



Arsha Vidya Newsletter

Rs. 15/-



“Pujya Swamiji’s anugraha bhāṣaṇam on the Gurupurnima Day —
celebrated at AVG, Coimbatore on the 15th of July 2011”.



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*Arsha Vidya
Newsletter*

In fearless voice may
we proclaim

The Rishi's message
from all house-tops

And bring the men
of different claim

To a fold of Love
where oneness lasts!



Muṇḍakopaniṣad



(continued from last issue)

Muṇḍaka means head. There are reasons why this upaniṣad is called Muṇḍaka. One reason is this: there is a ritual in *Atharvaveda* called śirovrata, in which the student ceremonially carries a fire pot on his head when he is approaching the teacher. The idea conveyed here is that one should approach this upaniṣad with a burning desire to gain the knowledge, just as a person whose hair has caught fire rushes to put out the fire, and does everything with a sense of urgency.

Another reason is, it is studied by sannyāsins. Muṇḍana is the removal of the hair on the head and all other *lingas* of the grhastha, householder. The tuft that a person has on his head in grhastāśrama and the upavīta, the sacred thread, that he wears across the body are removed while taking to sannyāsa, indicating the giving up of all rituals. Because this knowledge implies freedom from the sense of doership, people take to sannyāsa for gaining this knowledge. Muṇḍana, shaven head, being the characteristic of a sannyāsin, this upaniṣad, meant for sannyāsins, is called Muṇḍakopaniṣad. The disposition of a sannyāsin is necessary to understand the śāstra.

The upaniṣad starts with a story in order to introduce the tradition of learning. How do you get this knowledge? For gaining

any knowledge or skill there is a method. One has to undergo training; one has to practise and so on. What is to be done here for gaining this knowledge? Can I read the text myself? I know the language. I can just put things together. No, one cannot study independently. The words are to be wielded properly. They are full of paradoxes. A teacher of Vedānta knows how to handle these paradoxes and unfold the meaning of the words. Therefore, one has to study with the help of a teacher. In order to introduce this tradition of learning from a teacher, we have a story. The upaniṣad itself has to tell us these things.

Sage Śaunaka goes to Aṅgiras seeking *brahma*-vidyā and Aṅgiras teaches him. So, Muṇḍakopaniṣad contains the teaching of Aṅgiras to Śaunaka. At the outset the upaniṣad mentions the line of teachers who initiated the teaching of this upaniṣad. In this line of teachers, a few names have been mentioned such as Brahmā, Atharvā, Aṅgīr and Satyavāha.

Here Śaṅkara poses a question by implication as to whether these teachers created this upaniṣad, self-knowledge. Then he himself answers that nobody created the upaniṣads. Nobody creates knowledge. Knowledge always is. Since we look upon the Veda as something that is given by Īśvara, it is not created by anybody. It is

‘given’. The word ‘given’ can be taken all the way. Really speaking, everything is from Īśavara. Everything is given—the body is given, mind is given, senses are given, powers are given, all resources are given, knowledge also is given, the possibility to gain knowledge is given, one’s capacity to know is given, ignorance also is given. Where there is the possibility of knowledge, there is the possibility of ignorance and of error. Where there is the possibility of error, there is the possibility of many religious theologies. Therefore, there is the possibility of confusion. *Andha-paramparā*, the blind leading the blind is also a possibility.

Knowledge that is ‘given’ cannot be gained just like that. One has to get it only through a means of knowledge. To gain knowledge, the means of knowledge such as perception and inference are given. If both are inadequate, or more than inadequate for Brahma vidyā, and hence inappropriate, then one does require another means of knowledge known as śabda; that also is given. All things that are here are given. In general everything is given. When everything is given, then we can say, this knowledge also is ‘given’. This is the general sense of the word ‘given’.

But we do not stop at the ‘general sense’ alone. If we have to accept the tradition, then we have to accept both the general sense and the particular sense for the word ‘given’. So, this knowledge is given in ‘particular sense’ also, that is, it is revealed to the ṛṣis¹, sages. The one who did not get

the knowledge from his contemporaries is called ṛṣi. Then from whom did he get it? Īśavara revealed this knowledge in the form of word to the ṛṣis.

In Kenopniṣad, Śruti herself reveals Brahman to the *devas*. The *devas* were rejoicing, proud of defeating the *asuras*, demons, in a battle, taking the entire credit for it. Brahman wanted to correct their thinking and appeared in the form of a yakṣa² in front of them at a distance. The *devas* wanted to know who the yakṣa was; they could not. The yakṣa did not introduce himself at all. Indra could not even get an audience. Then there appeared a deity in a female form who introduced the yakṣa to Indra. She was none other than Śruti. Śruti has to introduce Brahman, because Brahman is the *vastu* to be known, and Brahman is not going to introduce itself, ‘I am Brahman’. Brahman is not totally unknown inasmuch as it is ātman, oneself. Ātman is both known and unknown. Being self-evident, it is known in the form of self-awareness, or ‘I’. But the nature of this ‘I’ is not known, and it is therefore mistaken for a limited being. Brahman, the limitless cannot reveal itself any more than it is revealed right now. Hence, we require someone else to introduce Brahman to us as ourselves. Śruti introduces us to ourselves.

Śruti is in the form of words. Through the words alone Śruti has to reveal Brahman. So, there is a necessity for an instrument of knowing, for us. Īśavara being sarvajña, all knowledge, does not require to operate a

¹ ऋषिर्ज्ञानाति इति ऋषिः

² Yakṣa is a divine luminous being.

means of knowledge to know. He does not come to know everything gradually, by removing the ignorance bit by bit. If that is so, there is no way of arriving at 'all knowledge'. Therefore, without the necessity for a mind to know, Īśavara knows everything at once. So, the knowledge on the part of Īśavara is not gained through karaṇa. Karaṇa means a faculty and a faculty implies ignorance. Total elimination of ignorance is not possible. One can eliminate ignorance about a few things only. Even with respect to those few things, one can remove only a part of the ignorance as in the case of a rose flower. One knows a given flower as a rose and knows that it is red. That is all. One does not know anything more of it. If one has some knowledge of Botany, then one will give a botanical name for it. That means one knows the genus, one knows to which family it belongs. Just as we have a family name, it has a family name. That does not mean everything about the flower is known. If Īśavara also needs a mind to know, he will be like one of us. If He does not require a mind, then either He will not know at all or He knows all. Being Īśavara, He knows all; He knows without requiring a mind.

