



Arsha Vidya Newsletter

Rs. 15/-



“Sri Sankaracharya of Hariharapura Math, Karnataka visited AVG, Anaikatti on the 5th of December 2011”

Vol. 12

December 2011

Issue 12



New Year Message 2012



Time is a great myth. It is a very important myth, a significant myth. If you inquire into its content, it disappears. If time is a series of 'nows'—now, now, now, now—and you inquire into the content of now, now just disappears from being a length. It is no longer a length of time. Now is not a length of time. And now which is not a length of time makes a length of time. A series of 'nows' make a length of time, like a series of points making a line. A single point occupies no space and a series of points make a length! This is what Vedanta is. That there is a length, that there is time, is not something we should be weary about, because it is magic. Time is magic, and therefore, you need to enjoy the time you have got now. A new year means you have one more year to accomplish what you could not accomplish last year. And if you have survived without accomplishing last year, this year is not going to be difficult. Therefore, just enjoy the day, the time that is there right now. May this New Year be new all the time, fresh all the time. Getting up every day it is a new day. The New Year begins with a new day, the next day is a new day, the next day is a new day—again new day of the New Year. Then new day, new day, new day—new day. Let us keep it that way, new day. Happy New Year 2012.

Dayananda

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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 the last issue)

We are all indeed Brahmaji's sons and daughters. He is the father of the universe which is why there is no orphan at all in the world. If Ísvara is recognized, then there is no orphan at all. If he is not recognised, then everybody is an orphan. He is called pitāmahā, the grandfather. Because we have a father, we call him grandfather. Otherwise we have to say, great great great...grandfather. We drop the word 'great' and say grandfather. He taught this brahma-vidhyā to Atharva.

Here, Atharva is specifically mentioned as his son, revealing that he received the most desirable from his father. A father is not going to teach his son something that is false. He is also not going to keep something with himself out of jealousy or insecurity. Perhaps some gurus will not teach their own disciples completely because they do not want them to become equal to or bigger than them. Suppose a music teacher has good knowledge of music, but hisdisciple has a better voice. If the teacher is insecure, the disciple will always get a little less from his teacher. Even in dance it is the same. The disciple has a better body and is more appreciated, but then, the teacher knows more about dance. She may not teach everything, so that she continues to be the best.

The gurus who keep knowledge to themselvesbecome brahma-rākṣasās, a class of ghosts, after their death. Among the ghosts also there are varieties. When the ghost comes to possess a person, we can find out what kind of a ghost it is. Brahma-rākṣasā is a person who learnt a vidhyā, but did not teach another person completely. After leaving the body, it is believed that the teacher will hover around, haunt places in the form of a ghost. Although this is purely a belief, nonetheless, it drives home the value for sharing what one knows.

Brahmaji taught his son completely without holding back anything. He gave away everything that is necessary. What the son got is said to be complete. In the Taittiriyaopaniṣad, Bhṛagu, son of Varuṇa, approached his father for his vidhyā. In Chāndogyaopaniṣad, Śvetaketu learnt brahma-vidhyā from his father, Uddālakā. From this we understand that the vidhyā that is given is the most desirable and complete.

The word prāha does not merely mean taught. It means Brahmaji taught until Atharva understood. Only then can Atharva give this knowledge fully to another person. If he had not understood, then by the time the knowledge comes down through ten mouths, it will be different. It is something like the hillthat you described ended up as a molehill! The first person understood what you said as a hill. He talked to another person who tookit as a big rock. He related it as such to another person. That person understood it as a small stone. The last person understood it as a molehill. If the student does not get

the vidyā as fully as it was taught, then the vidyā will fritter away. It is not so here. The paramparā has always been maintained. The students received the knowledge in the same form as it was taught. So, Brahmaji taught until it was understood.

