career as a writer, consultant and teacher spanned more than six decades. His groundbreaking work turned modern management theory into a serious discipline, and he influenced or created nearly every facet of its application, including corporate social responsibility, decentralization, privatization, and empowerment, and has coined such terms as the "knowledge worker." It creates harmony in working together - equilibrium

in thoughts and actions, goals and achievements, plans and performance, products and markets. It resolves situations of scarcity, be they in the physical, technical or human fields, through maximum utilization with the minimum available processes to achieve the goal. Leadership is lifting a person's vision to high sights, the raising of a person's performance to a higher standard, the building of a personality beyond its normal limitations.

This approach emphasized that a manager and a subordinate would get together and set goals with the understanding that achieving these goals would be a major factor in evaluating the subordinate's job performance. This approach was supposed to begin at the top of the organization and all the way through it. Therefore, it was the achievement of these objectives that would determine the success or failure of an organization. Obviously, the better these objectives and goals were stated and then subsequently accomplished the more likely the organization would succeed. Lack of management causes disorder, confusion, wastage, delay, destruction and even depression. Managing men, money and materials in the best possible way, according to circumstances and environment, is the most important and essential factor for a successful management. *Gita* gives answer to all these points. The discoveries of modern science only demonstrate the truth intuitively arrived at by meditation by the ancient saints of India and confirm their doctrines.

The *Bhagavad-Gita* was delivered by Sri Krishna to boost Arjuna's declining morale, motivation, confidence and to increase his (Arjuna) effectiveness. Sri Krishna gave not

only spiritual enlightenment but also the art of self management, conflict, stress, anger management, transformational leadership, motivation, goal setting and many others aspects of management which can be used as a guide to increase HRM effectiveness. Unlike the western approach to HRM, which focuses in exploring the external world of matter and energy, the *Bhagavad-Gita* recommends a HRM approach, which focuses on exploring the inner world of the self.

HRM can understand from *Gita* the organizational behaviour in terms of the reciprocal causation among the employee (unique personality characteristics). Because of these combined reciprocal influences, employees are at the same time both products and producers of their personality, their behaviours, and their respective environments. They can suggest that the implications that self-efficacy may have for employee performance in organizations can no longer be ignored by practicing managers. They contend that while traditional motivational and behavioural management approaches are still relevant, expanding the behavioural management approach with CSR and self-efficacy will lead to the more comprehensive understanding and effective management of today's human resources.

HR managers need good 'people' skills and require the confidence and communication skills to deal in a calm and tactful manner with a variety of situations, balancing the needs of the individual employee against the business interests of the organisation. You may be required to operate in stressful situations when handling issues such as

discipline, redundancy or the personal problems of individual employees, so you would need a measure of resilience and an understanding of the importance of confidentiality. Accuracy, attention to detail, co-operation and teamwork are as important as a fair and objective attitude. Good spoken and written communication skills are essential to avoid errors and misunderstandings when dealing with employees' personal details.

Management guidelines from *Bhagavad-Gita*

One should do one's duty equipoise or with the equanimity of mind renouncing the fruits of action. O Arjuna, you have a certain authority over an action you perform but you do not have an absolute authority over the fruit it yields. Neither accepts inaction as the way of life, nor let the fruit be the motive behind performing an action (*Gita* 2.47). If one does one's duty efficiently and with single minded devotion, without any fear of success or failure in his/her endeavour, then certainly that person shall succeed in his/her work. His/her mind shall be at peace & ease while doing such work without any fear of success or failure. Any person, whose mind is at peace, certainly works effectively. The *Gita* conceives reality as that which never changes. The ego, being subject to change, is unreal; so also are all its objects. Hence Sri Krishna asks Arjuna to transcend the dualities of experience like heat and cold, pain and pleasure, and identify himself with

the permanent and unchanging being. The four goals of human life — doing one's duty, earning wealth, material and sensual enjoyment, and attaining salvation — were designed in the Vedic tradition for gradual and systematic growth of the individual and the progress of society

After, hearing *Bhagavad-Gita*, Arjuna got motivated, energized and acted according to Sri Krishna's instruction. This is transformation management (leadership), as quoted by great management gurus who explained what happened after *the Bhagavad-Gita*. He (Arjuna) stood steady on the ground with bow and arrow in hand. He lifted his arms ready to fight the war. Sri Krishna demonstrated transformational HR leadership qualities in developing and guiding Arjuna to victory in the war. Transformational leaders (HR managers) exhibit charisma, encourage followers to question their own way of doing things, and treat followers differently but equitably based on follower need. Modern HR managers and consultants can benefit from the philosophy of *Bhagavad-Gita*, which can serve as a guide in HRM. Mere imitation of western HRM approaches may not be appropriate in the Indian (Asian) context due to differences in the cultural environment. Many new western HRM approaches will continue to emerge, however the *Bhagavad-Gita* has remained and will remain to be relevant and continue to contribute to HRM for many centuries to come.

Silver Jubilee Celebration of Kaumara Matalaya's Gaja Puja etc.



As far back as March 25 to 27 in the year 1987, His Holiness Sundara Swamigal of Siravai Adheenam initiated, organized and brought together 108 elephants, installed Vinayaka in 108 kalasas and conducted Vedic rituals through 108 Homa kundas. Besides all these, he had arranged a big main homa kunda for seeking the blessings of Vinayaka, Navagraha, Siva, Sudharsana, Satha Chandi and Muruga. Lakhs of people from different parts of India visited and were awe struck with the grandeur of the worship organized. Since then twenty five years had rolled by and the devotees wanted to celebrate such a big event in a fitting manner.

Siravai Adheenam organized the silver jubilee celebrations for three days from 22nd to 25th of March 2012.





During this celebration Gaja (elephant) puja was organized. There was also worship of 108 Cows, 1008 lighted lamps, 63 Nayanmars and special pujas at the temple of the Adheenam at Chinnavedampatti, Coimbatore.

There was also a book release function. Books of Swami Kandaswamy, books on the history of the Adheenam, Tamil books of K. Natesa Gounder etc. were released.

Various Heads of Mutts, religious leaders and Tamil Pandits and musicians participated.

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Thiruvilakku Puja at Kaumara Matalaya