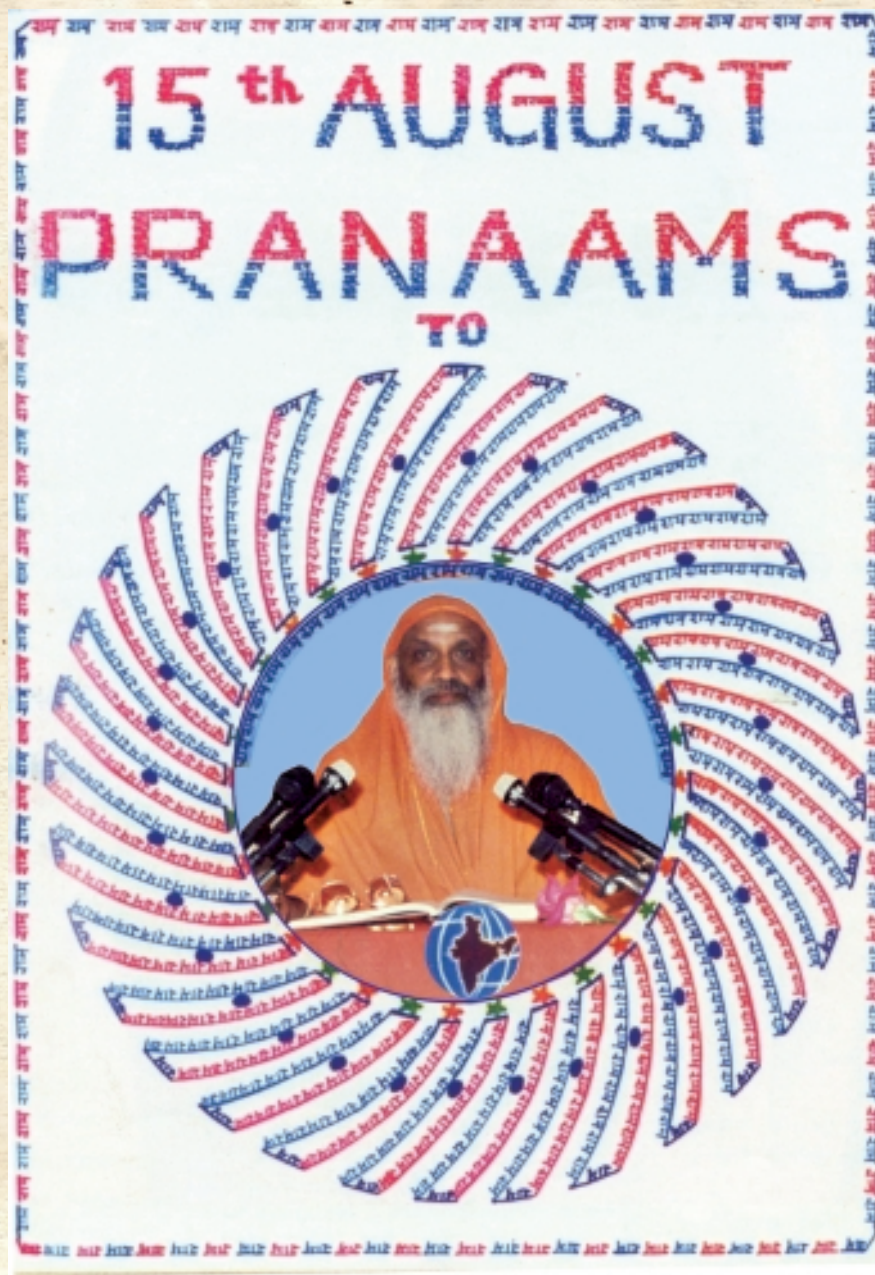




Arsha Vidya Newsletter

Rs. 15/-





कठोपनिषद् Kāthopanīṣad

मनसैवेदमाप्तव्यं नेह नानास्ति किञ्चन ।

मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति ॥ २।१।११

manasaivedamāptavyam neha nānāsti kiñcana ।

mṛtyoḥ sa mṛtyuṁ gacchati ya iha nāneva paśyati ॥ 2।1।11

This is to be obtained through the mind. There is no many-ness or diversity here. He who sees as though there is difference goes from death to death.

If there is only one Brahman, who is to see that Brahman? If it is *eka rasam* Brahman, if it is one *Caitanyam* which is Brahman, then can I ever know this Brahman? Who is the *jñātā*? How can there be *jñātā-jñeyam*—knower-known difference? How is this possible?

Another question which is more relevant is: if it is *eka rasam* Param Brahman, how is it to be known—*jñātāvyam*? At the same time it is said to be only one Brahman and then it has got to be known. How will I ever know? It is because my mind always knows the thing by a *vṛtti* and with the difference of the knower and the known. Therefore, a *vṛtti* is necessary to know. The object must be there. *Vṛtti* assumes the form of the object and then you recognize the object. With this duality—*jñātr- jñāna- jñeya*, one can know any *vastu*. Brahman has to be known as non-dual *Vastu*. If I have to know that Param Brahma, how will I ever know?

Some one said ‘transcend the mind’. If you transcend the mind, how will you ever know? How will you ever know that you have transcended the mind? He will say, ‘it is a matter of experience. When you experience, you will understand. To know a *Mahātmā*, one should be a *Mahātmā*. This is a matter for experience and not for discussion. Get into the business of experience’. But why do you gather words which you have to give up finally. This is one argument for study. You gather more words to give them up at last. You need not gather in order to give up. Nobody gathers garbage to throw them away. If you are going to give up everything, then why do you study? This study is useless. It is a new philosophy!

Manasā eva idam āptavyam: By the mind alone— by the ‘*antakaraṇa vṛtyā eva idam āptavyam*’. There is no other way. How is it ‘*āptavyam*’ if it is a *siddha vastu*?

Śaṅkarā says, 'prāk ekatva vijñānāt'. Before this knowledge takes place, what you require is a mind. What kind of a mind? Śaṅkarā says, 'āgama saṁskṛtena manasā'. It is by a mind which is purified, a mind that has undergone exposure to the Śāstrā as well as Ācārya. Previously, the mind was not exposed to the Śāstrā and the Vastu, and now it is saṁskṛita manaḥ, by repeated listening, reflection and meditation—śravaṇa manana and nidhidhyāsana. By that mind, this eka rasam Brahman which is Ātmā is āptavyam —has to be gained.

Now the question again is how can it be gained? There is always the difference between jñātā, jñeyam and jñānam. Suppose I see Brahman as an object, then I am out of that. Brahman can never be an object. Ātmā is Brahman. How will I ever know? When I say Ātmā is Brahman, it is pratyak Caitanyam. Do you know this or not? It is self-revealing Chaitanya. Ātmā is not kartā. Kartā comes and goes. Even in certain waking moments, kartā is not there. Therefore, kartrutvam is not there in the Caitanyam. This is also self-revealing. Bhokṛtvam or enjoyership also is not the svarupa. Therefore, both kartrutvam and bhotrutvam, are absent. When you are nodding the head every time, there is a vṛtti. What does that vṛtti do? What is really nodding? It is the vṛtti that nods. Every time you nod your head either for 'yes' or for 'no', who is nodding? It is the vṛtti. It is the vṛtti that nods. Nobody else nods. In keeping with the vṛtti alone the nodding order is given and the nodding takes place.

Ātmā has no form. It is awareness. You are aware of everything. Everything is unlike awareness. That is true. Space is an object of awareness. Ātmā is not an object of awareness. Awareness is not subject to time and place. Therefore, this awareness is akhanda Brahman. It is true. It is limitless. Space-wise it is not limited; it is true. 'Time-wise it is not limited; it is true. It is Brahman. It is not abrahman. How do you know this? What does a vṛtti do? It keeps on removing its opposite, the ignorance. Only for the ajñāna nāsaya vṛtti apekṣā asti. Only for the destruction of the ignorance, there is the vṛtti. It is not for revealing the object. If it is a pot, the vṛtti not only removes the ignorance of the pot or the remoteness of the pot but also makes you see the pot. But here, purely removal of the ignorance is involved. Self is already self-revealing. Therefore, the Upaniṣad says 'pratibodha veditam matam'. Think of jñātā without Caitnyam. Think of jñānam without Caitanyam. Think of Jñeyam without Caitanyam. Jñeyam is Caitanyam plus nāma rūpa; Jñānam is again Caitanyam plus nāma rūpa and

jñātā also is Caitanyaṁ plus nāma rūpa. And all the three put together is called the Jagat. This is called samsara which you should knock off.

How do you knock it off? The nāma-rūpa depends upon me; I am not dependent upon them. This is knocking off. It is not removing anything. In the presence of all of them, we appreciate the Para Ātmā. Then, how can it be said that it is by mind? It is by mind only. When jñātā, jñānam and jñeyaṁ is there, and I see a pot, a ghaṭa, even at that time, I see Brahman only. I don't require having a special vṛtti to see Brahman. When there is a ghaṭākāra vṛtti, when I see a pot, at this time, I am the knower of the pot. The knower of the pot is not separate from the vastu. And the pot, the jñeya is also non separate from the vastu. That appreciation is called Brahmākāra vṛtti. It is not that especially you have got a Brahmākāra vṛtti. All other vṛttis go away. Then there is one vṛtti called Brahamakara vṛtti. Even when any vṛtti is there, there is appreciation of Para Brahman. In any vrithi, at any time, you can appreciate and that appreciation is called brahmākāra vṛtti.

Some people are allergic to this because they don't understand what is being taught. That is all. This appreciation requires manaḥ, and therefore, manasā eva idam āptavyam. This is to be gained only by the mind. When it is gained, Śaṅkarā says, nānātvam nāsthi. When that non-recognition of jñātām, jñeyaṁ and jñānam is not there any more, there is no question of this recognition also. Until then nanā is there for you and therefore, Brahman becomes something to be known. Even though it is ekam Brahma, it occupies the position of being something to be known.

On the other hand any one who does not give up this wrong vision due to the cataract of avidyā, he looks at the thing as new and he goes from death to death. If dwaitam is there, there will be fear and Śaṅkarā reminds you of the Taittirīya Śruti – '*udara mantaram kurute atha tasya bhayam bhavati*'. Superimposing even a fraction of duality such as 'Lord is One, He is non-dual, but I am an adjective to him; I am an attribute to him, and He is not me', makes the whole difference, and that is knocked off here when the Sruti says: '*neha nānā asti kiñcana*'.

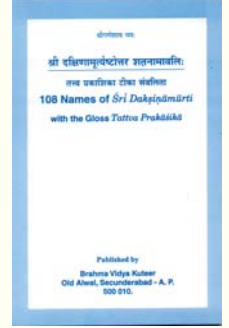
(To be continued)

108 Names of Śrī Dakṣiṇāmūrti With the Gloss Tattva Prakāśikā

By Swami Tattvavidananda Saraswati
Translated into English by Puppala B.



108 Names of śrī Dakṣiṇāmūrti
With the Gloss Tattva Prakāśikā



३६। ओं तेजोमयनिजाश्रमाय नमः।

तेजोमयं तेजःप्रचुरं निजं स्वीयं आश्रमं धाम यस्य सः। तस्मै नमः।

भगवान् अनन्तशक्तेः मायाया अधीश्वरः। मयाध्यक्षेण प्रकृतिस्सूयते सचराचरम् - श्रीमद्भगवद्गीता (९-२०)
प्रकृतिं स्वामवष्टभ्य (९ - ८) इत्यादि बहु भगवता उक्तम्। सूर्यादितेजोमण्डलान्यपि भगवत आश्रमं अर्थात्
धाम अर्थात् स्वरूपं प्रकाशयितुं न प्रभवन्ति। भगवतः सर्वाधिष्ठानत्वात् सर्वावभासकत्वाच्च।

Salutations to the One whose abode is flooded with light.

The Lord has in his control the infinite power of Māyā. 'In my presence, Māyā brings forth both the moving (life forms) and unmoving (objects) Śrīmadvagavadgītā, (9-20)'; 'Keeping my own prakṛti (creative power) under control — (9-8)'. There are many such pronouncements from the Lord Śrī Kṛṣṇā. The luminaries such as the Sun are not capable of illuminating the abode of the Lord, meaning the innate nature of the Lord, the Lord being the locus and illuminator of all.

३७। ओं दमितानन्दसंग्रामाय नमः।

दमितः पराजितः अनंगः मन्मथः यस्मिन् संग्रामे सः दमितानंगः। तदृशः संग्रामो यस्य सः। तस्मै नमः।

भगवान् मन्मथं तृतीयनेत्रोद्भवेन बन्धिना भस्मीचकारेति प्रसिद्धा गाथा। आत्मज्ञानमेव भगवतस्तृतीयं नेत्रम्।
अहमपूर्णः इत्याकारकात् अज्ञानात् विषयासक्तिरुद्भवति। विषयासक्तिरूपस्यास्य कामस्य न कापि वस्तुता।
अतः कामः विचारं न सहते। तदेवास्य कामस्य अनंगत्वम्। स एष कामः ज्ञानाग्निना द्रुतं भस्मीक्रियते।
अर्थात् विषयभोगानां मिथ्यात्वनिश्चयात् आत्मनि पूर्णत्वज्ञानाच्च कामः परास्तो भवति।

Salutations to the One who had successful encounter with Cupid Manmatha.

It is a well known story that the Lord turned Manmatha into ashes by the fire produced from His third eye. Self-knowledge itself is the third eye of the Lord.

The ignorance of Self expresses itself (in the individual) as the notion that I am incomplete. From this notion arises the desire of and attachment to sense objects. Desires manifest in the form of attachment to sense objects has no substance in fact. Therefore, desire cannot stand scrutiny. This is the significance of describing Manmatha also known as Kāma (desire personified) as one without a body. This Kāma is turned into ashes instantly by the fire of knowledge. Once the unreality of sense pursuits is ascertained, and the knowledge that Ātman is full and complete is gained, Kāma is vanquished.

३८। ओं दरहासजिताङ्गनाय नमः।

दरहासेन मन्दस्मितेन जिता अंगना पार्वती येन सः। तस्मै नमः।

भगवतो मायाशक्तिः सर्वदा तद्धीना तन्निष्ठा च भवति। शक्तिशक्तिमतोरभेदात्। यद्यपि शिवः तृतीयनेत्रोद्भवेन वह्निना मन्मथं भस्मीचकार मायाशक्तेः पार्वत्या विषये स उदासीन इति न मन्तव्यम्। भगवतस्सगुणरूपं जगदेकसुन्दरम्। जगन्माता पार्वती तेन रूपेण विजितैवेति स्थाने।

Salutations to the One who won over Pārvatī with a gentle smile.

The Lord's power of Māyā is always under His control and has its existence in Him, as there is no difference between the power and the one who wields that power. Even though Śivā turned Manmatha into ashes by opening His third eye, one should not conclude that He is indifferent towards Pārvatī. The manifest form of the Lord is unsurpassed in beauty in the entire creation. It is in the fitness of things that the Divine Mother was won over by His beauty.

३९। दयारससुधासिन्धवे नमः।

दयाया रसः हृदये निरन्तरभावनारूपः। स एव सुधा अमृतम्। तस्यास्सिन्धुः समुद्रः। तस्मै नमः।

भगवान् अपारकरुणानिधिः। भगवतः कृपा भूगर्भजलमिव सर्वव्यापकम्। भक्ताः

भजनेन स्वहृदये तां प्राप्नुवन्ति कूपखननेन जलमिव। भगवान् अनन्तः आनन्दस्वरूपश्च। तत् अनन्तत्वमेव सगुणरूपे दयारसरूपेण प्रकटीभवति। रसो वै सः रसं ह्येवायं लब्ध्वाऽऽनन्दी भवति (२-७) इति हि तैत्तिरीयके।

Salutations to the One who is an ocean of compassion.