Śāstrā talks about Īśavara as one who knows everything in general and in particular. To understand what Śāstrā says about Īśavara, we can take the help of certain reasoning also. If Īśavara is the creator of the *jagat*, universe, He must have the knowledge of the *jagat*. In fact, His knowledge alone is in the form of *jagat*, as our knowledge is for us in our dream. One has direct or indirect knowledge of what one has created in the dream. Otherwise one would not see it in

the dream. The knowledgeable person creates a dream world out of himself. In fact, it is the knowledge of the dreamer, which is in the form of the dream world.

In the dreamer's head alone remains the 'knowledge of the dream world' as well as the 'dream world'. The dreamer is the space there, he is the time there, he is in the form of people there who are talking about everything, and he is all the knowledge there. If one gets into Īśavara's 'head', this is how it will be. Īśavara's knowledge alone is in the form of this world. We are dividing this world into insentient and sentient, like in a dream there is a mountain that is insentient, and there is a sentient mountain lion also. These differences—sentient and insentient—exist within the dream. From the standpoint of Īśavara, nothing is separate from His knowledge. Therefore, it is Īśavara's knowledge alone that is manifest in the form of *jagat*.

Any knowledge belongs to only Īśavara. Knowledge itself is Īśavara; it is not separate from Īśavara. Therefore, knowledge is 'generally given'. It is also 'specially given' to the ṛṣis in the form of the words of scripture. Words need not be in Sanskrit alone. It can be words of any language that contain this knowledge. So, the ṛṣis mentioned here are not pramāṇa kartṛs, creators of pramāṇa in the form of words. Brahma vidhyā in the form of words and their meaning is 'given'. The ṛṣis are purely sampradāya kartṛs, those who perpetuate the sampradāya, the method of handling the words of śruti. A particular lineage is mentioned here that initiated and maintained the sampradāya.

(To be continued)

Śrī Rudram Mantra 7

Rudra in the manifest form of Āditya is praised Here.

R̥ṣi - Marutvān; Chandas - Āstārapaṅktiḥ; Devatā - Ādityātmaka
Parameśvaraḥ

Dhyāna śloka (for this and The next mantra)

मण्डलान्तर्गतं हिरण्मयं ब्राजमानवपुषं शुचिस्मितम् ।

चण्डदीधितिमखण्डैतद्युति चिन्तयेन्मुनिसहस्रसेवितम् ॥

maṇḍalāntargataṁ hiraṇmayam brājamānavapuṣaṁ śucismitam ।

caṇḍadīdhitimakhaṇḍaitadyuti cintayenmunisahasrasevitam ॥

May one meditate upon the One who is in the form of the orb of The sun, one who is shining, one whose body is nothing but shining rays, one who is always spotlessly pure and smiling, one who has fierce rays, whose vast brilliance is without any break, (unlike The twinkling stars) and one who is worshipped by thousands of sages.

Result for chanting the seventh and eighth mantras: One who chants this and the next mantra for sixteen days along with observing a religious rite called kṛcchra¹ gains The ability to bring the desired rains even when The season is not conducive. For rains one should actually pray to the rain god, but we can also pray to the sun, without the sun there being no rain.

असौ यस्ताम्रो अरुण उत बभ्रुस्सुमङ्गलः । ये चेमांरुद्रा

अभितो दिक्षु श्रितास्सहस्रशोऽवैषांश्चेद ईमहे ॥ ७ ॥

āsau yastāmro aruṇa uta babhrūssumaṅgalaḥ । ye cemāṁrudrā

abhito diṁṣu śritāssahaśraśo'vaiṣāṁHeḍa imaHe ॥ 7 ॥

¹ gomūtraṁ gomayaṁ kṣīram dadhi sarpiḥ kuśodakam ekaratropavā sāśca kṛcchram sāntapanam smṛtam, the discipline of consuming a combination of six things —five things from a cow like milk, curd, ghee etc. and grass-water —for away, followed by fasting on the next day is called kṛcchra (Manu-11.211).



asau - this; yaḥ - who; tāṃraḥ - reddish in hue; āruṇaḥ - light red in colour; ūta - then; bābhrūḥ - golden hue; śumaṅgalaḥ - who is auspicious; ye ce ruḍrāḥ - which Rudras; imam - this; abhitaḥ - all sides; dikṣuḥ - in the quarters; śrītāḥ - resorted to; sahaśraśaḥ - in thousands; 'eṣāṃ - of them; Heḍaḥ - anger; īmahe - we pacify.

The same Lord (who is praised in the previous *mantras*) is this sun (in front of us) with reddish hue (at the time of rise), light red (after rise) and golden hue (thereafter). We pacify the anger of thousands of Rudras (through our praise) who have resorted to the quarters on all sides of this earth.

Previously it was said that He is *daiva*, The indweller, antaryāmi of *devas*. Here it is being said that He is not only antaryāmi, He is every *deva*. Every devatā is Rudra. This Rudra has become many Rudras. There is no other devatā. He is the sun we see everyday. At dawn, as The sun rises, He is like a ball of fire emerging from the east. After some time, He blesses in different ways through his rays. Later, He became aruṇā, light reddish; then *babhrū*, yellow that removes darkness totally. In his presence the fog, the mist as well, vanish; Therefore, He is śumaṅgala, a blessing, bringing life on earth with rains and food.

He initiates the day and appears in various forms in the sky as tāṃraḥ, āruṇaḥ, bābhrūḥ and śumaṅgalaḥ. Not only that, there are other Rudras in the form of moon, stars, wind, fire and so on. Every one of them is Rudra and therefore the plural is used. Where are they? They are in the creation, in the form of so many blessings. Everything is a blessing. *Imam abhitaḥ paritaḥ dikṣu śrītāḥ*—They remain in all directions pervading all around the earth, presiding over various forces and laws. The word 'vai' in the mantra indicates prasiddhi, the fame of these Rudras.

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A Well Wisher

Gurupūrṇimā at Avg, Coimbatore

Gurupūrṇimā was celebrated on the 15th of July, 2011 at Arsha Vidya Gurukulam, Anaikatti.

In his anugraha bhāṣaṇam, Pujya Swamiji said that this day, called Gurupūrṇimā or Vyāsa pūrṇimā, was a significant day in Indian calendar. On this day one expressed his gratitude to the Guru paramparā. In Sringeri and Kanchi Mutts, the Pontiffs would invoke all the earlier Gurus of their Mutts in separate kalasās. They worshiped all the earlier Pontiffs of the Mutt on this day.