Sarvavidhyā pratiṣṭhām : that which is the basis for all forms of knowledge. It is an adjective for the word brahmavidhyā. Brahmavidhyā is the most exalted, important and significant among all forms of knowledge. It is, therefore, called Sarvavidhyā pratiṣṭhā. It is distinct from all the other vidyā. How can you say it is the most exalted? If you love any given vidyā you can claim that to be the most exalted. For a crow its baby must be the most handsome. This vidyā is exalted because by gaining this knowledge every other knowledge is as well gained¹ With reference to any other discipline of knowledge the situation is different. If you know medicine, you know only medicine, but you need to consult a lawyer now and then for your legal problems. If you are a lawyer you have to seek a doctor for your health problems. This is the nature of any empirical knowledge. Brahma-Vidyā does not alter this situation, but it frees one from the notion 'I am ignorant'.

In any other vidhyā the more you know, the more you realise all that you do not know. Previously you did not know, but you did not know that you did not know. Now you know how much you do not know. In brahma-vidyā alone the subject matter is understood totally, because it is of the whole, of the total. The whole has no parts and therefore it is not possible that you know one part and not know the other part. If you take roses, you know this is a white rose and the other is red. But you do not know why one is white and the other is red. You do not know why one is big and the other is small. You do not know why there is a difference in their smell. You have to do do research for ten generations to find some provisional answers to such questions. In any subject matter, both 'you know' and 'you do not know' situations are there. But this is the only subject matter in which there is knowledge without ignorance, because it is a partless whole. It is also the most exalted among all forms of knowledge because all other disciplines of knowledge are helpful in gaining this knowledge.

Śaṅkara gives another meaning that it is pratiṣṭhā, the basis for all other vidhyās. Have their basis in Brahma-vidyā². Brahma-vidhyā is as good as Brahman; it cannot be other than Brahman. Any knowledge is as true as the vastu, the object. Here the vastu is Brahman. Any knowledge is possible because of brahma-caitanya, consciousness. Without consciousness knowledge is not possible at all. So, all other vidyās have their basis in brahma-vidhyā.

Even though every form of knowledge is sacred, this particular vidhyā is the most sacred for reasons the śāstrā will further unfold later. Brahmaji taught this to Atharva. Atharva became the sampradāya kartṛ. From Atharva onwards sampradāya begins. So, in this particular section, Atharva started teaching.

To be continued..

¹ सर्व-विद्या-वेद्यं वा वस्त्वनयैव गिज्ञायते इति - मुण्डक भाष्यम्

² सर्व-विद्याभिव्यक्ति-हेतुत्वात् सर्व-विद्याश्रयमित्यर्थः - मुण्डक भाष्यम्

Śrī Rudram Mantra 11

R̥ṣi – Nārada; Chāṇdas - Anuṣṭubh; Devatā - Śrī Rudraḥ
अवतत्य धनुस्त्व॑ सहस्राक्ष शतेषुधे ।
निशीर्य॑ शल्यानां॒ मुखा॒ शिवो॒ नस्सुमना॑ भव ॥ ११ ॥



avaṭatya dhanustvaṃ sahasrākṣa śateṣudhe ।
niśīrya śalyānāṃ mukhā śivo nassumanā bhava ॥ 11 ॥
avaṭatya - untying (the string); dhanuḥ - the bow; tvaṃ - you;
sahasrākṣa - O one who has a thousand eyes!; śateṣudhe - O one who
has many quivers; niśīrya - blunting; śalyānāṃ - of the arrows; mukhā - ends; śivaḥ
- of auspicious form; naḥ - towards us; ssumanā - of blessing mind; bhava - be.

O Lord, one who has thousand eyes! One who has many quiveres! Untying the strings of the bow and making the edges of the arrows blunt, you may be of auspicious form and have a blessing disposition towards us.