The Lord is of boundless compassion. The Lord's compassion is all pervading like ground water. The devotees gain His grace by worshipping Him in the hearts, just as one gets water by digging a well. The Lord is infinite and is the nature of felicity. The manifest form of that infinity is expressed as compassion or mercy. 'He is verily the source of joy; one who gains it becomes happy (2-7)', says Taittiriya Upaniṣad.

ARSHA VIDYA GURUKULAM

Anaikatti, Coimbatore

is pleased to announce
An Eight-day short-term camp

On

“Īśāvāsyam...”

To be held at the Gurukulam
From October 31 to November 7, 2009

BY

PUJYA SRI SWAMI DAYANANDA SARASWATI

Interested persons are requested
to send in their filled up application form for registration
before the September 30, 2009

to

Arsha Vidya Gurukulam

Sruti Seva Trust

Anaikatti P.O., Coimbatore

Tamil Nadu 641 108, India.

Phone: 91-422-2657001, 91-9442646701 (Reception)

Email: office@arshavidya.in

Manager: 91-9442635000 (Sri Ramanathan)

The prescribed form can be downloaded from our website www.arshavidya.in or it can be obtained by post by writing to the Gurukulam. The last date of receiving the form is the 30th of September 2009. The application can be sent by post, by courier or by e-mail to the email ID given.

Six-months Course in Vedanta and Sanskrit Inaugurated at Arsha Vijnana Gurukulam



Two-tier resident course of in-depth study in Vedanta and Sanskrit was inaugurated at Dr. Shrikant Jichkar Memorial Arsha Vijnana Gurukulam, Vedapuri, Bazargaon on 26th July 2009 by the hands of paramount trustee of the Gurukulam His Holiness Swami Dayananda Saraswati. The first phase of course is of six months while the second phase will be of

in-depth study of three years. This course is a part of Gurukulam's attempt at preserving the treasures of knowledge and wisdom contained in our invaluable ancient scriptures by educating people who will carry forth the torch of this knowledge, which is part of our priceless heritage. The current batch for this course includes students not only from India but also from Russia, Japan, Malaysia and Reunion Island.

The inaugural ceremony started with Vedic prayer at 10.00 AM at the lecture hall of Gurukulam. Shri Avinash Pande, trustee of the Gurukulam, welcomed Pujya Swami Dayananda Saraswati while the chief



Acharya Swamini Brahmaprakasananda was welcomed by the president Smt. Rajashri Shrikant Jichkar.

President Smt. Rajashri Jichkar welcomed all the guests and the new students who have joined this course. She described it an auspicious day for it was the day when Dr. Shrikant Jichkar's dream of spreading our ancient knowledge to the world was coming true.

Chief Acharya Swamini Brahmaprakasananda, in her address, welcomed the students to this course. She remembered how despite a number of obstacles and hardships, the Gurukulam has progressed to this stage. She offered a word of praise towards the president Smt. Jichkar and all other trustees for the perseverance they have shown all the way without which, this achievement would have been impossible. Also, she blessed Shri Avinash Pande as it was his 50th birthday on 26th July.

Swami Siddhananda Saraswati of Siddha Kuti, Ramtek, also spoke on the occasion. He stated that the seedling sown by Dr. Shrikant Jichkar has now nourished to a plant and blessed that soon it will be '*Vataavriksha*' under the able guidance of Smt. Jichkar and Swamini Brahmaprakashananda. He offered his best wishes to the president and all the trustees for their future endeavors at Gurukulam.

Vice president Shri Avinash Pande expressed his gratitude for the blessings offered to him by all on his birthday. He deeply remembered his friend, philosopher and guide Dr. Shrikant Jichkar on this occasion. He expressed his regards for Swamini Brahmaprakashananda for the tenderness shown by her towards all and described her as '*Mataji*' of the Gurukulam in the real sense. He assured the assembly that under the able leadership of president Smt. Rajashri Jichkar, Gurukulam will reach to the new heights and the graduates from this Gurukulam will spread our knowledge to all parts of the world.

In his inaugural address, Pujya Swami Dayananda Saraswati blessed all the students. He stated that it was the right time and right place for students to learn Vedanta and Sanskrit. He expressed his happiness that the world is being fascinated by the great Indian values, culture and knowledge and students from different countries are willing to join these courses. Also he informed that unlike other Ashrams where only Veda is studied, this Gurukulam at Nagpur was unique where both *Veda* and *Vedanta* are being studied. He urged the people to come forward in all the way to help for this noble cause.

The ceremony concluded with the prayer of peace, followed by Mahaprasad.

Yajnavalkya Shrikant Jichkar conducted the proceedings. Swami Sakshatkritananda, Swami Vishnuswarupananda, secretary of '*AIM For Seva*' Smt. Shiela Balaji, Shri B. C. Bhartia, Chief of Rashtra Sevika Samiti Smt. Pramilatai Medhe, Shri Kumar Kale were among the prominent figures who graced the occasion.



ARSHA VIDYA PITHAM

Swami Dayananda Ashram
Purani Jhadi, Rishikesh-249201 (Uttarakhanda), India
Phone : 0135-2430769/ 2431769
E-mail Id: dayanandacamps2010@gmail.com
Website : www.dayananda.org

PUJYA SRI SWAMI DAYANANDA SARASWATI

**Will be conducting THREE CAMPS
at Dayananda Ashram, Rishikesh**

During February - March - April 2010

As per details given below:

CAMP NO.	FROM	TO	TOPICS
CAMP NO. 1	24-02-2010	05-03-2010 (10 DAYS)	PANCADASI, CHAP-1
CAMP NO.2	08-03-2010	17-03-2010 (10 DAYS)	PANCADASI, CHAP-2
CAMP NO.3	20-03-2010	03-04-2010 (15 DAYS)	UPADESA SAHASRI- PROSE SEC.

Those who are interested in attending the camp are requested to apply
in the prescribed application form
before 15 DECEMBER 2009

The application form could be down loaded from our
Website- www.dayananda.org and is separately attached in AVNL
Or it could be obtained by sending e-mail or by post from our Ashram

ADDRESS FOR COMMUNICATION

Swami Aparokshananda Saraswati
Swami Dayananda ashram, Purani Jhadi, Post Box No.30
Rishikesh-249201 (Uttarakhanda), India

CONTACT PHONE NUMBERS

Ashram General Number : 0135-2430769/ 2431769
Swami Aparokshananda : 0135-2433769 (only between 7-30 to 9-30 P.M.)
E-mail ID for the 2010 camps: dayanandacamps2010@gmail.com

Arsha Vidya Pitham

(Swami Dayananda Ashram)

Purani Jhadi, Rishikesh - 249201 (Uttaranchal), India

Phone: 0135-2430769/2431769/2433769

E-mail: dayanandacamps2010@gmail.com

Website: www.dayananda.org

Photo/stamp
size
(or)
2"X2"
Photo here

Application Form for Camps on Vedanta

Last Date for completed applications: 15th December, 2009.

NOTE: Attach a separate sheet if the space is inadequate to give details in any item or you may want to say more

Please apply for one camp only so that more persons can listen to Pujya Swamijee.

Applying for: (Please tick)

Camp-1	(Feb 24 th to March 5 th 2010)	10 days	<input type="checkbox"/>
Camp-2	(March 8 th to March 17 th 2010)	10 days	<input type="checkbox"/>
Camp-3	(March 20 th to April 3 rd 2010)	15 days	<input type="checkbox"/>

1. Full Legal Name Mr. / Mrs. /Ms.....

2. Gender (M / F) 3. Age.....

5. Citizenship.....

6. Address for Communication:

.....
.....

E-mail ID

Phone (O)..... (R)

Cell

7. If you have attended a previous camps conducted by Pujya Swamiji here or at Anaikatti Ashram please gives details year wise & any other information you may like to give about yourself.

I here by apply for admission to the **Camp-1/Camp-2/Camp-3** on Vedanta at Arsha Vidya Pitham – Swami Dayananda Ashram and declare that to the best of my knowledge all of the above statements are correct and complete.

Date :

.....
Signature

NOTE TO THE APPLICANTS

(To be retained by the applicants)

1. **Important Note:** Since we have limited accommodation and we want to give an opportunity to be in the presence of Pujya Swamiji to maximum number of persons possible, we can only offer shared accommodation in the room during the program. The participant will have to share the room with 1 or 2 more persons.

WE CANNOT OFFER SINGLE ROOM ACCOMMODATION.

Please bear with us.

2. Please make do with stay arrangements we offer.
3. The participants will have to vacate the rooms before noon on the next day after the last day of the program.
4. Please make arrangements for your onward & return journey, in advance, if you will be traveling by train in India. We suggest that you book your tickets – and if you are not selected / not attending the program, then you can cancel the booking.
5. Submission of Application does not mean confirmation of admission to the program.

We will send intimation to all the participants separately around the 1st week of Jan, 2010 whether they are selected or not.

6. Last date for receipt of completed applications is **15th Dec, 2009**
7. Please bring with you any medicines etc that you need during the camp.

Pujya Swamiji's Birthday Celebrations At AVG Coimbatore.



Ārṣa Vidyā Gurukulam, Anaikatti, Coimbatore celebrated the birthday of Pujya Swamiji in a grand manner.

Eleven times Śrī Rudra pārayāṇam and abhiṣekam to Śrī Medhā Dakṣiṇamūrti was organized from July 31 to August 10, 2009.

Mṛtyuñjaya homa was performed on August 11, 2009 which happened to be star birthday of Pujya Swamiji.

Sri S. Venkatakrishnan of Tirunelveli arranged sponsors for the above programmes.

On August 15, 2009, Lakṣārcanā to Lord Śrī Medhā Dakṣiṇamūrti was performed.

Disciples and devotees of Pujya Swamiji thronged the temple on all the days.



Swami Dayananda Saraswati

His Life and Work

By Br. Ramaswamy¹

Swami Dayananda Saraswati was born in Manjakkudi, a small village on the banks of the river Kaveri in Tamil Nadu. His parents, Gopala Iyer and Balambal, named him Natarajan. His date of birth is given as August 15, 1930. He is the eldest of four living brothers. Life in an orthodox Brahmin family gave him the advantage of learning Vedic chants and of being exposed at a very early age to religious values.

Natarajan's aunt once told him a story about his paternal grandfather, the impact of which has remained with him all his life, though Natarajan himself had never seen his grandfather. He was a rich man and was well respected, though misunderstood, by the villagers. He was considered to be too simple if not impractical.

'His sense of justice amazed me,' recalls Swami Dayananda. 'It is said in the Hindu tradition, "Do not go empty handed to see your teacher or the king." Since my grandfather was the richest man in town, the villagers came to see him to pay their respects. In general, they were poor. A villager would pluck from his only plant a tender pumpkin and offer it to my grandfather on a visit. My grandfather would ask his servant to bring one bag of paddy (100 pounds of rice) from the granary to be given to the villager who had given him merely one tender pumpkin! When others protested this disproportionate compensation, the grandfather's reply was, "I know that one pumpkin is not equal to a

bag of paddy. But when that poor man plucks the pumpkin from the only creeper in his garden he feels a sense of loss. I compensate for that sense of loss, not for the value of the pumpkin." 'This sense of justice went deep into me,' recalls Swami Dayananda. 'It made me appreciate always the attitudes and sense of loss of others.'

Natarajan's maternal grandfather was a great devotee of Lord Siva. He always uttered the word *Paramasiva* (Supreme Siva) whenever he was called or took food or began a conversation. Natarajan was deeply affected. 'His devotion to the Lord struck me at that age, and I developed a similar sense of devotion myself.'

The Tamil verses that Natarajan learned while very young had a profound influence on him. One related to death: 'Though lone may roll over and cry for years, will the dead return? Natarajan thought about the verse and knew it to be true. 'So that when my father died when I was eight, I could not cry. I felt it was silly to cry. He would not come back. I tried telling others, but they would not listen, so I went out to play. My uncle came searching for me and landed a few blows on me for playing when my father had just died!'

In 1939, Natarajan was initiated into the *Gayatri* mantra by Manjakkudi Rajagopala Sastrigal, a famous *pauranikar* (one who narrates stories of epics, interspersed with wit and music). In those days, Natarajan

¹ Dr. Ramaswamy was the head of a biomedical research group at a university medical school in New York. From 1976 to 1978 he studied Vedanta at Sandeepany Sadhanalaya, Bombay. He taught Vedanta and Sanskrit at Sandeepany West, Piercy, California, and wrote this article in 'Tapovan Prasad' in the year 1981

used to perform *Saraswati puja* (worship of the goddess of learning) every Friday. 'I do not know why I did it,' Swami Dayananda admits now. 'Perhaps I wanted to make up for not studying!'

Natarajan was an enigma to his people. They found him loving, compassionate and fearless, but at the same time mischievous, adventurous and ever playful. No one in the village could size him up. They always felt that he was different from the other children. Later, when they heard that Natarajan became a renunciate, their reactions were mixed. Some were not surprised; however, a few felt he could have been successful in life but had instead chosen to 'renounce life'.

Education:

At the elementary school level, Natarajan studied at Manjakkudi, now the site of a high school named after him ('Swami Dayananda Saraswati'). He went to Madras for his higher education but had to return owing to the war and bomb threats by the Japanese. He then joined the high school at Kodavasal.

In his sixth grade he had to choose a second language for study—Sanskrit or Tamil. Tamil, his mother tongue, would have been easy, but the language of the scriptures is Sanskrit. His mother could not make the choice; she left it to her son. At that time, a growing atheistic movement led by E.V. Ramaswamy Naicker was conducting a hate campaign against the Vedas, the Hindu rituals, God, religious orthodoxy, Brahmins and Sanskrit. It was a difficult time for Sanskrit students, both in and out of school. Natarajan spent some sleepless nights, both in and out of school. Natarajan spent some sleepless nights brooding over the problem. When the teacher asked him to make his choice, Natarajan opted for Sanskrit, being one of only five students to make that choice. He did very well in his Sanskrit studies, continuing them for six years.

Swami Dayananda recalls of that time, 'The atheistic movement used to bother me a lot.

Students used to read that literature and come prepared with questions. I was ill equipped to argue with them, using only my wits. But my love for mathematics and my logical mind helped me. Even belief must rest on a logical basis, and I created such a basis in my mind about religion and God.'

Employment:

After his education, Natarajan went to Madras to stay with his aunt. His first job was on a weekly magazine called *Dharmika Hindu*, a newspaper opposing the atheistic movement then very popular in Tamil Nadu. Natarajan worked for that magazine for one year and learned some aspects of journalism.

Natarajan's spirit of adventure did not leave him. He wanted to be different. He decided to be a fighter pilot and joined the Indian Air Force. 'I was a popular guy,' he recalls, but I could not stay for long, as I valued free thinking and felt regimented there.' He left the air force after six months.

He then joined a news agency which gave supplementary news to newspapers all over India. He liked the job of a journalist, as it afforded him the opportunity to learn many things from sports to politics. He learned news selection, editing and presentation so well that his employer asked him to find another job!

Natarajan was promised a sub-editorship with a popular newspaper, but his services were used instead by the Jail Reforms Commission in the preparation of its final report. He also worked as a voluntary agent for a candidate for the Madras Assembly in the first general election in India.