For six weeks from the Gurupūrṇimā day, Sadhus would not travel. This was the rainy season and a lot of small insects would be on the foot path. When one walks on the foot- path, the small insects would get destroyed. To uphold their commitment to ahimsā taken at the time of taking Sannyāsa, Sādhus did not travel during this time. Otherwise Sādhus would not remain in one place.

In those days, a boy attaining the age of 12 years would go to a Gurukulam and stayed there for 12 years and studied under an ācārya. Once he had completed the study, he would be given a apavṛta snānam like a convocation. He will give Guru dakṣiṇa to the Teacher. Taking the ācārya's permission, he would get married. This was the Vedic tradition.



In other religions, there was no spiritual goal to be accomplished in this life. Their ultimate goal was going to heaven, after death. The mahāvākya— “You are that whole”, is not there in any theology or any other culture. There is no teaching and no real spirituality.

Although a teacher of music or dance also claims to be a Guru, he can be really called only as an ācārya. The word Guru is generally reserved for the one who teaches the mahāvākya--Tat Tvam Asi. He should



be able to teach *jīva īśvara aikyam*. All that is here is one reality. You cannot be away from it. It starts with you and ends with you. There is no distance between you and *Īśvara*.

Basically there is one reality. The apparent difference is glory of *Īśvara*. Do not create division in reality. The one who is able to unfold the ultimate equation *Tat Tvam Asi* is the Guru. Before death, you need to gain this knowledge here. You have to subject yourself to the process of processing all issues, so that you can understand the final equation.

Guru *pūrṇimā* is a significant day. This acknowledges this equation. There is the equation and the tradition of teaching this equation. All other subject matters fall

within the means of knowledge you have like perception or inference.

A person is an individual. But when he occupies the office of President, he becomes an institution. Like that the person who is an individual, when he is a Guru, becomes a sacred institution. He has power and responsibility.

Guru is a super therapist. *Śiṣya* should choose to know. Guru makes *śiṣya* see the meaning of "You are the whole". Guru is great because he makes the *śiṣya* great. Only in India we have a teaching tradition like this. This teaching methodology cannot be changed. Method goes along with the vision. This amazing method has been maintained. There are really no words to communicate the beauty, profundity and depth of this teaching tradition.



The teaching started with Lord Nārāyaṇa or Lord Dakṣiṇāmūrti. We have a regular written śāstrā from Sage Veda Vyasa. The teaching tradition recognizes Adi

Sankarācārya in the middle. Our own Guru is the unbroken link in the teaching tradition. We salute the Guru paramparā and the profound mahāvākya teaching on this Guru pūrṇimā day.

In the end, Pujya Swamiji released the handy new edition of Bhagawad Gita Home Study Course. Shri B.K. Krishnaraja Vanavarayar, Chairman, Bharatiya Vidya Bhavan, Coimbatore Kendra received the first copy.

Report by N. Avinashilingam

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A Well Wisher

Graduation Day address by Pujya Swamiji at the Kongunadu Arts and Science College (Autonomous)





The Graduation Day function of Kongunadu Arts and Science College (Autonomous) was held in the Kongunadu Auditorium in the college premises on Wednesday, the 27th of April, 2011.

Revered Pujyasri Swami Dayananda Saraswati Maharaj was the Chief Guest.

The traditional ceremonial procession of the Chief Guest, Members of the Governing Board, Principal, Deans and Heads of department took place at 10.15 am.

The function began with an invocation to the Almighty. This was followed by the lighting of the auspicious 'kuthuvilakku' by the Chief Guest and other dignitaries.

The President of the College, Thiru V.K. Lakshmanan, M.Sc., ex-MLA, welcomed the gathering. He exhorted the young graduates not to forget their alma mater and assured them that the doors of the institution would always remain open to them. He pointed out the need for increasing the enrolment percentage in higher education. Gender equality and the empowerment were the needs of the day, he stressed. "We should not only be consumers, but also contributors to society," he said. Students should aim at being entrepreneurs, "job givers, not job seekers." Teachers, whatever their field, should be well-versed in the digital media," he advised. He praised Pujya Swamiji for being a spiritual guru and an 'Ācārya' par excellence.

The Principal, Dr. R. Devi then formally declared the Graduation Day open and gave an introduction to the Chief Guest, Pujya Swamiji Maharaj, who is the founder of



several educational, spiritual and charitable institutions.

Revered Pujyasri Swami Dayananda Saraswathi Maharaj, in his Graduation Day address, said that Graduation Day was a significant and unforgettable event in the life of a student. It was one of a series of “rituals of passage” which mark achievements. He said: “The future rolls before you like a red carpet. Opportunity knocks but once, and we should seize it by the forelock before it is too late. Students should act in such a way that they would be able to look back and applaud their performance. Success does not come to you without your effort. He then listed out six important norms for achieving success:

1. Udhyamam— well-directed effort, which can also be called Prayatnam.
2. Sāhasam— enthusiasm or enterprise.
3. Dhairyam—courage.
4. Buddhi—knowledge— the capacity to plan systematically
5. Śakti—resources: physical, financial, etc.

6. Parākramam—capacity to ward off difficulties—the adaptability and flexibility needed for progress.

After naming the six norms, Pujya Swamiji said that one could not succeed by them alone. There was always the “hidden variable,” something which was so complex that it was beyond comprehension and calculation. To deal with it, one had to resort to the power of prayer. The grace of God could be obtained through prayer, acts of charity and goodness and reaching out to people. This rendered one “twice blessed”. With God’s grace one never need to look back with regret on one’s life, which would surely be meaningful. “Commitment is needed to attain success after success”, he said.

The Chief Guest’s speech was followed by the conferment of degrees by the Chief Guest and the Members of the Governing Board. The Principal then administered the Pledge to the graduating students. The Graduation Day function came to an end at 1 pm. with the singing of the National Anthem.

Report by PRINCIPAL

12th Anniversary Celebrations of Arsha Vidya Vardhini Trust



Twelfth anniversary celebration of Ārṣa Vidyā Vardhini Trust of Sri Swami Sudheerananda Saraswati was held on the 26th of June 2011 at the premises of the Trust at Rajiv Gandhi Nagar, Coimbatore.

Shri G. Bheema Rao, Trustee welcomed the gathering. Shri Amarnath, Trustee presented a report of the activities of the Trust during last year.

Svāmi Sudhīrānanda Saraswati gave the benedictory address. He said one should analyze the cause for his worries and sorrow and explore the ways and means to get rid of them. He said. "Vedanta alone gives a permanent solution to this problem. When one analyzed the nature of the world, he could realize that it was always subject to change. It can be objectified. It is the material principle. It is having attributes. The impermanent world can never give permanent happiness.