Meeting Swami Chinmayananda:

At this point in life, Natarajan met Swami Chinmayananda, during Swamiji's upanishadic discourses in Madras in 1953. 'I found his talks fascinating. I had heard *Puranic* talks and read Swami Vivekananda's books and some portions of the *Geeta*, but I

had never studied the Upanishads nor heard about them, though I was brought up in an orthodox and learned atmosphere. The Upanishads were a great revelation to me.

After Swami Chinmayananda left for the Himalayas after the Madras talks, some of those who had attended his discourses formed a group to have regular *satsangs* and called it the Chinmaya Mission. Natarajan became active in the Mission and later acted as its Secretary in Madras. At one point, Swami Chinmayananda sent him to Madurai to organize a Mission centre there, which marked a very successful beginning for this type of organizational work.

For Natarajan, the meeting with Swami Chinmayananda marked the beginning of a period of intense study. He joined Sanskrit classes held by P.S. Subramania Iyer, a retired Professor of English. Iyer introduced a mode of chanting Gita that is still followed by Chinmaya Mission members. After some time, Natarajan started teaching Gita chanting classes under the auspices of the Chinmaya Mission. These classes became very popular.

Meeting Swami Tapovanam:

Swami Chinmayananda asked Natarajan to accompany him on one of his trips to Uttarkashi to help him prepare a Gita manuscript for publication. Swami Chinmayananda dictated while Natarajan typed. Thus they completed ten chapters during a two-month stay.

In Uttarakashi, Natarajan met Swami Chinmayananda's Guru, Swami Tapovanam. When Natarajan was ready to return to Madras, Swami Tapovanam asked him why he was going. He wanted Natarajan to stay and study. Natarajan liked the place and wanted to spend his time in study, but he knew that his family would be shocked if they came to know that he wanted to lead such a life. 'A life of sannyasa is not liked by those close to you,' he explains. 'It represents a complete break from the family.

I wanted to prepare them slowly for that, but I did not want to describe all this to Swamiji. So I said that I had some duty to the family. He laughed. "You have a duty to yourself which is also important. Stay here. Do japa, meditate and study." I told him that I would return the next year. That was in April 1955. In January 1956 Swami Tapovanam passed away."

Full Time Study, Sadhana and Problems:

Natarajan returned to Madras and took up the editorship of *Tyagi*, a fortnightly magazine of Chinmaya Mission. When he heard of the demise of Swami Tapovanam, he wrote to Swami Chinmayananda about his intention to leave his job and Madras for good, mentioning Swami Tapovanam's advice to him and his own promise to the aged master. Swami Chinmayananda asked him to shift the *Tyagi* office to Bangalore and to move to that city, which he did in March 1956.

In addition to his involvement in Mission activities and the editorship of *Tyagi*, Natarajan also studied Sanskrit and the *bhashya* of the Upanishads with Professor Vijayaraghavachariar. He also studied the *Sama Veda* for some time as well as all the books available on *sadhana*. 'I thought that I could figure things out all by myself by reading books. I wanted to gain self-realisation by doing things—by breathing exercises, fasting, yoga practices, meditation—but in spite of trying for two years, spending little time in sleep, I got nowhere! I lost trust even in Vedanta. I gave away my entire collection of books on Vedanta. I did not talk to anybody about my problem, including Swamiji'.

At that time Natarajan met Sri Yajnamayya, a disciple of Ramana Maharshi. Yajnamayya was helpful, giving Natarajan some hints and discussing with him the 'Who am I' enquiry. Still Natarajan was not satisfied.

Swami Chinmayananda came to know of his confusions. 'Swamiji felt that the problems I had could be solved if I was exposed to some traditional teaching of Vedanta. He sent me to study with Swami Pranavananda at Gudivada, near Vijayawada. Swami Pranavananda influenced me profoundly and solved all my problems. This was a great blessing to me. During my stay I learned one thing clearly: Vedanta is a *pramana* (means of knowledge). I saw the Swami giving direct knowledge to the people he was teaching. This resolved all my conflicts. My problems with Vedanta had been my mistaken notion that it was a system. I had an excellent time with Swami Pranavananda and he, too, liked me.

'Even while I had conflicts, I had *sraddha* (faith based on conviction) in the teacher and the teaching. I had great respect for Swamiji as my guru and was ready to serve him always. It is the grace of the guru that helped me. I did get the right type of help at the right time.'

Sannyasa and More Study:

On Mahasivaratri day of 1962, Natarajan was given *sannyasa* and the name Dayananda Saraswati. After *sannyasa* Swami Dayananda spent some time in the Himalayas and then returned to give talks on Vedanta at various places in India.

In September 1963, Sandeepany Sadhanalaya, an academy for Vedantic learning, was founded in Bombay by Swami Chinmayananda. Swami Dayananda settled in Bombay to look after the publication of *Tapovan Prasad*, the new monthly journal of the Chinmaya Mission. In 1965 he went to Rishikesh in the Himalayas, where he stayed for three years at the Kailas Ashram under Swami Tarananda, a disciple of Swami Vishnudevananda.

While at Rishikesh, Swami Dayananda stayed at Purani Jhadi, a place noted for

highly disciplined ascetics. The mahatmas who stayed there at that time would not let anyone live there whom they did not consider fit. Swami Dayananda was well respected by the sadhu community, and while continuing his own study, he taught classes for other sadhus and guests who were able to brave the place! During this time Swami Dayananda wrote detailed work on the *Sutra Bhashya*, but his manuscript burned along with all of Swamiji's books when his cottage went up in flames.

In 1968 Swami Dayananda returned to Bombay and started conducting yagnas. At that time plans were afoot to hand over the Sandeepany Sadhanalaya to a cultural organization. As Swami Chinmayananda had started the ashram for training teachers of Vedanta so that the knowledge could be made available to all the interested seekers, Swami Dayananda was asked to start a new programme of training brahmacharis at Sandeepany. The first course started on September 14, 1972. It was successfully completed in April 1975, and the brahmacharis who finished the study are now teaching Vedanta in various parts of the world. The second two-and-a-half year course began January 1976 with 65 students, 25 of whom came from the West. The students completed this course are also teaching Vedanta in India and other countries. 'At Sandeepany the teaching is traditional and rigorous,' explains Swami Dayananda. What would like a sadhu in the Himalayas nine years to learn, the brahmacharis at Sandeepany learned in two and a half years.'

Swami Dayananda taught Vedanta at Sandeepany West, California, a traditional Vedantic School run along the same lines as Sandeepany Sadhanalaya in India. Meanwhile he continued to unfold the teaching of Vedanta in lecture series around the world, inspiring thousands with the vision of the Truth of themselves.

PUJYA SWAMIJ'S SCHEDULE OF EVENTS *

1967

15-Jan	5-Feb	1st Gyana Yagna in Madras: Gita V & VI & Vedanta Sara
5-Mar	25-Mar	2nd Gyana Yagna in Bangalore: Gita V & Vedanta Sara
3-Apr		3rd Gyana Yagna at Calcutta: Upadesa Sara
18-Apr	8-May	4th Gyana Yagna: Talks in Vijayawada
9-May	11-May	5th Gyana Yagna: Talks in Cement Nagar, Kurnool
16-May	30-May	6th Gyana Yagna: Talks in Trivandrum, Gita V & Vedanta Sara
2-Jun	26-Jun	7th Gyana Yagna: Talks in Trichy : Gita V & Vedanta Sara
October		8th Gyana Yagna: Ten Days Talk at Madras on Sat Darshan
22-Nov	3-Dec	9th Gyana Yagna at Cement Nagar: Gita V & Upadesa Saram
22-Nov	3-Dec	Visited Srisailam, Ahobilam, Maddileti, Yaganti
22-Nov	3-Dec	Opened Chinmaya Nursery School at Nandayal
22-Nov	3-Dec	Addressed students of Betamcherla High School
22-Nov	3-Dec	Addressed members of Betamcherla Club
22-Nov	3-Dec	Sadhana camp conducted at Gundam Valley
22-Nov	3-Dec	Inaugurated Akhanda Kirtan in Rama Mandiram
22-Nov		Organized Study Groups, Bala Vihars

1968

22-Dec	11-Jan	Tenth Gyana Yagna at Manipal: Gita IV & Sat Darsanam
25-Jan	2-Feb	Eleventh Gyana Yagna at Thanjavur: Gita XIII & Atmabodh
12-Feb	4-Mar	12th Gyana Yagna at Vizag: Gita IV & Vedantasara
MidMarch	MidApril	Retreat in Rishikesh
April		Retreat in Rishikesh
April 25	15-May	13th Gyana Yagna at Kurnool: Started Chinmaya Mission schools
24-May	2-Jun	14th Gyana Yagna at Sunabeda: Gita III
5-Jun	7-Jun	Talks on Panchadassi at Madras
9-Jun	23-Jun	15th Gyana Yagna at Coimbatore: Gita V, Drk Drsya
22-Jun		Led Bhajan Yatra to Tiruvarur
23-Jun		Visited Tanjore, Tiruvayaru
24-Jun		Inaug. at Manjakudi new bldg of Sw. Dayananda H.E. School
24-Jun		Tanjore
1-Jul		Writes a new serial: "Can We?"
1-Jul		Writes a new serial: "A Minute with Krishna"
5-Jul	12-Jul	Talks on Panchadassi at Madras
10-Jul		Inaugurated Madras Vigyana Mandir
14-Jul	28-Jul	16th Gyana Yagna at Mysore: Gita V, Drk Drsya Viveka
28-Jul		Address at Subramanyapuram & Visweswarapuram
2-Aug	15-Aug	17th Gyana Yagna at Hyderabad: Upadesa Sara
10-Aug		Visited Bala Vihar of Malakpet Colony
11-Aug		Visited Vijaynagar Colony and addressed satsang

* Taken from readily available records.

12-Aug		Addressed AP Secretariat Cultural Assn.,
16-Aug		Leaves for Coonoor
22-Aug	31-Aug	18th Gyana Yagna at Coonoor: Gita XV & Upadesa Sara
1-Sep		Sadhana Camp at Kurnool
1-Sep	7-Sep	Visited Coonoor & Coimbatore
4-Sep	7-Sep	Talks at Ramankoil, Coimbatore
8-Sep	15-Sep	Tour of Kerala & Madras with Madras Bhajan Group
13-Sep		Addressed Members at Thanjavur
14-Sep		Visited Kailasapuram, Trichy
15-Sep		Visited YagappaNagar, Tanjore with Bhajan Group
17-Sep		Left for Bangalore
18-Sep	15-Nov	Rishikesh stay
27-Nov	30-Nov	Talks on Panchadassi at Madras
3-Dec	21-Dec	19th Gyana Yagna at Secunderabad: Gita IV, SatDarsan

1969

29-Dec	13-Jan	20th Gyana Yagna at Madurai: Gita V, Drg-Drsya Viveka
14-Jan	1-Feb	21st Gyana Yagna: Talks in Tanjore : Upadesa Sara & Gita IV
12-Feb	27-Feb	22nd Gyana Yagna in Tinnevely: Panadassi & Gita XIII
3-Mar	20-Mar	23rd Gyana Yagna Talks in Vijayawada : Sat Darshan & Gita IV
23-Mar	6-Apr	24th Gyana Yagna Talks in Ranchi: Drg Drsya Viveka & Gita V
6-Apr		Jamshedpur: Addressed Mission members
15-Apr	30-Apr	Silver Jubilee Yagna: Ooty: Drg Drsya Viveka & Gita XIII
1-May	13-May	25th Gyana Yagna at Kotagiri Hills:
10-May	13-May	Aravangadu
16-May	2-Jun	26th Gyana Yagna Salem: Upa.Sara & Gita XIII
7-Jun	15-Jun	Talks on Upadesa Sara at Coimbatore
10-Jun	30-Jun	27th Gyana Yagna Mysore Sat Darshan & Gita IV
6-Jul	18-Jul	28th Gyana Yagna: Kurnool: DrgDrsya Viveka & Gita XIII
21-Jul	8-Aug	29th Gyana Yagna: Trichi Drg.Drsya Viveka & Gita IV
10-Aug	23-Aug	30th Gyana Yagna: Rajapalayam: Upadesa Saram & Gita V
2-Aug	3-Sep	32nd Gyana Yagna: Pudukottai Upadesa Sara & Gita XII
6-Sep		Madras: Addressed Mission members
10-Sep	18-Sep	33rd Gyana Yagna: Bhandra, Gita V
20-Sep		Rishikesh
1-Nov	17-Nov	34th Gyana Yagna: Rourkela Upadesa Saram & Gita XII
2-Dec	21-Dec	35th Gyana Yagna at Calcutta: Gita IX & Vedanta Sara

1970

25-Dec	3-Jan	36th Gyana Yagna: Nellore:
8-Jan	28-Jan	37th Gyana Yagna: Madras Gita XVIII & Kathp
10-Feb	25-Feb	38th Gyana Yagna: Bombay: Gita IV & Upadesa Saram
28-Feb	14-Mar	39th Gyana Yagna: Jodhpur: Gita V & Kena

17-Mar	31-Mar	40th Gyana Yagna: Hubli: Gita Chap.VI & Upadesa Sarm
3-Apr	16-Apr	41st Gyana Yagna: Nagpur: Gita XIII & Kaivalya
5-May	18-May	42nd Gyana Yagna: Trivandrum: Gita IV Drg Drsya Viveka
20-May	7-Jun	43rd Gyana Yagna: Coimbatore: Gita VI & Vedanta Sara
11-Jun	30-Jun	44th Gyana Yagna: Tanjore: Gita IX & Vedanta Sara
4-Jul	16-Jul	45th Gyana Yagna: Rajapalayam: Gita VI & Kaivalya
10-Aug	25-Aug	46th Gyana Yagna: Anantapur: Gita V & Kena
6-Sep	21-Sep	47th Gyana Yagna: Kurnool:
22-Nov	5-Dec	48th Gyana Yagna: Bokaro:
8-Dec	21-Dec	49th Gyana Yagna: Gorakhpur: Gita V & Kaivalya
1971		
3-Jan	18-Jan	50th Gyana Yagna: Poona: Gita VI & Sat Darshana
20-Jan	3-Feb	51st Gyana Yagna: Dharwar: Gita V & Kaivalya
21-Mar	5-Apr	52nd Gyana Yagna: New Delhi: Gita VI & Kaivalya
11-Apr	28-Apr	53rd Gyana Yagna: Calcutta: Gita XVIII & Drg Drsya Viveka
18-May	1-Jun	54th Gyana Yagna: Bombay: Gita VI & Upadesa Sarm
1-Jul	15-Jul	56th Gyana Yagna: Tanjore: Gita XV & Kaivalya
16-Jul	31-Jul	57th Gyana Yagna: Kumbakonam: Gita V & Upadesa Sarm
8-Aug	20-Aug	59th Gyana Yagna: Madras: Gita & Upadesa Sarm
26-Aug	10-Sep	60th Gyana Yagna: Trichy : Gita VII & Kaivalya
14-Sep	28-Sep	62nd Gyana Yagna: Palghat: Gita VI & Upadesa Sarm
5-Oct	19-Oct	63rd Gyana Yagna: Jamshedpur : Gita XIII & Upadesa Sarm
1972		
5-Jan	14-Jan	67th Gyana Yagna: Cannanore: Gita XIII
16-Jan	30-Jan	68th Gyana Yagna: Tirupathi: Gita V
20-Feb	5-Mar	69th Gyana Yagna: Ahmedabad: Gita V & Kaivalya
16-Apr	5-May	National Yagna: Mornings: Brahma Sutra, Bombay
24-May	7-Jun	72nd Gyana yagna: Coonoor : Gita & Kaivalya
12-Jun	23-Jun	73rd Gyana Yagna: Mettur Dam: Gita II
1973		
5-Feb	16-Feb	74th Gyana Yagna: Tirupathi : Gita XIII & Kaivalya
20-Feb	6-Mar	75th Gyana Yagna: Calcutta: Gita XIII & Sat Darsanam
17-Sep	27-Sep	77th Gyana Yagna: Nagpur: Gita V & Upadesa Sarm
29-Nov	13-Dec	78th Gyana Yagna: Bombay:
1974		
21-Jan	3-Feb	79th Gyana Yagna: Pune:
21-Apr	6-May	80th Gyana Yagna: Bombay: Gita XIII
7-Oct	22-Oct	81st Gyana Yagna: Trichy: Gita V & Kenopanishad
21-Apr	3-May	82nd Gyana Yagna, Bombay: Gita XIII
10-Jun	22-Jun	83rd Gyana Yagna: New Delhi: Gita XIII & Dakshinamurty Stotra
7-Oct	20-Oct	84th Gyana Yagna: Bombay : Gita V & Kenopanishad