Svāmiji said: "One should learn the Ātmā tatvam from the śāstrā with the guidance of a traditional Guru. When one understood the Ātmā tatvam, the world no more could bind him. He could relate to the world in an objective manner. He could get rid of his worries and sorrow.

Svāmiji blessed the students for getting the requisite qualification for studying Vedanta and becoming jivan mukthas.

Talks of Sri Swami Omkarananda Inaugurated by Pujya Swamiji



Pujya Sri Swami Dayananda Saraswati inaugurated the series of talks by Sri Swami Omkarananda on the morning of the 23rd of July 2011.

Sri Swami Omkarananda had planned to teach Kaivalya Navaneetham, a Tamil Vedanta text in the mornings and Uddhava Gita in the evenings from the 24th of July 2011 to the 12th of September 2011.

Sri Radhakrishnan welcomed the gathering. Sri Madhesh garlanded Pujya Swamiji.

Sri Swami Omkarananda said that he was fortunate to be present during Satabhishekam celebrations of Pujya Swamiji and he would be observing the Chaturmasya vratham during this period. He prayed to the Lord that Pujya Swamiji should continue to have the energy and enthusiasm for many more years.

Inaugurating the series of talks, Pujya Swamiji said that in olden days, Sannyasis would not stay for more than three days at a place and they would keep on travelling. Only during the Chaturmasya period of two



months starting from Guru Pūrṇimā day, they would stay at one place and teach.

He said that Sri Thandavaraya Swamigal, the author of the text Kaivalya Navaneetham had studied all the Vedānta and Nyāya texts in Sanskrit and had taken the essence from them and given their message in simple and concise form for easy understanding of the aspirants.

Pujya Swamiji said that Bhagavan in His Vamana avatar, became small as he went for bhikṣā. He asked Mahabali to give Him only three measures of land—measured by His foot. Mahabali agreed. Bhagavan measured the earth with one foot and the sky with another foot. He asked Mahabali for the promised third measure of land. Mahabali had nothing except his body to

offer. He placed His foot on his head. The moral of the story was that if one had a bloated ego, Bhagavan would make him understand his smallness.

“We become small when we assume that we are the body or prāṇa or the mind. When we understand that we are the Ātmā, then there is no limitation. All that is here is Īśvarā. Even when we see two, we understand that actually there is only one. Fear cannot be avoided if there is a second thing. Vedānta teaches oneness. When we understand that, we can relax and there will be no problem”, he said.

Smt. Premselvi proposed a vote of thanks.

Report by N. Avinashilingam

“Peace, Harmony & Coexistence” – Sri Swami Vidadatmananda’s Talk at the United Nations

The 2600th Anniversary of the Enlightenment of Buddha was Commemorated at the United Nations General Assembly on the 16th of May 2011. Sri Swami Vidadatmananda was invited to speak at the Inter-faith Dialogue By the Permanent Mission of the Democratic Socialist Republic of Sri Lanka to the United Nations.



Peace, Harmony, and Coexistence

I thank you, Your Excellency, for inviting me here to participate, and my greetings to all the dignitaries and all the friends. We heard the earlier speakers speaking about what we should be doing to establish peace. Here, I would like to touch upon the cause of violence, what it is that brings violence. Lord Buddha pointed out that there is *duḥkham* or pain and sorrow in the life of a human being, and the cause is *tanhā*, desire for what is unreal, desire for what is false, meaning desire which will never be fulfilled in a real sense. For human beings, desires, of course, are for peace and happiness; and, generally speaking, a human being has taken it for granted that peace and happiness will come from the objects of the world. This is a false perception—that something other than me can bring me happiness. This is what the Buddha calls *tanhā*. We are seeking happiness or peace from where it is not; and, therefore, our attempts are bound to fail. This frustration makes our desires more and more intense and that results in greed and in the need to snatch away what others have, because there always is discontentment within.

Regardless of how much or what a human being gets, there is no contentment within, and that discontentment brings about more and more greed, which in turn brings about injustice. Injustice brings about conflict, and conflict brings about violence. So it turns out, ultimately, that the cause of violence lies within ourselves, resulting from the false perception of what will give us happiness and peace. So, in my opinion, the problem of violence and conflict is primarily a philosophical problem rather than a problem of religion or a problem of society or politics. Then it becomes a political problem, no doubt. Hinduism sees it as a philosophical problem. Right now we see that the whole world has a value for accumulating more and more comfort and pleasure, thinking that that is what will bring satisfaction or contentment to the human being. Therefore, science, technology, economics, and politics, all of this, attempts to provide more and more to human beings, thinking that the more you have the happier you will be. Unfortunately, that equation does not work.

Happiness has to come from within, and what is within cannot be obtained from without. It is this frustration that brings about conflict and violence, greed, and the need to dominate others. I do not think that religions are a problem or the diversity of religions is a problem. In fact, diversity is the very nature of creation, and diversity is an embellishment, a beauty of creation that you can enjoy. All that is needed is to give the

freedom to others to exist and pursue their own ends in their own way, the mutual respect and acceptance of each other and of each other's views, whether others are in agreement with us or not. It is not important whether you agree with me or not. It should be enough for me that you are a good person and also a religious person pursuing your life or your goals in your own way. My attitude should be to accept you and assist you in any way I can. If this is the attitude, then let there be any number of religions. In fact, there are as many religions as there are human beings because everybody has his or her own concept of what God is and what the form of worship is. Everybody is doing it in his or her own unique way; and, therefore, in the opinion of Hinduism, which I represent, religion is not the cause for conflict. I am very happy and proud that Buddha came from the land of India, and that, in fact, there is no conflict between Hinduism and Buddhism. Hinduism, being what it is, has always learned from and accommodated and absorbed other traditions. There is a feeling that Buddhism has been eliminated from India. On the other hand, Buddhism has been absorbed in India and in Hinduism, and that is the reason there is no need for a separate religion.

Buddha was a great reformer. In his time, there were many corruptions in the Hindu practices, which he revolted against. One of the important lessons or messages that Buddha emphasized was *ahimsā*, nonviolence, and *karuṇā*, compassion, which, of course, are there in the *Vedas*, but these are emphasized in Buddhism. India and Hinduism have accepted that message and all kinds of violence that had entered into religious practices has been eliminated. The great *Mahabhārata* says a number of times, *ahimsā paramo dharmaḥ* that nonviolence is the supreme *dharma*. I want to live and live happily, and every living being wants to live and live happily. There must be the sensitivity and respect for the right of other living beings to live in their own way as long as their way does not interfere with the basic harmony or laws of creation. Violence can be eliminated only when our values are right. As long as our life is lived with the wrong values of searching for happiness where it is not, resulting in more and more discontentment because of frustrations and disappointments, violence cannot be eliminated.

Thus, what is most needed is an understanding on the part of every human being that what we want or what we are seeking is to be found from our own self. And for that there should be a way of life as taught by the Buddha and also taught in the Hindu scriptures, the life of selflessness or *yajña*, a life of offering, of contributing. You change or transform from being a consumer to being a contributor. Instead of one's attitude being how to use the other person, the attitude should be how to become useful to the other person. The real happiness, success, or peace comes when there is cooperation rather than competition; when there is contribution rather than consumption. That is how we can establish peace and harmony amongst ourselves. This is the teaching of Hinduism and also the teaching of Buddhism. And I think this is the most fundamental aspect that is important for people to see. When we talk of religion as the cause of conflict, that is the wrong understanding and wrong value. We need to transform ourselves from being a consumer, a grabber, to being a giver. This is what is most important for bringing peace, harmony, and co-existence.

Thank you very much.

Sandhya Gurukulam Teachers Training Camp at the Anaikatti Gurukulam

Sandhya gurukulam is a project initiated by Pujya Swamiji to reach out to school going children in villages. The educated in the villages are encouraged to become Sandhya Gurukulam teachers who undergo a six day training program where they are taught about our dharma, culture, universal values apart from slokas, bhajans, games, yoga and meditation. Thereafter the trained teachers start Sandhya Gurukulams in their villages with 20 to 25 children and take classes for two hours a day, six days in a week.

A Sandhya Gurukulam Teachers Training camp was held at Arsha Vidya Gurukulam, Anaikatti from 10th to 15th August 2011. Inaugurating the program on the 10th, Pujya Sri Swamiji explained the need for Sandhya Gurukulams in villages – to provide academic reinforcement to school going children as well as cultural validation. Addressing the seventy six trainees from different villages in Tamilnadu, Pujya Swamiji said teaching is not a profession but seva. Citing the example of the thief who entered the hut of a sadhu and donned his

clothes to escape from the soldiers, Swamiji said the thief was completely transformed when the king himself bowed down to him, mistaking him for the sadhu. If clothes themselves got such respect, how much more respect would a sadhu get, thought the thief who decided to become a sadhu. A change takes place instantly when there is clear cognition of what one sees. Pujya Swamiji wished that the teachers should bring about such cognitive change in the minds of children so that there is more cultural awareness among them



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Swami Sakshatkritananda concluded the training session with his blessings and gave away the training kit to the teachers. He said Sandhya Gurukulam was a very successful program, impacting the children's lives in a very positive manner and bringing about better environment in the homes and villages.



There are 350 plus Sandhya Gurukulams in different villages around Anaikatti, Cuddalore, Erode, Mohanur, Marudur, Pazhaverkadu. Theni, Tiruppattur, Tirukkiviloor, Tiruchera, Tirunaraiyur, Kanchipuram, Peraiyur, Vadipatti, and TN Palayam and more than 9000 children benefit from this program

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Release of Book 'Stuti Kīrthana Mālā'



Puja Sri Swami Dayananda Saraswathi released the book: "Stuti Kīrthana Mālā" written by Sri R. Gopalan at a function held at Bharathiya Vidya Bhavan, Coimbatore on the 16th of July 2010. This book contains 54 devotional songs in Sanskrit written by Shi R. Gopalan.

Sri B.K. Krishnaraj Vanavarayar welcomed the gathering.

Sri R. Gopalan said that while standing before Goddess Mīnākṣi at Madurai, he sought Her grace. After that he was able to compose these songs. He gave these songs to well versed musicologists and musicians and all had approved all the songs.

Puja Swamiji in his anugraha bhāṣanam said: "During sṛṣṭi, the first manifestation was ākāśa— space. Śabdha—sound is a product of space. Hence music is the first manifestation of Īśvarā. Music is a glory of Īśvarā. Fire is the first manifestation with form. We can invoke any devata in Fire. Everything

here is Īśvarā. When one is absorbed in music, there is a resolution. In that resolution, one is in harmony with Īśvarā. All individual problems are resolved for the time being. One is elevated by the music and the meaning of the lyric.

The carnatic music is preserved and popularized through soulful, lyrical compositions. Sri R. Gopalan has given us in this book his compositions in different ragas. He has imbibed through years of listening in to the maestros in Carnatic music. From the words of the composition in a given melody, the melody gets unfolded, giving room for improvisation by the artists. That he has abundant gift and blessings of Īśvarā is evident in every composition born of sheer inspiration. Pujya Swamiji blessed that these songs will inspire the artists as well as the listeners.

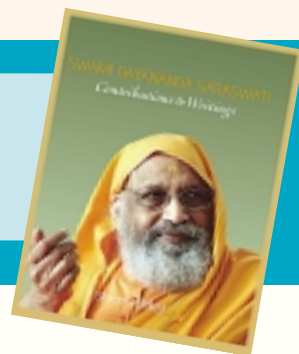
Sri S. Vaidyanathakrishnan, Musicologist felicitated. He said that these songs are the outpourings from the heart of a rasika and baktha soaked in sincere devotion. The kṛtis are brimming with bhāva, overflowing as they do from a devout heart.

Neyveli Sri R. Santhanagopalan gave a wonderful carnatic music concert on the compositions by Sri R. Gopalan.

Report by N. Avinashilingam



Book Review **Swami Dayananda Saraswati –** **Contributions & Writings**



By Smt. Sheela Balaji

Publishers: Arsha Vidya Research & Publication Trust, Chennai

This is a great book on a great Guru by a great Sishya.

In three days, I read the book cover to cover. I enjoyed each and every word in the book. I was captivated by the crystal clear pictures of Pujya Swamiji, crystal clear pictures of Gangaji and the crystal clear writing skills of Smt. Sheelaji.

It captures the life journey of a Great Master, from a village youth, to a role model Sishya of Swami Chinmayanandaji, to a committed student of Vedanta at Rishikesh, to a great Guru of Vedanta and to a leader of Hindu Dharma Acharyas. It focuses on Pujya Swamiji's life contributions in the last 20 years.