1975

15-Feb	28-Feb	86th Gyana Yagna: Bombay: Gita, III
14-May	28-May	87th Gyana Yagna: Bangalore: Gita 5 & Sat Darshanam
5-Aug	19-Aug	90th Gyana Yagna: Coimbatore: Gita XIII & Mandukya

1976

2-Jul	25-Aug	Tour of USA
2-Jul	12-Jul	Hudson: Bard College: Gita II & Mundakopanishad
16-Jul	24-Jul	Allentown, Pa: Gita VI & Kenopanishad
23-Jul	2-Aug	California, Humboldt University: Gita XIII & Mundakopanishad
19-Aug	29-Aug	Hawai
29-Aug		Fly to Montreal
30-Aug		Toronto
1-Sep	10-Sep	St. John's, New Foundland
10-Sep		New York
17-Sep		Bombay
5-Nov	15-Nov	Left for Rishikesh
10-Dec		Madras: Public Reception
30-Dec		Madras:Talk at Chinmaya Foundation&Manikanda Seva Sangh
31-Dec		Bangalore

1977

20-Jan	3-Feb	100th Gyana Yagna at Madras
4-Jun	7-Jun	All India Chinmaya Yuva Kendra Camp
25-Jun	30-Sep	Leaves for USA, Canada, Sweeden & Germany
16-Jul	24-Jul	Allentown, Pa: Gita VI & Kenopanishad
12-Aug	21-Aug	Santa Cruz, California: Gita V & Drg Drsya Viveka
13-Aug	23-Aug	West Coast Camp: Bay Area
6-Sep	15-Sep	Seattle: Atmabodha & Gita II
16-Sep		New York
17-Sep	25-Sep	New York: Upadesa Saram & Gita IX
26-Sep		Stockhom
30-Sep		Bombay

1978

3-Jan	15-Jan	Madras: Sixth National Gyana Yagna
7-Jan	20-Jan	102nd Gyana Yagna: Ghatkopar, Bombay
1976 Jan	14-Jul	Third course at Sandeepany
16-Mar		Inaugurated Brni.Radha's Yagna in BV Bhavan, Bombay
19-Jul	22-Jul	Madras: Talks
26-Jul		Leave for Geneva
29-Jul	4-Aug	Stockhom: General Talks

5-Aug	9-Aug	London: Talks on Spiritual Tradition of India
12-Aug	21-Aug	Allentown: Kaivilyopanishad & Gita VII
22-Aug	31-Aug	Wilmington: General Talks
1-Sep	4-Sep	New City, New York; General Talks
5-Sep	10-Sep	Rochester: Gita V & Meditation
12-Sep	14-Sep	Newfoundland: Talks on Freedom
15-Sep		Nova Scotia: General Talk
16-Sep	20-Sep	Montreal, Canada: Talk on 'What is Enlightenment?'
21-Sep	30-Sep	Toronto: Atma Bodh & Gita IX
1-Oct	10-Oct	Thunderbay: Vivekachudamani & Gita XIII
11-Oct	20-Oct	Milwaukee: Gita V & Meditation
24-Oct	2-Nov	Vancouver: Kathopanishad & Gita XV
3-Nov	5-Nov	Seattle: General Talks
6-Nov	12-Nov	Portland: Talk on 'What is Vedanta?'
13-Nov	23-Nov	San Francisco: Upadesa Saram & Gita VI
24-Nov	27-Nov	San Francisco
28-Nov	7-Dec	Los Angeles: Sat Darshan & Gita II

1979

17-Apr	6-May	Coimbatore: Kathopanishad & Upadesa Saram
7-May	16-May	Calicut Yagna
23-May		Bombay: Jyotir Mutt Sankaracharya visits Sandeepany
24-May	2-Jun	Trichur Yagna
6-Jun		Tiruppur: Talk on 'Sprituality'
1-Jul		Madras
2-Jul	4-Jul	Bombay
5-Jul	6-Jul	Ahmedabad
7-Jul		Bombay
8-Jul	9-Jul	Coimbatore: Gurupurnima
10-Jul		Palghat: Inauguration of Vignana Mandir
11-Jul	12-Jul	Madras
13-Jul		Hyderabad
14-Jul		Bellary
15-Jul	18-Jul	Gulbarga
19-Jul		Hyderabad
20-Jul	22-Jul	Bombay
23-Jul		Madras
24-Jul		Bombay
25-Jul		Leave for Sydney
14-Aug	19-Aug	Piercy: Sandeepany West
20-Aug	23-Aug	Long Island - Talk on Mahavakya

24-Aug	26-Aug	Cedar Crest Camp - Talks on Mahavakyas
27-Aug	28-Aug	New Jersey
29-Aug	1-Sep	Wilmington
2-Sep	7-Sep	Toronto - "Knowledge & Experience" & Isavasya
8-Sep	9-Sep	Boston
10-Sep	12-Sep	New York City
13-Sep	15-Sep	Pittsbrgh - "What is Vedanta?"
16-Sep	23-Sep	Cleveland
24-Sep	28-Sep	Milwaukee
29-Sep	6-Oct	Thunderbay - Upadesa Saram & "Sthithaprajna"
7-Oct	14-Oct	Vancouver
15-Oct	18-Oct	Seattle
19-Oct	21-Oct	Napa
22-Oct	26-Oct	Palo Alto
27-Oct	31-Oct	Los Angeles
November	December	Sandeepany West
7-Nov		Inaugurated Sandeepany West

1980

11-Nov	Seven days Talk at Madras on Gita for Day to day life
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1981

21-May	23-May	Talk on "The Vision of the Whole" in Madras
2-Jun		Inaugurated Chinmaya Vidyalaya at Bangalore

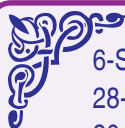
1996

22-Feb		Gita Classes in Marathi inaugurated in Belgaum
23-Feb	25-Feb	Public Talk at Dharwad
5-Mar	10-Mar	Visits Sydney—Six days Talk on 'Vedanta & Everyday Life'
21-Mar		Mahakumbabisekam at Rishikesh Ashram
6-May	8-May	Arsha Vidya Meet I at AVG Coimbatore—3 days
	8-May	Gita Home Study Program inaugurated
25-May		Addresses Madras Mgmt.Assn. on Mgmt in the light of Vedic Vision
3-Apr	8-Apr	Visits Muscat - Public Talk for six days
3-Apr	8-Apr	Addressed students of Vedanta, Samskritam and Veda
27-Oct		Gita Classes in Marathi inaugurated in Belgaum
17-Jun		Inaugurated Seminar on VHTP at Coimbatore
24-Jun	28-Jun	Discourse on Bhagavad Gita at London's Bhavan Centre
29-Jun	30-Jun	Talk on Importance of Dhyana Yoga at Bhavan Centre
3-Jul	7-Jul	National Committee Members Convention at Saylorsburg
July	August	Four week-long family camps at Saylorsburg
21-Sep	22-Sep	Tenth Anniversary of AVG Saylorsburg
23-Sep	30-Sep	Eight-day Pub Talk on Freedom from bondage in Kuwait

1-Oct	10-Oct	Visits Germany
2-Oct	3-Oct	Talk at Hans International, Munich
4-Oct		Visited Frankfurt to address VHP seekers on Stress Mgmt
5-Oct		Addressed Indian Assn. in Langen
6-Oct		Satsang at Frankfurt
7-Oct		Visited Saarbrucken Mariamman Temple & addressed devotees
8-Oct		Visited Bremen and addressed a gathering for 2 hours
9-Oct		Address at World Trade Centre, Bremen
19-Oct	24-Oct	Public Talk on The Way of Life unfolded by Gita at Coimbatore
21-Oct		Inaugurated 3-Yr Dip. Course in Carnatic Music at BVBhavan, Cbe
29-Oct	31-Oct	Three day public talk at Tellicherry
28-Nov		Inaugurated Project on VHTP at PSBB SS School, Chennai
13-Nov		Visited Malaysia
14-Nov		Addressed members of AV Nilayam, Malaysia
14-Nov		Addressed the public at Mahamariamman Temple Hall, Ipoh
15-Nov	16-Nov	Spoke on Prayer, Meditation & Self-knowledge at Tambun Inn, Ipoh
17-Nov		Inaugurated VHTP at Butterworth
18-Nov	23-Nov	Talks at Hindu Centre, Singapore on Bondage & Freedom
1-Dec		Sixth Anniversary of AVG Coimbatore
2-Dec	8-Dec	Public Talk at Ahmedabad

1997

18-Jan		Silver Jubilee Celebn. Of Sw.Dayananda Hr.Sec. School,Manjakudi
19-Jan		Addresses Mgmt. Seminar at Pondicherry
21-Jan	26-Jan	Six-days Pub. Talk on The Need for Cognitive Change at Madras
26-Jan	3-Feb	Held Camp for Corpus Donors at AVG Coimbatore
3-Jan	5-Jan	Visit to Buenos Aires.
6-Jan	8-Jan	Visit to Campinos, Sao Paulo, Brazil
8-Feb	13-Feb	Six-day Talks at Rajkot on Living Intelligently
14-Feb	14-Mar	AVG Coimbatore students Camped at Rishikesh
16-Mar	21-Mar	6-day talks on Prayer, Meditation & Self Knowledge at Hyderabad
2-Mar		Addressed a Public Meeting at Dehra Dun
17-Mar	21-Mar	Morning Talks on Karya-karana prakriya at Hyderabad
April	19-Apr-97	Delivered Key-note address at Symbyosis Centre for Mgmt, Pune
1-May		Addressed a One day seminar on Stress Mgmt for MMA
27-Jun		Talk on Tradition of Advaita at Music Academy, Madras
3-Jul		Arrived in Saylorsburg
4-Jul	6-Jul	Held retreat for National Committee Members
7-Jul	12-Jul	Held Sanskrit Workshop
12-Jul	19-Jul	Conducted Family Vedanta Retreat I
20-Jul	27-Jul	Conducted Family Vedanta Retreat II
27-Jul	1-Aug	Held Public Talks at Edison, New Jersey



6-Sep	20-Sep	Conducted Two week course in Vedanta
28-Sep		Began classes on Mandukyopanishad
30-Oct		Anugraha bashan at AVG relayed by AIR Coimbatore
31-Oct	8-Nov	Public Talk at Kalai Arangam, Cbe on You, World & God
7-Nov		Seventh Anniversary of AVG Cbe

1998

16-Feb	18-Feb	Public Talk at Matushri Sabhagar, New Marine Lines, Mumbai
13-Mar		As Chief Guest at Avinasalingam Institute of Home Science
2-Apr		Classes on Brahma Sutra begins at AVG Coimbatore
30-May		Visited Gita Vichara Group at Valparai
1-Jun		Performed Kumbabishekam of temple at Coolimuttam, Palakkad
6-Jul		Kumbabishekam at AVG Coimbatore Temple
9-Jul		Pada puja on Gurupurnima Day
9-Jul		Second 3.1/2 yr course: Valedictory function
20-Jul		Initiated five students into sannyasa
19-Jul	25-Jul	Conducted Family Retreat II at AVG Saylorsburg
2-Aug	8-Aug	Conducted Family Retreat III at AVG Saylorsburg
9-Aug	15-Aug	Conducted Family Retreat IV at AVG Saylorsburg
16-Aug	22-Aug	Conducted Family Retreat V at AVG Saylorsburg
22-Aug		Hosted VHP's Dharma Samsad at AVG Saylorsburg
4-Sep	7-Sep	Conducted Labour Retreat at AVG Saylorsburg
5-Oct		Initiated students into sannyasa
10-Oct	16-Oct	Public Talk at Chennai on Discovering Love
20-Oct		Visited Arsha Darshanalaya, Jamnagar
10-Nov	16-Nov	Public Talk in Kuwait
19-Dec	21-Dec	Visited Godhra

1999

February		Held five-day camp at Rishikesh
12-Mar	19-Mar	Visited Buenos Aires, Argentina
1-Apr		Conducted 3-Month Vedanta course at AVG Coimbatore
7-May	9-May	Addressed Cbe branch of Indian Vegetarian Congress
14-Jun		Gita Home Study Program released at Chennai
1-Sep	2-Sep	Held camp at New York
3-Sep	6-Sep	Labour Day Retreat at AVG Saylorsburg
7-Sep	11-Sep	Talks at Long Island, NY
12-Sep	25-Sep	Conducted 2-weeks course at AvG Saylorsburg
26-Sep		13th Anniverswary at AVG Saylorsburg
27-Sep	30-Sep	Camp at Saylorsburg Ashram
2-Oct	October 3	Visited Washington DC
5-Oct		Leave Saylorsburg



7-Oct	8-Oct	AVG Coimbatore
9-Oct	19-Oct	Rishikesh - A 7-day camp for American citizens
14-Oct		Initiated New Sannyasis
21-Oct	25-Oct	Mysore
26-Oct	29-Oct	Nellore
31-Oct		Indore
1-Nov	5-Nov	Indore - 5-days Public Talk—on Isvara in One's Life
3-Nov		Addressed Teachers & students at IMS campus, Indore
5-Nov		Addressed Sr.officers of Cantonement at Indore
6-Nov	7-Nov	Hyderabad
8-Nov	13-Nov	Public Talks in Hyderabad - on Successful Living
13-Nov	16-Nov	Visakhapatnam
17-Nov		Delhi
18-Nov	21-Nov	Khatmandu-Participated in Int.Conf.on Great Religions of Asia
22-Nov		Hyderabad
23-Nov	24-Nov	Vijayawada
25-Nov	26-Nov	Hyderabad/Madras
27-Nov		AVG Coimbatore
28-Nov		AVG Coimbatore 9th Anniversary
30-Nov	9-Dec	Muscat—Pub. Talk on Sraddha, Bhakti and Jnana
10-Dec	14-Dec	Pondicherry
15-Dec	22-Dec	Pune
23-Dec		Leave for Bombay/Saylorsburg

2000

1-Jan		New Year Address at AVG Saylorsburg
27-Mar		Inaugurated Value Edn.Progrm for Youth at Udamalpet
1-May	31-Jul	Conducted Three month Vedanta Course at AVG Coimbatore
9-Jul		Addressed students & staff of Bala Vidya Mandir, Madras
17-Jul		Inaugurated a Three-month course at AVG Coimbatore
29-Jul		Visits Dusseldorf, Germany
5-Nov		Visited Ujjain for Pub.Talk on 'Better ways of Living'
6-Nov	18-Nov	Conducted Two-weeks Residential camp at AVG Coimbatore
17-Nov		Aim for Seva registered at New Delhi
19-Nov		Tenth Anniversary of A VG Coimbatore
21-Nov	25-Nov	Public Talks at Nadiad, Gujarat
25-Nov		Addressed teachers & students of DD Inst.of Technology
26-Nov		Visited Gandhinagar, Gujarat & addressed VHP meeting
27-Nov		Launched AIM for Seva at the Siri Fort auditorium, New Delhi
28-Nov		Visited Jaipur
29-Nov		Lectured at Seminar Hall, Udyog Bhavan, Jaipur

30-Nov		Talked on Crisis Mgmt at Chamber Bhavan, Jaipur
1-Dec		Visited Avedna Ashram at Santokhba Durlabji Hospital
3-Dec	8-Dec	Public Talk at GD Birla Sabhaagar, Calcutta, on Successful Living
18-Dec	22-Dec	Public talks at Erode on Discovering Isvara

2001

1-Jan		New Year Day address at AVG Saylorburg
30-Jan	31-Jan	Conducted First Arsha Vidya Meet
1-Feb	3-Feb	Visited Theni Chidbhavananda Ashram
2-Feb		Conducted a workshop on Pers.Reengg. At Theni ashram
3-Feb		Addressed students of Kammavar Naidu School, Theni
7-Feb	11-Feb	Pub.talks on Karma Yoga at Gwalior
8-Feb		Talked on Stress Mgmt at Physical College, Gwalior
9-Feb		Addressed scientists of Defence Res.Dev.Inst., Gwalior
9-Feb		Talked on Para & Apari Vidya for Boston College students, Gwalior
10-Feb		Talked at Jiwaji University
10-Feb		Talked on Leadership for Rotarians in UshaKiran Hotel, Gwalior
11-Feb		Addressed students of Sindhi School at Lioness Club, Gwalior
11-Feb		Launched AIM for Seva at Gwalior
12-Feb		Visited Pahar Garh
15-Feb		Launched AIM for Seva at Chennai
15-Feb		Addressed a Press Conf. at Hotel Sheraton, Chennai on AIM for Seva
19-Feb		Launched AIM for Seva at Hyderabad
20-Feb	3-Apr	Conducted Two-month residential course at Rishikiesh
10-Mar		Flagged off procession of pujaris at Pujaris Conf. at Madurai
17-Mar	18-Mar	Addressed Seminar for school teachers at Madras
17-Mar	18-Mar	Public Address at Narada Gana Sabha on Religion & Self Growth
20-Mar		Launched AIM for Seva at Bhubaneswar
24-Mar		Launched AIM for Seva at Mumbai
7-Apr		Gave sannyasa deeksha to sevan disciples
14-Apr		Released Tamil VHTP at Raja Muthiah Mandram, Madurai
1-May	31-Jul	Coducted Three-month Vedanta Camp
23-Apr	29-Apr	Conducted Public Talks at Sydney, Australia
28-Apr		Launched AIM for Seva at Sydney
21-May		Launched AIM for Seva in Coimbatore
20-May		Launched AIM for Seva at Bangalore
11-Jun		Inaugurated New block of Kikani Vidyamandir, Coimbatore.
17-Jun		Addressed students of AV Kuteeram at Nani Auditorium, Coimbatore
24-Jun		Introduced VHTP in Vidya Vikasini Institutions, Coimbatore
26-Jun		Visited Krupa School at Sriperumbudur
8-Jul		Inaugn. of TT Narasimhan-Sw.Dayananda College at Manjakudi

21-Jul	?	Inaug.of AIM for Seva & Constrn.of AVGurukulam, Nagpur
6-Oct		Addressed AIM for Seva-CAPART Seminar at AVG Coimbatore
15-Nov	17-Nov	Addressed World Congress for Preservn of Religious Diversity, Ndelhi
16-Nov		Addressed Pub.Meeting of World Congress at Sirifort, New Delh

2002

26-Feb	25-Apr	Two-month Residential Course at Rishikesh
12-Jun		Addressed World Conf. of Religious Leaders at Bangkok
7-Jul	13-Jul	Addressed Parliament of World Religions at Barcelona, Spain
12-Nov	13-Nov	Pub. Talk on The Vision of Sankara at Mumbai
14-Dec	15-Dec	Attended 2-days Convention at Uzanbazar, River side, Guwahati

2003

1-Mar		Conducted 40-days Course at Rishikesh Ashram
9-May		Launched AiM FOR SEVA in Thiruvananthapuram
10-May	12-May	Teachers' Camp at Kanyakumar orgzd by Vivekananda Kendra
14-May		Inaugurated 1st bldg of Arsha Vijnana Gurukulam, Nagpur
12-Apr	17-Apr	Launched Aim for Seva in Auckland, New Zealand
1-Jun		Inaugurated Sukanya Program at Coimbatore
4-Jun		Inaugurated 3-yr. Course at Rishikesh Ashram
8-Jun-09		Participated in Peetarohana Swarna Jayanti at New Delhi
16-Jun-03		Prasanti Kuteeram, Bangalore presented a citation
2-Jul-03		Inaugurated Padma Narasimhan block at Manjakkudi College
16-Jul-03	17-Jul	Held Tamilaga Thuraviyar Peravai
24-Jul-03	28-Jul	Public Talk at Salem
3-Jan-03		Talk on 74th birthday at Saylorburg
2-Nov-03		13th Anniversary of AVG Coimbatore
7-Nov	9-Nov	Convened First Acharya Sabha Meet
8-Nov	11-Nov	Attended World Youth Peach Summit in Kyoto, Japan
17-Nov	19-Nov	Public Talk in Jaipur on 'Discovering Atmashanthi'
24-Nov		Visits Gnana Deepa Vidyalayanm in Kolli Malai, Namakkal
29-Nov	1-Dec	Organized First Acharya Sabha Meet
4-Dec	10-Dec	Public Talk on Hindu Culture & Self Growth in Coimbatore

2004

28-Jan	1-Feb	Pub. Talk at Tirunelveli on 'Gita in One Verse'
1-Feb		Launched AIM for Seva in Tirunelveli
1-Feb		New bldg donated to Rig Veda Patasala in Palayamkottai
2-Feb		Addressed staff & students of Chinmaya Vidyalaya, Rajapalayam
4-Jan		Inaugurated Green Kovai Project in Coimbatore



26-Jan		Kumbabishekam of Sri Kalyanasubramania Temple, AVG, Cbe
5-Mar	5-Apr	Taught Anaikatti students in Rishikesh Ashram
7-Apr	5-May	Conducted 31-days course on Vishnusahasranama in Rishikesh
21-Apr		Performed Kumbabisham of Perumal Temple at Thuckalay
3-Jun		Visited Hoshangabad Chatralaya
6-Jun		Visited Chidbhavananda Ashram, Theni
7-Jun	13-Jun	Public Talk at Madurai
8-Jun		Had a Press Meet in Madurai
10-Jun		Visited Sarada Samiti and addressed the residents
11-Jun		Inaugurated AIM for Seva at Kovilpatti
12-Jun		Visited Kanchi Adhishtanam Mutt, Ilayathankudi
13-Jun		Visited Viswas Cultural & Charitable Trust, Madurai
17-Jun		Presided over Meet of Hindu Dharma Acharyas at Anaikatti
18-Jun	19-Jun	Addressed AIM for Seva Core Group
25-Jun		Inaugurated Vedanta Course at Nagpur Gurukulam
2-Jul		Inaugurated Tribal Rural Hospital in Anaikatti
3-Jul		Released VHTP books at Madras
11-Jul		Declared open a Chatralaya at Manjakkudi
14-Aug		Addressed Gita Day Celebrations at BV Bhavan, New York
15-Aug		Birthday celebrations at Saylorsburg
21-Aug		Addressed a Fund Raiser Meet at Rutgers University campus
3-Sep	6-Sep	Addressed Patrons Day Retreat at Saylorsburg
5-Sep		Eighteenth Anniversary of AVG, Saylorsburg
8-Sep	15-Sep	Held classes on Patanjali Yoga Sutra at Saylorsburg
31-Oct		Fourteenth Anniversary of AVG Coimbatore
1-Nov	6-Nov	Public Talks at Pune
8-Nov	17-Nov	Visited Sydney for public talks
20-Nov	27-Nov	Public Talks on 10 Essential Verses of Gita at Bangalore
25-Nov		Visited VivekaVidyalaya at Belegare in Bangalore
27-Nov		Conducted Mgmt Seminar at Hotel Westend, Bangalore
23-Dec	24-Dec	Visited Eye Hospital at Vrindavan

2005

24-Jan	26-Jan	Public Talks on Freedom in Action at Bhavnagar
28-Jan	3-Feb	Public Talk at Madras on 'Living Intelligently'
6-Feb		Inaugurated Chatralaya at Alwal
12-Feb	19-Feb	Held Vedanta Camp at Rishikesh
25-Feb	27-Feb	Conducted Workshop for teachers at Manjakkudi
28-Feb		First Convocation at Manjakkudi College
8-Mar		Initiated five students into sannyasa
10-Mar	24-Mar	Conducted 15-day course in Rishikesh on Atmabodha



27-Mar	2-Apr	Conducted 15-day course in Rishikesh on Vedanta
21-Apr		Performed Kumbabishekam of Sri Perumal Temple at Thuckalay
5-May		Attended National Prayer Meeting at the White House
5-May	7-May	Bhakthi Conference in Rishikesh
4-Jul		Opened Community Hall at Seruthur
17-Jul		Valedictory function of Long Term Course at AVG Coimbatore
27-Jul		Opened Photo Gallery & Books Dept. at AVG Coimbatore
27-Jul		Addressed devotees on 75th birthday at AVG Coimbatore
30-Jul		Released Commentary on Narayaneeyam at Jigni, Bangalore
1-Aug		Inaugurated Balika Chatralaya at Nandyal, A.P.
13-Aug	15-Aug	Participated in Dharma Summit at New Jersey
		Addressed Vedic Friends Association Meet at New Jersey
11-Sep		19th Anniversary of AVG Saylorburg
16-Oct	18-Oct	Convened Second Acharya Sabha at Mumbai
27-Nov		Fifteenth Anniversary of AVG Coimbatore
1-Dec	6-Dec	Public Talks on Bhagavad Gita at Nagpur
8-Dec		Address at Inauguration of Babu Budh Hostel, Indore
14-Dec	16-Dec	Aim for Seva All India Meet at Chennai

2006

1-Feb		Launched Aim for Seva at Tirupur
24-Jan	26-Jan	Public Talks on 'Freedom in Action' in Bhavanagar
28-Jan	3-Feb	Classes on Patanjali Yoga Sutra at AVG Coimbatore
6-Feb	12-Feb	Camp on Vedanta at AVG Coimbatore
14-Feb		Inaugurated AVG City Centre in Coimbatore City
20-Feb		Second Convocation of Manjakudi College
26-Feb		Gave sannyasa deeksha to four students
27-Feb	13-Mar	Conducted Vedanta Camp
3-Mar	4-Mar	Dharma Sammelanam held at Tirupathi
7-Mar		Unveiled statue of Swami Taranandaji at Haridwar Ashram
17-Mar	31-Mar	Conducted Vedanta Camp
29-Mar	30-Mar	Inaugurated Seva Store in Atlanta, GA
31-Mar		Dedicated the altar of Arsha Vijnana Mandiram, Pavo, Georgia
2-Apr		Performed Kumabishekam of Hindu Temple of Florida
16-Apr		Inaugurated Aim for Seva Chatralaya near Trivandrum
17-Apr		Inaugurated Children Care Centre at Azhakanvilai
25-May		Gave sannyasa deeksha to three students
8-Jun		Gave sannyasa deeksha to nine students
18-Jun		Public Talk in Madras on Vedanta & Psychotherapy
19-Jun		Mundakopanishad & Public Talks books released
8-Jul		Addressed Ayyappa Puja Sangha at Ramnagar, Coimbatore

15-Jul		Declaration made at Tirumala Tirupati Samrakshana Samiti Meet
19-Jul	20-Jul	Two-day Conference at Thanjavur on 12-Thirumurais
6-Oct		Satsang at AVG Saylorburg
14-Oct		Sixteenth Anniversary of AVG Coimbatore
3-Nov		Released Dr.Subramania Swamy's Book
2-Dec	10-Dec	Camp at AVG Coimbatore on Essential Verses of Gita
3-Dec	9-Dec	Public Talk at Avinasalingam Home Sci.College, Coimbatore
11-Dec	12-Dec	Addressed the students of Mysore Medical College
12-Dec		Inaugurated Leelavathi Chatralaya, Mysore
13-Dec		Inaugurated "Sri Krishna" Chatralaya at Karki, North Canara

2007

1-Jan		New Year Message from Saylorburg
18-Jan		Inaug.Kanchi Mahaswamigal Satabdi Sadas at Madras
24-Jan		Third Convocation at Manjakkudi College
6-Feb		Hindu Jewish Leadership Summit in New Delhi
9-Feb		Presided over Egmore Samskrit School Gita Competition
16-Feb		Gave Sannyasa deeksha to five students
17-Feb	3-Mar	Vedanta Camp at Rishikesh
28-Feb		Met Sri Sri ji & Dr. Pranava Pandya at Rishikesh Ashram
6-Mar	5-Apr	Vedanta Camp at Rishikesh
8-Mar	4-Apr	Held Vedanta Camp at Rishikesh ashram
15-Mar		Gave Sannyasa deeksha to two students
28-Mar		Kumbabishakam of Temples in AVG Nagpur
15-Apr	1-Jul	Residential Course: Br. Sutra & Br.Upanishad
20-Apr		Three-day Public Talk at Mani Hi School, Coimbatore
9-Jun		Addressed Young Indian Executives at AVG Coimbatore
26-Jun		Addresses Self-Help Group members at AVG Coimbatore
1-Jul	3-Jul	Thirumurai Festival held at Big Temple, Thanjavur
4-Aug		Star Birthday & Meditation Workshop in Saylorburg
5-Aug		Held Bhagavad Gita Weekend classes
5-Aug	12-Aug	Family Vedanta Retreat III - AVG Saylorburg
10-Aug	12-Aug	Addressed Hindu Mandir Exe's Conf. in Edison, NJ
10-Aug		Honoured Padma Vibhushan Dr. Sudharsan
13-Aug	20-Aug	Yoga & Sound Camp conducted at Saylorburg
18-Aug		Held Meditation Workshop - Saylorburg
22-Aug	29-Aug	Conducted Carnatic Music Workshop in Saylorburg
24-Aug	26-Aug	Conducted Arsha Vidya Youth Camp in Saylorburg
31-Aug	1-Sep	Held Labor Day Patron's Retreat in Saylorburg
8-Sep	15-Sep	Conducted One week Vedanta Course in Saylorburg
16-Sep		Celebrated 21st Anniversary of AVG Saylorburg