The book unfolds Pujya Swamiji as a great Teacher of Vedanta, who has created more than 200 Sannyasi teachers; as one who had bestowed to us the Bhagavad Gita Home Study programme and Purna Vidya programme; as a patron of arts and culture; as the Founder of All India Movement (AIM) for Seva and Convener of Hindu Dharma Acharya Sabha.

The section "Writings of Swami Dayananda" gives a glimpse on editorials, articles and talks of Pujya Swamiji during 1957 to 2000.

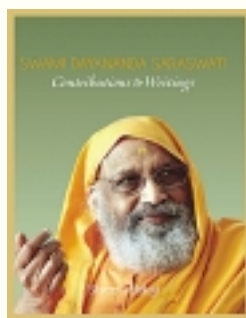
We find in the section "Conversation with Swamiji" the entire fundamental questions one can have and the authentic spiritual answers one can get.

The author Smt. Sheela Balaji is no ordinary person. She is Secretary and Managing Trustee of AIM for Seva, Secretary and Managing Trustee of Swami Dayananda Education Trust and Managing Trustee of Arsha Vidya Research & Publication Trust.

Words are inadequate to show the greatness of a jnani and his contributions. But by Guru's grace, the author has succeeded in unfolding the Teachings with the Teacher. This book is a "MUST READ" for every Sishya of Pujya Swamiji.

Glory to Satra! Glory to Guru! Glory to Sishya!

Review by N. Avinashilingam



The book chronicles the journey of a visionary from Manjakkudi, a quiet village, to a Global leader. It presents an objective, engrossing account of the man, his quest for knowledge, his trials, tribulations and triumph, all in the cause of global peace.

The richly illustrated 350 page book with lively images of Swamiji in his many avatars, features his extremely rare writings over the years – most of it relevant to present days' society as much as it was 60 years ago.

It also features interesting dialogues with the author on topics ranging from recession to astrology, giving the reader a never before perspective of Swamiji's views of the contemporary and ever changing world. It is a sincere attempt to present the many facets of Swamiji – as a Vedanta teacher with his unique pedagogy, as a social entrepreneur spearheading transformation at the grass root level through service to create confident and contributing young Indians, a remarkable author who conveys his thoughts so lucidly in his writings, and a pillar of the Sanatana Dharma and the Acharya Sabha – promoting tolerance and global understanding through religious dialogue.

Available for a donation of Rs.3,000, the book is published by Arsha Vidya Research and Publication Trust. For more details and information, contact:

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Arsha Vidya Research & Publication Trust
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Desika Road, Mylapore, Chennai 600004
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Ph. 044-24997023 /7131; Cell: 91 94426 3500

Swamini Brahmaleenananda's Address to Chartered Accountants



Southern India Regional Council (SIRC) of the Institute of Chartered Accountants of India (ICAI) conducted Regional Conference at CODISSIA, Coimbatore on 19th and 20th August 2011. CA G. Ramaswamy, President ICAI, CA Jaydeep Narendra Shah, Vice President ICAI, CA K.

Shanmukha Sundaram, Chairman SIRC of ICAI, CA S. Murali, Secretary SIRC of ICAI, CA S. Gurumurthy, CA T.N.Manoharan, Past President, ICAI and other dignitaries addressed the Conference. As many as 2700 Chartered Accountants from Tamil Nadu,

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Kerala, Karnataka and Andhra Pradesh attended.

Swamini Brahmaleenananda addressed the gathering on the topic, 'Ethical Values in Profession on the morning of the 20th of August 2011,.'

She first asked, "What is the need for the topic?" One's self image in the society is based on the capacity to make money and the capacity to purchase modern gadgets irrespective of the means to gain it. In the bargain ethics are conveniently overlooked or compulsorily compromised. Hence there is the need for the topic.

When we say ethics in profession, it is the ethics to be practised by the professional. There is no profession without the professional who takes it. Similarly there is no ethics without the person to follow it.

It is better to call ethics as 'dharma' because the word dharma has a better and wider connotation. What sustains the well being of all beings or the majority is dharma.

The professional by the very definition should be knowledgeable in the field and capable of giving the right advice. What is right advice is not necessarily the one that benefits the person giving the advice or the

person who pays for the advice. But it should be beneficial for the well being of majority of the beings.

Each of us, as an individual is part of the total. Every individual has an equal right to benefit from the total and equal responsibility to contribute to the well being of the total.

No individual can be ok, unless the total is ok. No individual can do anything without affecting the total, either beneficially or adversely. No wave can move in a lake without its movement affecting the rest of the lake even remotely. The ill health of part of the body affects the total good health.

‘Lokāḥ samastā sukhino bhavantu’ is the very basis of dharma, contributing to the physical and emotional wellbeing of all. Every one of us as human beings have to keep the well being of all in mind in all our choices, actions and behaviour.

The more educated and more knowledgeable one is, the more is the responsibility and accountability.

“How does one know what is dharma?”

No body can say, I do not know what is right or wrong. One knows that he wants

others to do to him. He wants others to help him, to tell him the truth and to consider his good. This is the same expected from him. He does not like others to cheat him, lie to him or cause him harm. That is the same, what others also expect from him. Dharma is respecting the rights of others and doing good.

One cannot say that one is forced by people around to do adharma. Actually one chooses to be forced into the situation. Keeping the norms of dharma, without lying, cheating and harming others one can earn money and enjoy life. One should remember that this money has no value after death. Only punyam earned has value after death.

Only human beings have been endowed with the faculty to choose dharma against adharma. Animals do not have this faculty of choice and just behave as per their nature. As Chartered Accountants are more educated, they have more responsibility to follow dharma.

She wished that the Regional Conference titled, “Jnana Sangamam should become Dharma Sangamam” of Chartered Accountants.

Report by N. Avinashilingam

SWAMI DAYANANDA SARASWATI CONTRIBUTIONS & WRITINGS

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Journey of a visionary from Manjakkudi , a quiet village, to a Global leader

*An engrossing account of the man, his quest for knowledge, his trials,
tribulations and triumph, all in the cause of global peace*

Sheela Balaji, the author gives the readers a vivid account of the life of a visionary who she describes as " a leader with razor sharp intellect, absolute clarity of thought, and soaked in compassion".

Painstakingly researched, the book chronicles the life of Swami Dayananda Saraswati in his transition from Natarajan, a 22 year old student of Vedanta, to one of the greatest teachers and practitioners of the Vedanta and founder of a movement for societal transformation through service - AIM for Seva.