17-Sep	30-Sep	Conducted Two-week Vedanta Course in Saylorsburg
2-Oct		Conducted Upanishad & Gita Course
13-Oct		Addressed Campers of Sw.Chidatmananda at Rishikesh
23-Oct		Addressed Ahmedabad Mgmt. Assn. at Ahmedabad
10-Nov	16-Nov	Public Talks on Namaha at Coimbatore
10-Nov	16-Nov	Conducted Camp on Sadhana & Sadhya at AVG Cbe
2-Dec	8-Dec	Conducted Camp at AVG Coimbatore
9-Dec		Seventeenth Anniversary of AVG Coimbatore
24-Dec	31-Dec	Conducted Christmas Vedanta Retreat in Saylorsburg

2008

17-Jan	23-Jan	Public Talks on Vedic View & Way of Life in Madras
18-Jan		Released AIM for Seva Anthem CD at Madras
22-Jan		Released 2 books published by AVR&PC, Madras
27-Jan		Fourth Convocation of Manjakkudi College
February		II Hindu Jewish Leadership Summit held at Jerusalem
7-Feb		Inaugurated Arogya Kutumbam in Coimbatore
9-Feb	11-Feb	III Acharya Sabha Conf. orgzd at Bangalore
2-Mar	6-Mar	Public Talks on Vedanta & Psychology at Mumbai
9-Mar	15-Mar	Conducted Camp at Rishikesh on One Gita Verse
18-Mar	24-Mar	Conducted Camp at Rishikesh on One Gita Verse
21-Mar		Gave Sannyasa Deeksha to nine students at Rishikesh
27-Mar	5-Apr	Conducted Camp at Rishikesh on Ten Gita Verse
2-May	6-May	Conducted Retreat at Prashanti Kutiram, Bangalore
4-May		Inaugurated Lecture hall at AVKendra, Bangalore
14-May		Addressed fund raising Meet at Salem for Chariot Proj.
15-May	15-Jul	Conducted 2-month course at AVG Coimbatore
1-Jun		Held One day Seminar at Kochi
15-Jun		Digital Library established in AVG Coimbatore
16-Jun		Inaugurated 3-day Star-Vijay Bhakthi Fest at Chennai
23-Jun		Presented 'For the sake of Honor' award to Sri M. Krishnan
5-Jul		Gave Awards to Plus Two Toppers at Coimbatore
11-Jul	12-Jul	Addressed PSBB Teachers on The Progressive Acharya
20-Jul		Talked on 'Do all religions have the same goal?' in Chennai
23-Jul		Dental Clinic opened at Rishikesh Ashram
14-Sep		22nd Anniversary of AVG Saylorsburg
26-Sep	28-Sep	Addressed Hindu Mandir Exe.Conf. in Romulus, MI
7-Oct		Visited London & addressed seekers in UK
8-Oct		Left for Spain
20-Oct	22-Oct	Public Talks at Udumalpet
22-Oct		Addressed Uni. Decln. Of Human Rights Meet at The Hague
2-Nov		Eighteenth Anniversary of AVG Coimbatore

3-Nov	9-Nov	Held a Seven-day Camp at Amboli, Maharashtra
22-Nov	28-Nov	Seven-day Camp at AVG Coimbatore
23-Nov		Arsha Kala Bhushanam awards given to musicians
22-Nov	25-Nov	Public Talks at Nani Palkivala Auditorium, Coimbatore

2009

31-Jan		Fifth Convocation at Manjakkudi College
1-Feb	5-Feb	Public Talk at Ravindra Natya Mandir, Mumbai
6-Feb		Inaugurated Hindu Spiritual & Service Fair at Madras
12-Feb	14-Feb	Attended Hindu Buddhist Summit, Phnom Penh
16-Feb	23-Feb	Eight Days Camp at Rishikesh Ashram
25-Feb	2-Mar	Talks at Sri Krishna Temple, Darsit, Muscat
3-Mar	6-Mar	Visited Param Praman Darshanalaya, Pardi, Valsad Dt
9-Mar	13-Mar	Conducted camp at Amboli, Maharashtra
14-Mar	28-Mar	15-days Camp at Rishikesh: Text: Rama Gita
14-Mar	28-Mar	Conducted Camp for UK Students at Rishikesh
21-Mar		Mahasivaratri-Sanyasa deeksha to 7 students
31-Mar	6-Apr	Seven-days Camp at Rishikesh: On Hastamalakiyam
7-Apr		10th Annual Day of Dr. Vijaya Home for Aged, Thanjavur
11-Apr	12-Apr	Attended 2nd Australian Hindu Conference at Sydney
13-Apr	19-Apr	Talks at Jeonji Temple in Shinjuku, Tokyo
16-Apr		Visited Uchiku Daibutsu, Japan
19-Apr		Addressed Indian community in Megro on Tamil NY Day
21-Apr	30-Apr	Camp at AVG on Dakshinamurti Stotra
2-May	11-May	Camp at AVG on Ribhu Gita
8-May		Inaugurated Centre for Spl. Edn at Ayikudi
10-May		Joined the annual day of Friends of Tribal Soc. at GKNM H
13-May	19-Jun	Camp at AVG on Tripti Deepa Prakarna of Panchadasi
15-May		Visited Chatralaya at Kottur, Palacode
4-Jun		Addressed school staff, teachers & parents at Mohanur
5-Jun		Felicitated centenarian teacher at Coimbatore
13-Jun	14-Jun	Addressed public at Kongunadu College, Coimbatore
18-Jun	19-Jun	Held Tirumurai Festival at Kodavasal, Tiruvarur Dt.
20-Jun		Addressed CEOs on AIM for Seva at Chennai
20-Jun		Addressed Press Meet on Aim for Seva at Chennai
21-Jun	27-Jun	Public Talks at Kamarajar Arangam, Chennai
25-Jun		Spl. Postal cover released on 75th chatralaya opening
25-Jun		Addressed Mgmt & staff of Sankara Nethralaya
3-Jul	25-Jul	Visited Mauritius & Reunion Island and held Public Talks
26-Jul		Inaugurated Six-months course at AVG Nagpur
27-Jul		Left for Avg Saylorburg

“Hinduism in Mauritius requires a shot in the arm”

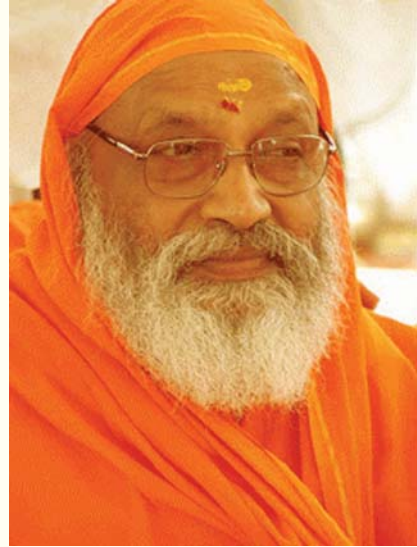
Courtesy: Mauritius Times

Swami Dayananda Saraswati is an internationally recognized teacher of Vedanta and an eminent scholar of Sanskrit. He has been teaching for over 40 years in India and extensively worldwide. Gifted with sensitivity to cultural diversity, he understands the current social, domestic and psychological issues people face and offers help in addressing these matters pragmatically and fundamentally. We spoke to him during his recent visit here. Excerpts:

Mauritius Times: There is a common perception that Swamis renounce the world and spend their days in the Himalayas in meditation. How come you are away from the Himalayas?

Swami Dayanand Saraswati: That’s unfortunately a very widespread perception, but a wrong one: Swamis are all over India, and they renounce from wherever they happen to be. You need not go to the Himalayas to do that. The thinking that Swamis should stay put in one place is also not true. Swamis are supposed to keep moving so that they do not strike roots in one place; in ancient times they used to spend three nights at one place before moving on to some other place. But you also had other sadhus who would stay put in one place only. You’ll find the same trend to this day in India.

* Your presence here and in other places shows you care also for how matters are regulated in mundane life. Can you briefly



tell us how a life of renunciation comes to bear upon day-to-day living?

Renunciation is really a mental thing; it is about growing into maturity. One can keep going places or one can stay put in only one place yet one can be free either way. I go to places, like here, because I am invited; I never go to some place uninvited. And I teach.

* What do you teach?

I teach whatever I am supposed to teach, namely spiritual wisdom and the spiritual teachings which are enshrined in our Vedas, in the Gita, etc. Essentially, they are about how to live one’s life meaningfully. To put it in simple terms for a lay person, I would say I teach about how to make one’s life more meaningful and how to face situations with a certain maturity, composure, that is, with the sameness of mind to both pleasant

and unpleasant situations. For those who come to me and wish to delve deeper into the domain of spirituality, I teach them for three or four years on a variety of subjects including Sanskrit, the Gita, Vedanta, etc.

* A person in your position may not have any concerns about what one should do for earning a living. What explains that those who are daily doing everything in their power to increase their earnings, resort to spiritually advanced persons like you to improve their lot nevertheless? What exactly do you give them?

I do not think that many people have understood what it takes to be spiritual. Yet today's society requires one to have a deeper spiritual grounding. It is so important for people to have a sacred space within themselves. A lot of people do not know and they do not seem to be interested.

* How do you create that sacred space?

That's what we are teaching. For discovering that sacred space within yourself, your value-structure should undergo change. That requires a change in priorities. Your priorities don't change unless your value-structure changes. When your value-structure changes, then you have already shifted from what is perceived as primarily important to something that is much more important. That sacred space is attainable if you adopt an objective attitude towards the value of money, the value of power, the value of name. What is their real value? We superimpose too much value on a value which is not there inherently. I do not want those who come to me to give up anything; I want them to be objective. That money is everything is not true; it's a fallacy. Money can buy a book, it can never make you read. Money can buy a house but it can never make your home; it takes a lot to make a home. We need to shift our scale

of values, but it takes a lot of self-inquiry to do that.

* The priority of the poor person who has to feed his children is such that he may not have the inclination for such spiritual inquiry, isn't that so? His priority at one point in time could well be about his material needs, not spirituality...

That's not true. No father wants his son to be a drug addict or a gambler, nor to be agitated, angry, restless or jealous all the time. Parents are interested in their children doing well and being more compassionate, more objective. But doing well, according to them, implies earning plenty of money and having a good house and getting married. But whether their children do well in marriage, make a home for themselves, or whether they handle the money properly or the money handles them — in fact money sometimes mishandles you — is another matter. It requires from each one of us a change in our scale of values to come to that sacred space I mentioned earlier.

* Your idea of happiness and somebody else's idea of happiness can well be different. You do concede to that person the liberty to decide about what would make him happy and how he would want to be happy, don't you?

Let us take the case of a king; he may be happy or sad; so it is for a rich man or a poor man. Is there any difference in the sadness of the poor/rich man and that of the king? All of them are sad. What is the difference in (their respective) sadnesses? Only that the rich man's sadness will appear on the front pages of newspapers! What I am saying is: sadness is sadness; happiness is happiness; it does not make any difference who or what the person concerned is. What makes the difference is the value structure of each one of us: one

may go for that which he thinks will bring him happiness; the other takes to another thing or idea of happiness. The king thinks in terms of going for one more kingdom for himself — Saddam Hussein thought in those terms although he was doing quite well on his own; he had to take over Kuwait so that he could fulfil his urge for happiness.

Happiness does not lie in any object, nor can any object deny you happiness. Your status or profession or even marriage will not deny you happiness: the world will not deny you happiness, but neither can it *give* you happiness. Happiness is with you, you have to own it, and that is why when you are happy you cannot look at it as an object. When you see a person and become happy, the person is objectified, but happiness cannot be objectified. You cannot say: this is happiness.

* It is a state of mind?

It is you. And the mind enjoys it. But the mind, object and yourself... all become one.

* Would you say that the same applies to the person who is at pains to earn his living?

The person who does not have power or money will think that those things will make him happy. Money and power can make one comfortable — but one can be comfortably unhappy. And therefore one has got to change one's scale of vision, one's value structure to be able to find happiness. Otherwise one would be drifting from one thing to another all through one's life without ever finding happiness.

* A number of inspirational gurus – the New Age philosophers like Deepak Chopra and some others – have emerged and command a very respectable following the

world over. There are also the self-help groups, etc. What are your views on this phenomenon?

Self-help support groups like Alcoholic Anonymous and many others that are quite active in the United States and elsewhere are doing a wonderful job. They are a real blessing to people who are in real need of help. I have no reservations about recommending such groups to people who are in need of such support. You'll also find some people who have become popular thanks to the techniques they make available to help people overcome their difficulties. These techniques are helpful and that is why people go to them. In the same manner, yoga is equally proving helpful. We should therefore appreciate all these contributions that eventually put the people on a spiritual track. But I won't say that's all what Hinduism is all about... maybe they will say that. As for Deepak Chopra, he does not give you any technique; he helps you think and that is much more effective in bringing about a shift in your thinking – that's what is really important.

* What are your general impressions on the way today's men, women, young and old are evolving?

I do not have a categorical answer either this or that way; I am not judgemental. But what I would say is that they are all looking for some answers, especially the young who now network on a global scale and are exposed to a certain type of thinking. The fact that they are looking for answers means that they are questioning, and that in itself is a healthy sign. However, what is important to know is not really who is providing the answers but what answers are being given? Enquiry is very important, but thoroughness in your approach is significantly important. I see that some are

easily satisfied with shallow answers and that regrettably brings them disillusionment later.

* Are you saying that it is also important that you choose your guru properly?

You need to choose the teacher who emphasises clarity, who doesn't want you to buy techniques or ideas but who wants you to explore, and helps you to explore all the way. That's the type you have to choose.

* Can you tell us about Vedanta, how relevant is it in today's times?

Vedanta is and has remained the same; it does not change. The human urges to be free from being small, from being one subject to all limitations: this has not changed. The human being is still self-judging and self-conscious, unlike an animal. No cow thinks that she is a black or white, a small or ugly cow; a cow does not have a problem with being self-judging and self-conscious, unlike the human being. Therefore one has to see oneself as not that insignificant. I have to see myself thus: I am not insignificant. And that's not idea- or thought-based; that has got to be a reality. Vedanta says that you are the only significant being and everything else is dependent upon you. That may be too much for you to understand or even to visualise, but that's the truth. It's not a truth to be believed: being the truth, it has got to be understood. We have a tradition of teaching — sophisticated teaching — to enable you to understand that.

* Would you say that Vedanta is a religion or a way of life?

It is a view of life as well as a view of reality. We talked initially about attitudes

and values — about a way of life advocated by Vedanta to live a life that will help you appreciate the fact: I am the answer because I am the problem. When I am self-conscious and self-judging, I become the problem. If I am the problem, nobody else is the solution, I am the solution. No messiah is the solution, no god is the solution, no other person is the solution — I am the solution... and that's what God is about.

* But you do need a guru to guide your steps in that direction?

There is a guru available always; only the *shishyas* (students) are not there.

* Can Vedanta empower the poor as well as the rich in the same manner?

A rich person is not a sinner; neither is a poor person. What is required is a mature person. A poor person should not think that he is poor. He should think he is a person and similarly for the rich person. There is no poor or rich person; there is only a person. That is very important in Vedanta; then only does it make sense and will work for you because it tells you that you are the answer and guides you to appreciate that. To come back to the previous example, no cow thinks that she is poor. It's a confused value structure that makes a person think he is poor. People are confused, the whole of humanity is confused. It is not a current but an ancient problem, a human problem. A human being is born to be confused and grows to resolve the confusion — one has to grow to resolve the confusion.

* Is it a life-long process?

Why should it be life-long? It is a process. That's enough. Somebody can solve it quickly, another may take more time,

someone else may solve it in the next life. It is a process, and it is a pleasant process.

* Youngsters and even many adults criticise Hinduism for its plethora of religious rituals which they do not understand and are not in tune with. Moreover the youth get confused when confronted with criticisms that Hinduism has so many Gods, especially from believers in monotheism. How does one deal with the problem?

We face this problem even in India. We need to educate the people, especially Hindus wherever they are that they are inheritors of riches they are unaware of. Education is often conveyed through parents, and parents themselves know little about this great heritage. We therefore require special teachers. I suggested the other day that we need to have small independent centres of Hindu spiritual and religious education all over Mauritius, for instance, which need not fall under any umbrella organisation. It is easier to set up such centres here, and Mauritius will thus be the pioneer in this regard. You'll require only half an acre for this centre which will be manned by a teacher from India who is conversant in Hindi, English and Sanskrit, or Hindi-Tamil-English, or Telegu-Sanskrit-English. That teacher need not be a swami, but a householder, who does not belong to any organisation. His job here will be to teach to children and teenagers about Hinduism, about Tamil literature which is predominantly spiritual. We can help Mauritius by assisting in the education programme and in identifying the right type of teachers. I'll be happy to help, but this however should be a Mauritian initiative, run and looked after by the people here. I do not want it to appear like some kind of self-promotion.

* What is your impression on the state of Hinduism in this country? How is it doing?

I admire the people who have preserved it, and they have preserved it very well. But what they have received are but forms and we need to instil the spirit. Hinduism here requires a shot in the arm by instilling the spirit. It's very important. People need religion and spirituality, and therefore they should know the meaning of forms. This is especially important since you are no more isolated, you are in touch with the whole globe and you are therefore given more choices. You therefore need to know the meaning and significance of temples, idols, rituals. You need to have the answers to the questions that children and adults will be asking.

* Do you have the feeling that the spirit is lacking here?

I will not make any judgement. I only say that it is important for every form to be understood properly. This has to be done in India also. We all receive forms, and we have to fill up the forms with spirit. And spirit filling-up is nothing but teaching. *Without the spirit, a form is dead; without the form, the spirit is a ghost.*

Indian heritage is very rich and profound. It has got a message for humanity, namely that every human being is purity, is all happiness, all joy... that's what the message is. We don't say: God is one, or God is many. We don't say there's one God, we say there's only God. Whatever you face is God, and whoever faces it is God. Both the subject and object are God. There is only God. This is Hinduism.

"I do not want those who come to me to give up anything; I want them to be objective. That money is everything is not true; it's a fallacy. Money can buy a book,

it can never make you read. Money can buy a house but it can never make your home; it takes a lot to make a home. We need to shift our scale of values, but it takes a lot of self-inquiry to do that..."

"A rich person is not a sinner; neither is a poor person. What is required is a mature person. A poor person should not think that he is poor. He should think he is a person and similarly for the rich person. There is no poor or rich person; there is only a person. That is very important in Vedanta; then only does it make sense and will work for you because it tells you that you are the answer and guides you to appreciate that..."

"The human being is still self-judging and self-conscious, unlike an animal. No cow thinks that she is a black or white, a small

or ugly cow; a cow does not have a problem with being self-judging and self-conscious, unlike the human being. Therefore one has to see oneself as not that insignificant. I have to see myself thus: I am not insignificant. And that's not idea- or thought-based; that has got to be a reality. Vedanta says that you are the only significant being and everything else is dependent upon you..."

"The person who does not have power or money will think that those things will make him happy. Money and power can make one comfortable — but one can be comfortably unhappy. And therefore one has got to change one's scale of vision, one's value structure to be able to find happiness. Otherwise one would be drifting from one thing to another all through one's life without ever finding happiness..."

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Chaturmasya Camp at Suddhananda Ashram, Adi Annamalai, Tiruvannamalai

To honour sanyasis and get their blessings especially in Chaturmasya is the greatest punya. In view of this Swami Suvijnanananda organised a Retreat Camp for his devotees at Suddhananda Ashram, Tiruvannamalai from 12-8-09 to 18-8-09. The unique feature was a gathering of six sanyasis of Arsha Vidya tradition to bless the camp with their august presence and anugraha bashanam. Fourteen devotees of Swami Suvijnanananda and the resident Brahmacharis undergoing a Three-year course on Vedanta under the guidance of Swami Suddhananda were the beneficiaries of the camp.

Daily classes on Meditation by Swami Suddhananda were a welcome feature. This was followed by daily classes on Thotaka Bruta a rare composition of Adi Sankara by Swami Suddhananda. Various topics on Vedanta were taken by the following sanyasis in the camp.

Swami Suddhananda

Swami Suvijnanananda

Swami Sarvabhutananda

Swami Suddha Brahmananda

Swami Swasthnanda

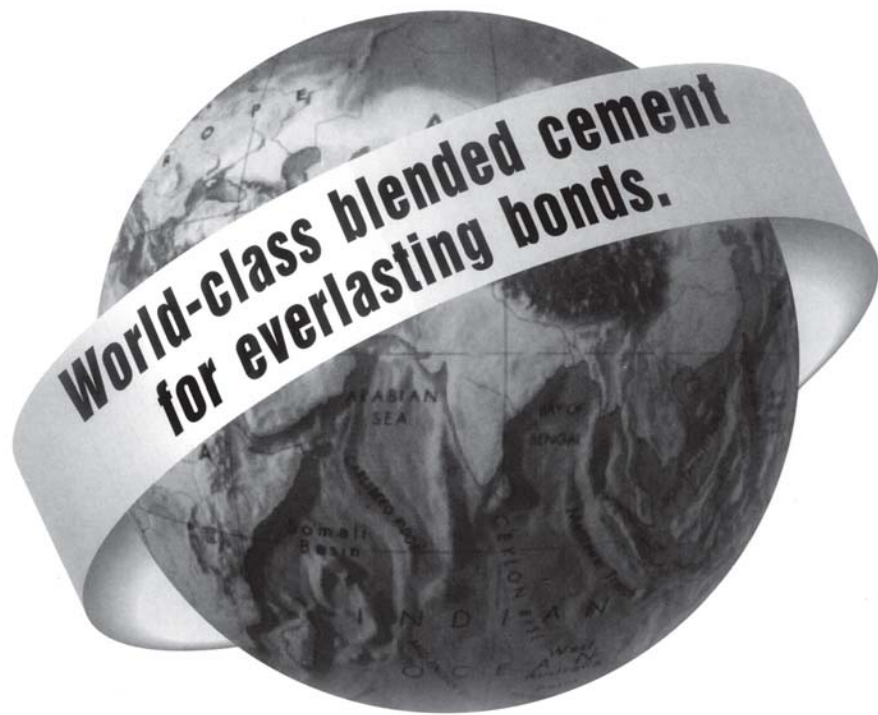
Swami Iswarananda

The devotees in camp enjoyed the sacred presence of the sanyasa Brindam and honoured the Sanyasis to their heart's content. The talks by all the swamis were relished and appreciated by all the campers. The devotees gave a Bhandara everyday for seven days.

The idyllic setting and the green foliage at the Foot of Arunachala was a feat for the senses and mind taking them to the understanding of the Mahavakhya Tatwamasi



Building a world-class India



DISCOVERING THE MEDITATOR¹

Swami Dayananda Saraswati

In preparation for meditation, I relax myself by being objective. If you followed closely what was said every day in meditation, you will see that it is in keeping with a certain reality. There is no imagination involved in this. When you are asked to meditate on cakrās, centers, there are two things you imagine. One is the cakrā . You do not know what a cakrā is, but you visualize a cakrā, which is not a reality visualization; it is not like the visualization of a blue sky. Then on this cakrā you superimpose something further. Originally, cakrā meditation was *devatā*, deity, meditation. For the *mūlādhāra*, the presiding deity is Gaṇapati, Ganeśa. So, first you imagine a *mūlādhāra*, a *cakrā* at the range of the naval, then on that you superimpose Ganeśa and meditate on Ganeśa. That is mediation. For all of the *cakrās* there are deities, and on each one of them you superimpose a given deity and then meditate upon it. I don't advise this for certain reasons. I avoid imagination as far as possible, because we already imagine a lot of things. I am trying to reduce subjectivity and then make people be aware of what is. Along the way, you cannot get lost like that—all the way the pursuit should be objective, because we are dealing with what is. We are not even dealing with what is possible. Possibilities are in the realm of *saṁsāra*. In the realm of liberation, *mokṣa*, we are dealing with only what is. So, we are not tapping your potential; I don't use that term. You will find many spiritual teachers talking about your potential, but I never mention it because potential is *saṁsāra*. In this

world, there are a lot of potentials and in life you can accomplish a lot of things. That is *saṁsāra*. When you come to *mokṣa-śāstra*, we are not dealing with potentials at all. They are all *karma-phala*.

The only time I use the word “potential” is regarding prayer. Prayer taps the potential, which, for me, is grace. That aspect of yoga, *Īśvara-praṇidhāna*, worship of Īśvara is a very important factor in this pursuit, because that aspect is also objective. How? If all that is here is Īśvara, that is how I have to see it. Thus, to see that is to be totally objective. And along the way I want a few things, which unfolds another thing. That is, there are many slips between the cup and the lips—and the stomach, also, because what goes to the lips can go to the windpipe. Therefore, I see that there are many hidden variables, and as an objective person I want to take care of them. That is what an objective, pragmatic person has to do. Being hidden, I don't even know what they are, or how or when they are going to come. These hidden variables can run counter to what I want to accomplish in my life. And therefore, I have prayer. In life, whatever potential you want to tap is fine, and you include prayer to take care of the hidden variables. But prayer is something that I include, not only so that I can achieve things, but even in the spiritual pursuit. There too, there are a lot of hidden variables. And therefore, I include prayer objectively. Even in the Lord Dakṣiṇāmūrti form there is one fellow sitting there with a knife drawn—as a hidden variable. It is

¹ Excerpt from classes on Patanjali's Yoga Sutras at Arsha Vidya Gurukulam, Fall, 2000, transcribed and edited by Constance DiMartino

a part of the tradition. Religious life for me is relating to Īśvara, accepting Īśvara, so being objective, prayer, etc., is something that I cannot avoid.

Prayer that is purely mental is what we call meditation. And in order to pray effectively, I have to first surface the meditator. Who is doing meditation? The Gita helps us here in the last few verses of the fifth chapter of Gita, and the entire sixth chapter called “Yoga of Meditation.” *Dhyāna*, meditation, is the topic there, but if you read this chapter, you will find that these verses talk about who is the meditator. There is so much about the meditator. In Patañjali’s *Yoga-sūtras*, in *yama*, *niyama*, etc., it is the meditator who is talked about. Who is the person who is going to sit and meditate? How does one surface that person? In the Bhagavad Gita we have this verse for those who are committed to *mokṣa*—

bāhyān sparśān bahirkrtvā. The external world is taken as external. The meditator keeps the external world external, because we do internalize. This particular word, “internalizing” is, perhaps, a modern word, as a kind of a psychological term. Somebody calls you a name, and then you internalize it; you take it to heart. A criticism, a frown, a damaging remark, is internalized. This is what I call loading yourself with the external world. Because of this, everybody carries a few hurts, nurses them, and keeps the feeling of being hurt going. That will always be there until you take the sources of hurt as external. They have nothing to do with you; they are just dealing with their own problems. Each one of them has a background, and it is the background that makes the person. So I free myself from this load by unloading all the people who are inside—unloading people, situations, whatever bothers me, hurts me. I can keep them with me for my lifetime, or I can get rid of them. We have to get rid of them.

In certain cultures you are advised to ‘forgive’ them. I always feel that I am not qualified to forgive anybody. I have to be forgiven by people. Who am I to forgive? This concept of forgiveness is a Christian concept. Sin, guilt, and therefore, forgiveness all form a topic. “Reconciliation and Forgiveness” is a typical Christian topic. The Pope asked for forgiveness from the Lord—not from the people who were hurt, but from the Lord. He is asking forgiveness from the Lord, not the community of Jewish people who were destroyed in millions. The Church was a witness to that and did not try to stop it. And other communities, cultures, and villages were hurt, but did they ask each one of them, “We have done this and hereafter we won’t do it; please forgive us”? No. They ask the Lord to forgive. That means the people are left behind, so they can do the same thing, and another Pope can come and ask for forgiveness. I don’t believe in this forgiveness. I am not in a position to forgive anybody, and I need not forgive anybody. That is patronizing.

All I need is understanding. A person does something wrong to me because of his own pressure. So, I cover this step also in my understanding of the person—I understand that there is a background. That is a reality; that is Īśvara. Then nobody can hurt me. This is what I call a two-step response; it is so important. I have to fall back upon that and look at the whole thing as an order. That is understanding. Thereby, you unload the person from your heart and grant freedom to that person to be what he or she is. If you want, you can pray for that person to grow out of his own problems, but you are not going to nurse a hurt. Then you are free. The meditator is free from this inner load, and he must be free, because this inner load is not going to allow him to meditate. I visualize people who have hurt me from childhood onwards—father and mother

first, who are the initial sources of hurt, and then some others later in life. I don't 'forgive' any of them, but I grant them the freedom to be what they are. If a person has really done something wrong, that means the person is suffering from some background that drove him or her to do that. "Let that person get out of that problem" is my prayer. This is saintliness, humaneness—the meditator's disposition. It is not only a meditator who has to do this—any human being has to do this—but for a meditator, it is so important. The meditator has to be saintly. This two-step appreciation makes you a compassionate person, naturally. It doesn't mean that you condone what the person does. You just understand that this is all he or she could do, period—that's it. If you say that he could do better, then why didn't he? Is it for want of knowledge, or is it due to some pressure? If it is due to want of knowledge, that means you can enlighten him. If it is due to pressure, then that person should know there is a pressure. You can perhaps tell him that much, if you are in a position to do so. Therefore, you understand that it is the person's problem, but you are not indifferent, because you pray. You don't say "It's his problem; I don't care." If you say that, it is very clear that you do care. If you really don't care, you need not say, "I don't care about that!" That means you care a lot. A scorpion has a sting, but you don't complain, "This scorpion has a sting and is always stinging everybody!" No. A scorpion has a sting. I know that, but that doesn't mean that I love scorpions. That is what I mean by objectivity. I have to be understood in this. My objectivity is understanding a scorpion as a scorpion. It has a sting, I don't like that sting, and I don't like to be stung by a scorpion. Therefore, I keep myself away from scorpions. A lot of people are like scorpions—they sting with their words or actions.

People do what they do because they cannot do anything else. That is the truth; there is no gainsaying it. Only if you understand this, will you have a mind available to you for meditation, for anything. Then you can deal with people and situations pragmatically. This pragmatism is also objectivity, according to me. Certain people you need not have any truck with, because you find that your own threshold is not adequate for that. And for some people, being away from certain situations is also good for them. Therefore, you are objective, totally, and in this there is a certain inner freedom. You free yourself from people—not from love, not from care, but from people sitting inside you. Let them live in their own spaces. They are already living in their own spaces, so there is no need for them to sit in your head. You need not be that accommodative. They live in their own spaces, as you do. In fact, you yourself don't know in how many places you are sitting!

Bāhyān, the word, is so beautiful. *Bāhyān*, external, *sparsān*, objects that are perceived by you, that are contacted by the senses. This is the entire external world—*bāhyān sparsān*. *Krtvā*, doing. Doing what? *Bahih krtvā*, making them external. Look at the words—keeping the external objects external. What a nice thing. It is very clear. No doubt they are external; the first statement is a fact. The second statement is meant to make the fact a fact. The first statement is that they are external—your mother-in-law, your house, carpet, all situations, everything, is external. But for some people, even the carpet, travels along with them.