The book is a sincere attempt to present the many facets of Swamiji - as a Vedanta teacher with his unique pedagogy, as a Social entrepreneur spearheading transformation at the grass root level through service - to create confident and contributing young Indians, a remarkable Author

who conveys his thoughts so lucidly in his writings, and a pillar of the Sanatana Dharma and the Acharya Sabha - promoting tolerance and global understanding through religious dialogue.

The richly illustrated **400 page** book with lively images of Swamiji in his many avatars, show cases his extremely rare writings over the years - most of it relevant to present days' society as much as it was 60 years ago.

It also features interesting dialogues with the author on topics ranging from recession to astrology, giving the reader a never before perspective of Swamiji's views of the contemporary and ever changing world.



Bali Kicks Off Month-Long Hindu Art Festival

<http://www.thejakartapost.com/news/2011/06/11/bali-kicks-month-long-art-festival.html>

JARKATA, INDONESIA, June 11, 2011 (The Jakarta Post): President Susilo Bambang Yudhoyono on Friday night officially opened the month-long 33rd Bali Art Festival, a much awaited event staging hundreds of art and culture performances.

This year's festival is held simultaneously with the Bali World Cultural Forum and the National Competition of Utsawa Dharma Gita (chanting of Hindu hymns).

A large musical production of Bhishma Dewabharata, an episode from the famous Hindu epic Mahabharata, was the highlight of the opening ceremony at the Ardha Candra open stage at the Art Center in Denpasar.

There are an estimated 15,000 Balinese artists, grouped in 334 sekaa (traditional art group) participating at the festival, which will feature hundreds of art performances — including dance, theater, music and art exhibitions — at the Art Center until July 9.

How a Hindu Temple Challenges The Senses

<http://www.wa.de/nachrichten/hamm/stadt-hamm/hindu-tempel-fest-herausforderung-sinne-1282874.html>

HAMM, GERMANY, June 14, 2011 (Wa.De): The annual Hamm Hindu temple festival was once again characterized by a

variety of colors, smells and music - a thrill for the senses. The procession on Sunday was attended by about 18,000 visitors. Devotees from France, the Netherlands, England and Norway were spotted arriving to honor the Goddess Sri Kamadchi Ampal.

This year a huge contingent of police and security forces of the Public Services Office was present to provide security, traffic and crowd control. Loud music in the festival marketplace was also prohibited so that emergency announcements could be heard, according to Ulrich Kroker from the temple committee. The celebration went smoothly, police said.

The marketplace in front of the temple held booths for Tamil food, arts and crafts and saris. Hundreds of people followed the procession headed by Kavadi dancers and Naathaswaran music, played by drummers and trumpeters. They were followed by the big temple chariot, on which sat the Goddess murthi accompanied by priest Arumugam Paskaran

Dvajasthamba in Churches.

The Dwajasthambam - or the Kodimaram in a temple is the flag pole that signifies obtainment of all that is desired by the devotees.

Next whatDwajasthamba Pujas & vedic chants to welcome Hindus?

Hindu – styled flag mast for Cathedrals
A new flag mast has been erected at the National Shrine of Saint Thomas, San Thome.

This new pole is 60 feet tall and has a diameter of 11/2feet. The core of the pillar is made of concrete and iron rods and this core is covered with brass fittings.

The basement is made of granite, says Rajasekar, the person who is overseeing the erection of the pole. He is based in Tuticorin.

This flag mast is in the style of the masts at Hindu temples.

Many churches in coastal and southern Tamil Nadu sport such traditional flag masts. Fr. Kanikairaj, parish priest at the San Thome cathedral says that the new mast is a donation made by a Catholic from Kanyakumari.

Source : Mylapore Times

Sea of Pilgrims at Puri for Annual Jagannath Chariot Festival

PURI, ORISSA, July 4, 2011 (Indo-Asian News Service): Tens of thousands flocked to Orissa's Jagannath Temple in Puri as the annual chariot festival or Rath Yatra began on Sunday.

All the rituals have begun almost on scheduled time, Laxmidhar Pujapanda, the public relations officer of Jagannath Temple, said.

The festival marks the journey of three Hindu Deities - Jagannath, brother Balabhadra and sister Subhadra from the 12th century Jagannath temple, about 56km from state capital here. They are carried in three splendid wooden chariots, pulled by devotees, to the Gundicha temple, about two kilometres away.

Half a million devotees had reached Puri by 8am, Pujapanda said. "The weather is

conducive and we hope by evening, the numbers could swell to more than a million," he said.

The festival culminates nine days later when the Deities make their way back home to the Jagannath temple in their return journey known as Bahuda Yatra. A glimpse of the Deities on the chariot is considered to be very auspicious.

Thousands of policemen have been deployed to maintain law and order. Closed circuit security cameras have been installed at various places to keep a watch on troublemakers and manage crowds.