You go for a retreat with all these people traveling along with you, without tickets. You say that you travel light. Maybe externally, but internally, it is very heavy. Why? You are running away from people and situations because you find that they

are too much for you. This is a common thing. I am going away from the hurly-burly life, from the noise of the external world, from the pollution, from the daily chores, from this and that. I am going away for a retreat. Are you? "Yes." You are not going away. Because you want to go away, there is a pressure, which means that you are not getting along with these situations well. It means that they are there, inside you, and that pressure impels you to get away from them. However, when you go away from them, the pressure is still going to be there, because the facts remain with you and you have to go back and face them. So they are all traveling with you. And you sit and meditate. One after the other, these people come, so you can't relax. To relax is to drop all these people. So many of them are there—small and big—so we have to unload them. How do you do that? Do you say, "Get out of my system!" If you do, they are going to be there. When you demand that they get out, that means you cannot handle them. They will remain inside saying, "You

can never handle me." They will be sitting there in that form. Anger won't work; anxiety won't work; contempt won't work. Nothing will work. Forgiveness will not work, because you are not qualified to forgive anybody. You are already hurt; who are you to forgive? That is a patronizing attitude, so it will not work.

What will work is granting freedom to that person. For that you require knowledge, which means you have to step back and look at the order. That is where Īśvara comes in. Step back, and see the order that is there, the psychological order. This is a very important order. If you look at the psychological order, you can grant freedom to all of them. You will find that all the springs of compassion are not tight any more. Then you find yourself a free person. Even as you understand this, you can see the freedom you have inside. This is called "teaching." You can understand why I have taken all this time to explain this. I don't just say one sentence and then proceed. It doesn't work. You have to help the person to see that freedom. That is what teaching is about. And then, once the person has that freedom, he or she is available.

That person is aware of certain realities about himself or herself. What are those realities? There is a physical body. It is a reality. The external world is a reality. You are objective to the external world and your physical body. The complexes based on the physical body are too numerous, starting from your hair—the color of the hair, the body of the hair, the absence of hair, and so on. There is a hair complex, then there is a nose-shape complex and a complexion complex. The white person doesn't want to be that white, so goes all the way to Rio, and shiskabobs himself in the sand, because he must have a uniform tan. So, the color of the skin is not accepted. Weight is always a complex. In American culture, you are acceptable only when you can pass through the eye of a needle. Then you are beautiful. People should be able to count all your bones, and your cheekbones must be protruding. In India, if anybody has such cheekbones, they will think, "He is a skeleton! You got married to a skeleton? In which museum did you pick him up?" We have funny concepts. Because of all these complexes you like to hear that you are not the body. Because the body is a problem for you, "I am not the body" seems to be very attractive. This is not a solution, but a denial of a problem. That is why when these people take to a spiritual life, they just draw a blank.

The problem is not going to be solved by "I am not the body" because the body is you. First, you have to accept that the body is you, because that is the objective reality. Every

cell is you. Therefore, you just need to be objective to this body, without judgment. The body is a vehicle, meant for taking you around. In the Upaniṣads, there is an imagery of this body as a *ratha*, a chariot. And you are the *ratha-svāmi*, seated in this *ratha*. It takes you around, gets up when you want to get up, sits down when you want to sit down. Then, why should you bother? As you take care of your car, you take care of your body. Self-love starts there. There is nothing to detest here, but, on the other hand, you can't spend your lifetime at the altar of the body. It is subject to time and therefore aging, and going out of shape—that is the nature of this body. So, this body has to be accepted as it is. Whatever change you want to bring about, please do that, so that you need not meditate before you get up, "Should I get up or not?" because getting up is such a problem, or sitting is a problem. This body has to be taken care of, but at the same time, I am objective to it. This body is helpful to me, and a lot of my well-being depends upon the well-being of this body, so I take care of it. The body was never meant to create a complex. The nose was given for breathing, smelling, and wearing a nose ring; never for a complex. Therefore, I have to be objective—this is how this body is, period.

From the external world I go to the physical body, then to the *prāṇa*. It is not just a body; it is a breathing, live body. Now I go from the physical, the gross, to the subtle, *sthūla* to *sūkṣma*. Even though this body is accepted by me as me, I am more than the body; that is why I travel within now. There is a reality. There is no imagination here. I am breathing; that is a reality. And since it is going on without my willful effort, then I can be conscious of it. Observing the breathing like this does wonders. It makes me more objective. From within I am watching something within and something external. There is something external, because the external air goes in and comes out, but it is internal also, because once inside the body, it can still be observed.

Then I go to my senses. *Prāṇa* is different from the senses, though it is necessary for the senses to operate. The reverse is not so, however, for *prāṇa* will go on even when the senses do not operate. In sleep, that is what is happening. *Prāṇa* is active, so active that others cannot sleep anywhere around you, and again, you get up in the morning as hungry as a wolf. At night, before you went to bed, you had a six-course meal. What happened in between? You didn't know anything; that is, your senses were not functioning, but *prāṇa* was active, digesting all that food. So, when I sit for meditation, I become conscious of this *prāṇa*. The *prāṇa* is me but I am not the *prāṇa* —that becomes clear.

Then I observe a sense organ, the sensation of touch. Look at how we are moving here. The sensation of touch is subtler than breathing. I pick up that sensation of touch, and to this sense perception I am objective. Then, I am objective even to my mind. With my mind I appreciate all this, and now I am objective to the mind itself. I observe my mind. This itself becomes meditation for some people—observing the *prāṇa* for many days, then observing the mind for days and days. I don't advise that nor is it necessary. This is not meditation. I want to pull myself out as a person so that I can meditate. That's all. I do this by observing the mind as a person, as a conscious person. This is the meditator—free from tension. Because of losing objectivity, one becomes tense; by being objective, I find I am free from tension. Understand the beauty of objectivity. Now, if this person is less informed, there is a certain type of meditation; if he is properly informed, there is meditation leading to *samādhi*.

Two Chatralayas born on the birthday of Pujya Swamiji

On Nakshatra Birthday (11th August) at Semmangudi, Tamilnadu



The Arun Divya AIM for Seva student home for boys, Semmangudi was inaugurated on August 11th 2009 - which was also Swamiji's Janma Nakshatra birthday. Located within the Sembangudi Higher Secondary School campus, the building style blends well with the rural ambience of this region. Surrounded by trees and facing a large playground, the student home provides airy comfortable living quarters for boys. The donors are Mr. and Mrs. Gopalakrishnan who generously funded the student home to commemorate their son Arun's wedding. As they live in the US, Mr. Gopalakrishnan's sister Mrs. Gowri and her husband Mr. Vaidyanathan represented them. As it was Swamiji's birthday, the guests participated in the celebration at Manjakkudi as well as at Semmangudi. The inauguration

commenced auspiciously with a Ganapati homam and Navagraha homam. Later the guests went around the building and were very happy to see the facilities provided, particularly the kitchen, washing areas and the lush green surrounding.

The student home will start functioning in October, the beginning of the second term. Twenty deserving young students have been preliminarily selected after discussions with their parents and families. Since it is located within the school campus, many teachers have come forward to coach the students in Maths, Science and English. (Reort by Smt.Judy)
On the Date of Birth (15th August) at Shagattur, Karnataka

In spite of the heavy welcome rains the previous night and in the morning, which disturbed the arrangements, the poor villagers of Shagattur and around gathered at the chatralaya premises for the inaugural function. About 11 girl children were there to join the chatralaya. While inaugurating, Sri Swami Sakshatkritananda Saraswati blessed the children and said each child has a talent and we should know how to mould this talent for a better future of a child. He exhorted the children to make efforts to study well and also have prayer in their

daily routine which will lead to success. Our chief guest Sri A.S.Venkatraman from Chennai who has close association with Sri Ram groups, expressing his joy said in the light of this nucleolus beginning of a chatralaya many more big projects may manifest in the short time in this 4 acres of land. Sri Chandrasekhar of Madawara brought 20 children of Madawara Chatralaya to the inauguration function. Children impressed the public of Shagattur by their Bhagavad-Gita chanting before lunch. The prime donors, sons of Late Sri Ramayya of Shagattur, were honored by Sri Sakshatkritananda Swamiji. Mr. Narayanswamy Mudabagilu, (4th son of Late Sri Ramayya) had taken all the



efforts to see the Chatralaya come through. The program was concluded with lunch prasada to all the villagers and children. (Report by Subha.Bri.)



श्री दयानन्द पञ्चकम् Dayananda Panchakam

सदा स्मेरवक्त्रं कृपापूर्णनित्रं स्थिरं दीनमित्रं जनप्रीतिपात्रम् ।
सुविज्ञानशास्त्रं कषायाक्तवस्त्रं दयानन्दरूपं
मदाचार्यमीदृडे ॥ १ ॥

I worship my Guru Swami Dayananda Saraswati (an embodiment of compassion and ānanda), who has an ever smiling face, whose eyes are full of compassoion, who is a steady friend of the helpless, who is loved by all people, who is well-versed in the scriptures and who is in ochre-robe.

परब्रह्मनिष्ठं स्वतो धर्मनिष्ठं अहिंसैकनिष्ठं स्वशिष्यैः
सुजुष्टम् ।
यतीनां वरिष्ठं गुरुणाङ्गरिष्ठं दयानन्दरूपं
मदाचार्यमीडे ॥ २ ॥

I worship my Guru Swami Dayananda Saraswati, who is established in Parabrahma, who abides by dharma spontaneously, who follows ahimsā without compromise, who is deeply adored by his (numerous) disciples, who is the noblest among saints and who is the greatest among teachers.

सुशास्त्रे चरन्तं सदा सञ्चरन्तं जनान् बोधयन्तं
भवादुद्धरन्तम् ।
मठास्थापयन्तं गुरुन् पूजयन्तं दयानन्दरूपं
मदाचार्यमीडे ॥ ३ ॥

I worship my Guru Swami Dayananda Saraswati who (always) dwells upon the sacred scriptures, who is always on the move, who teaches the public, who uplifts (all) from saṁsāra, who establishes institutions for scriptural learning and who worships his Gurus.

कलानां प्रचारं दधानं विनम्रं स्वयं ग्रन्थकारं सतां
मानितारम् ।
नमत्तापहारं स्वयं निर्विकारं दयानन्दरूपं
मदाचार्यमीडे ॥ ४ ॥

I worship my Guru Swami Dayananda Saraswati who supports the promotion of all arts, who remains modest, who is an author and composer, who honours all great people,

who removes the pains of the supplicants and who himself remains undisturbed.

सदा शान्तमूर्तिं सदा क्षान्तिमूर्तिं सदा दान्तिमूर्तिं सदा
सत्यमूर्तिम् ।
प्रमाणप्रवृत्तिं दिशन्तं सुकीर्तिं दयानन्दरूपं
मदाचार्यमीडे ॥ ५ ॥

I worship my Guru Swami Dayananda Saraswati who is ever the embodiment of peace, accommodation, restraint and truthfulness, who (clearly) unfolds the frunction of pramāṇas and who is world-famous.

इदम्पञ्चकं यः पठेच्छुद्धचित्तः सदा मोक्षमार्गे
नितान्तं प्रवृत्तः ।
प्रसादात् स शास्तुर्भवेज्ज्ञानयुक्तः स जीवन्मृतो वा
भवेन्नित्यमुक्तः ॥

One who is steadily and sincerely engaged in the pursuit of mokṣa and who reads these five verses will be blessed wit knowledge by the grace of Guru. Whether lkinging or ddead, he will ever be free.

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80th

**Birth Day
15th August 2009**

Pranams

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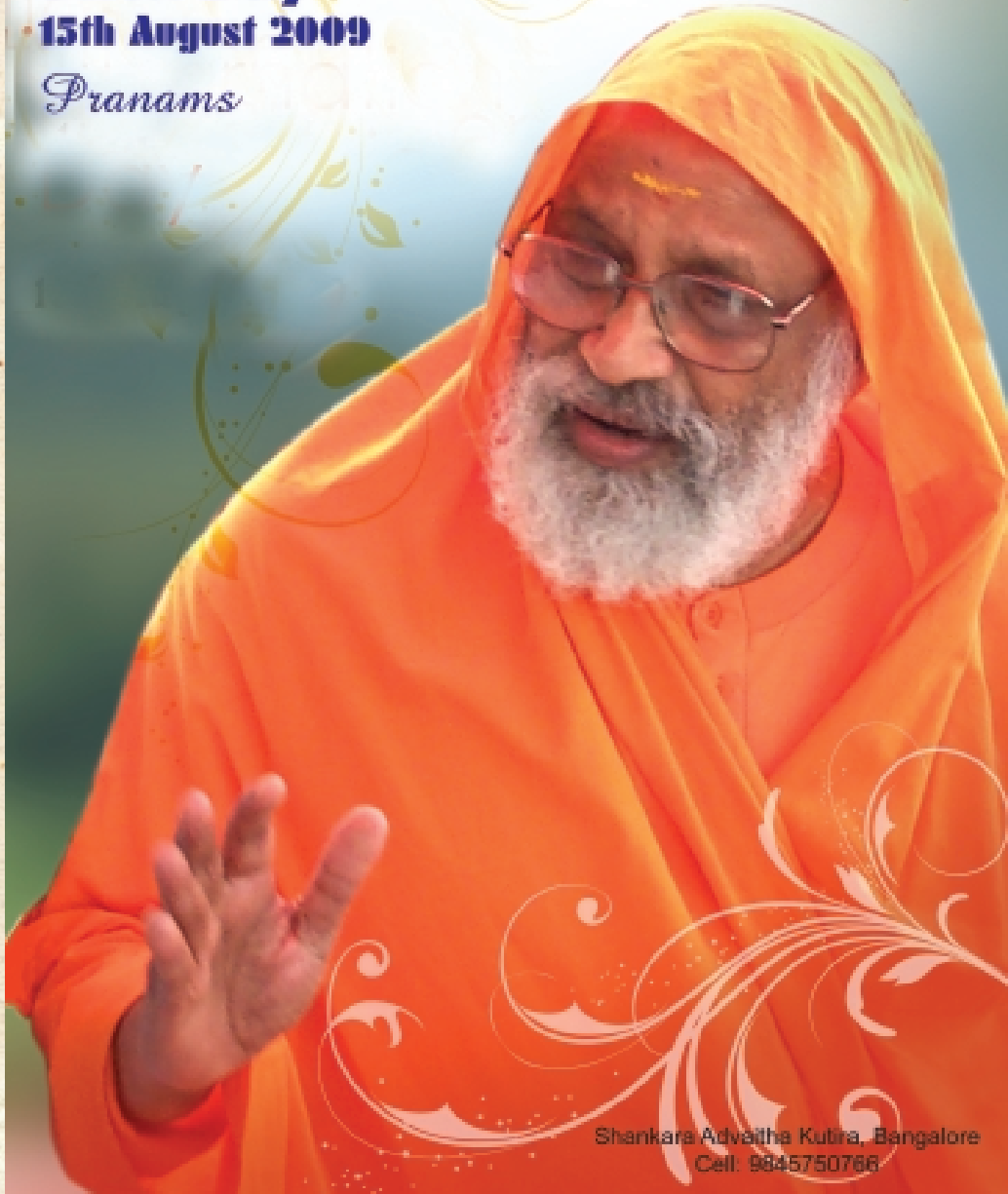
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