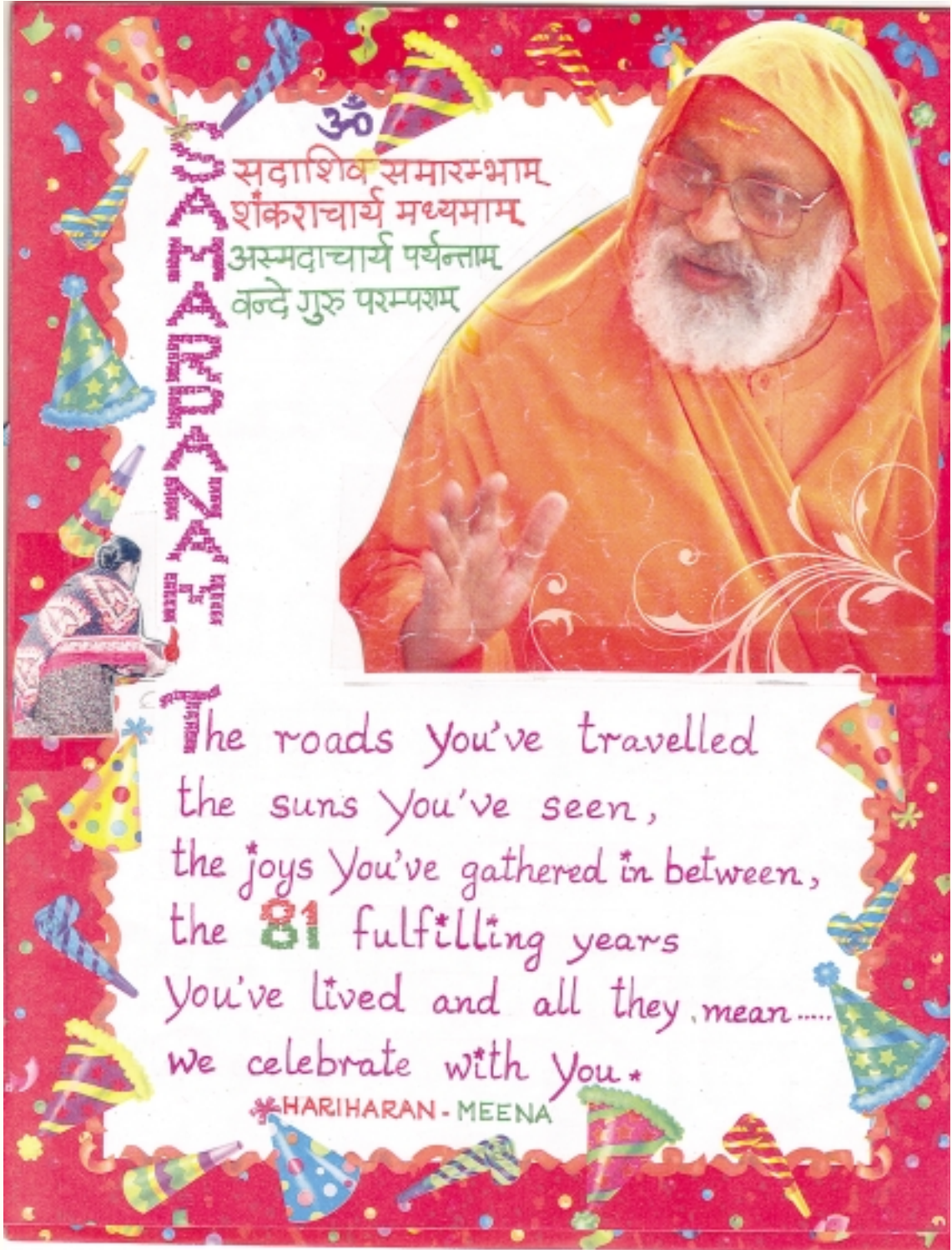
At least 56 special trains are running from different parts of Orissa, West Bengal and Andhra Pradesh to meet the extra rush of passengers to Puri during the festival, the Bhubaneswar headquartered East Coast Railway said

TVs for Madurai Meenakshi Temple

Source MADURAI, INDIA, June 28, 2011 (hindu.com): For the devotees standing in the winding queues for darshan at the Meenakshi Sundareswarar Temple here, the temple authorities are installing a total of ten 32-inch LCD televisions for their benefit.

The devotees will be able to see pictures of the presiding Deity, festival schedules and puja time while they are moving in the lines, official sources said.

While one of the 10 TVs had been installed opposite the 'Unchal Mandapam' and was already in operation, the rest will be installed in another 10 days. More TV sets could come up later based on devotees' response



“I owe this present life to Pujya Swamiji”— A letter from an ardent devotee

Om Shree Gurubhhyo Namah.

Pranams to Pujya Swamiji and to respected Swamijis, Swaminis and devotees,

Pujya Swamiji gave me permission to join the first three year course which started in 1990 at Coimbatore Gurukulam. After my eight year study and seva, Pujya Swamiji told me to go to Gujarat and share the teaching. After spending some time in a contemplative life, I went to a small town in North Gujarat for starting an Arsha Vidya Centre. But as if the prarabdha would have its say, I fell very ill and became so emaciated that I was hardly able to take any food. And this was the period in my life when the end of my life might have happened as it was predicted in my son's horoscope by one well known astrologer that he would lose one of the parents. At that time my wife's health was quite alright. So I thought if the end was likely to happen for me, I must get Pujya Swamiji's blessing before that. At that time, in the year 2000, Pujya Swamiji was at Rishikesh ashram and with extreme difficulty I reached Rishikesh. Pujya Swamiji was literally shocked to see my condition and asked me to see him next morning. After enquiring in detail about my health, Pujya Swamiji gave me a biscuit after holding it in his hand for a minute and asked me to take it in his presence. I did so and what a miracle it was! Since that time on ward I started recovering. Thus Pujya Swamiji really gave me a new lease of life by saving me from a likely end of it.

Earlier I had a conviction that Pujya Swamiji is Parameswar, but since this incident, it is no more a conviction but a reality for me because who else other than Parameswar can revive the life. Thus I owe this present life to Pujya Swamiji.

If we want to have darshan of Parameshwar, we have to wait till Parameshwar takes an avatar like Rama or Krishna. But we need not wait for that to happen because Pujya Swamiji is sakshat Parameswar right here and now in the form of a teacher. Hence Pujya Swamiji's darshan is indeed Parameshwar's darshan.

Parameswar is nithya suhrud and serves the moving and non-moving jagat and thus Mother Earth feels blessed when Parameshwara takes an avatar. Now do we not find Pujya Swamiji equally a suhrud to each and every one and serving the entire humanity? So also our scriptures declare that in the presence of a gyani who has attained oneness with Parameswara like our Pujya Swamiji, mother Earth remains blessed in the presence of Pujya Swamiji.

I heartily pray that Pujya Swamiji will have a healthy and long life.

*Ever in the service of my Teacher,
Vithalbhai Patel*



Yoga Courses / Classes at the Ashram Ashram Yoga Studio:

Swami Dayananda Ashram has a wonderful yoga studio, which is fully equipped to accommodate more than 50 students at a time. It is located just behind the Ashram Temple with a scenic view of Himalayas and the holy Ganga River. Senior Iyengar Yoga teacher Sri.Ramanand Patel of USA visits often to conduct yoga retreat here. Iyengar Yoga teacher Sri. Nandakumar conducts regular yoga courses for beginners and intermediate level students. Apart from them yoga teachers from different parts of the world visit the ashram with their students and conduct courses for them.

Shri Nandakumar

will conduct residential Iyengar Yoga courses on the following dates:

October 21st-30th 2011

November 1st-10th 2011

February 1st-10th 2012

The courses will explore the technical details of Asana and Pranayama in the tradition of Iyengar Yoga. These courses are very well suited for beginners and intermediate level students. Interested persons are requested to register in advance or send their enquiries to

yogiyaar@hotmail.com or contact the office.

Please visit website: www.dayananda.org.

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“Sannyasi disciples of Pujya Swamiji on the Satabhishekam days at Codissia Hall, Coimbatore”

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A view of the crowd on the Satabhishekam days at the Codissia Hall