You are the one who is śateṣudhi, having hundreds of quivers. An ordinary archer will have on his backj one quiver containing a few arrows. A quiver is called iṣudhi because arrows, iṣus are kept in it. An archer has to run away when his arrows get exhausted. Arjuna's quiver never became empty because he had the blessings of many devas. But the iṣudhi that you have, O Lord, is not one but countless.

You have thousands of eyes nobody can hide from you. Nobody can do things stealthily and get away from you. One can hide only from human eyes. Neither in terms of right knowledge nor power you are wanting. You have apāra śakthi, limitless power.

The devotee now is pleading to him, 'O Sahasrākṣa, loosen the tie of the bow-string. Then blunt the sharp ends¹ of the arrows. You need not take away the arrows completely, but make them blunt, for their shining sharp ends make me shiver. Further, may you become śiva. May your ākāra, form, be śiva, pleasing to look at and bestow prosperity. May you be sumanaḥ, one whose mind is one of kindness towards us.

Īśvara is Rudra only from the standpoint of jīva karma which attracts results. Rudra with all his weapons can be a protector too. A jīva is subject to puṇya and pāpa.

¹ Mukhaḥ is Vedic expression. The word should be read in plural as mukhān.

Pure pāpa leads to birth in lower wombs and pure puṇya leads one to be devas, celestials. Everyone, even without doing anything wrong now, has old pāpas which keep unfolding in the form of small discomforts and big calamities. Therefore, the prayer is addressed to Īśvara, who is viewed as the wielder of laws and as though a wielder of weapons. The laws are the weapons and we request the Lord not to punish with those weapons. The Lord is the giver of fruits of action. This prayer being an action, the Lord has to give the result of this prayer. The prayer, thus, neutralises the pāpas and becomes a means for antaḥkaraṇa śuddhi, purity of mind.

Mantra 12

Rṣi – Nārada; Chandas – Anuṣṭubh; Devatā – Śrī Rudraḥ
 विज्यं धनुः कपर्दिनो विशल्यो बाणवाꣳउत ।
 अनेशन्नस्येषव आभुरस्य निषङ्गधिः ॥ १२ ॥
 vijyam̄ dhanuḥ kapardino viśalyo bāṇavāꣳuta ।
 aneśannaśyeṣava ābhurasya niṣaṅgadhīḥ ॥ 12 ॥

vijyam̄ – bereft of string; dhanuḥ – bow; kapardinaḥ – of the Lord; viśalyaḥ – devoid of arrows; bāṇavāꣳuta – quiver also
 aneśan² – lose their destructive power; aśya – of his; iśavaḥ – arrows; ābhuraḥ – bereft of power; aśya – of his; niṣaṅgadhīḥ – the scabbard.

Kapardi is a name of the Lord, meaning one who has a braided matted hair. Here the devotee is again praying for the auspicious form of the weapons of the Lord. Let the bowstring be untied. Let the arrows in the quiver become blunt. Suppose elsewhere the Lord has something sharp like a spear and so on, let them also lose their power of destruction. Let the sword also not be powerful.

Mantra 13

Rṣi – Parameśvaraḥ; Chandas – Anuṣṭubh; Devatā – Paramesvaraḥ
 Dhyāna śloka for the mantras from thirteen to fifteen:

प्राणदनरसहृद्मौलिमालाकुसुमरजोरुणपादपद्मयुग्मम् ।
 अनवरतमनुस्मरेद्भवान्या सह जगतां पितरं पिनाकपाणिम् ॥
 prāṇadanarasahṛḍmōlimālakusumarajoruṇapādapadmayugmam ।
 anavaratamanusmaredbhavānyā saha jagatāṃ pitaraṃ pinākapaṇim ॥

May one meditate constantly on the Lord along with Pārvatī, the Lord who holds the weapon, pināka, in his hand, who is the father of the world and whose lotus feet appear red due to the pollen of the flowers of the garland worn by the host of devas on their heads who remain prostrating.

² The verbal form of aneśan is a Vedic usage of the past tense, in the sense of benediction. The root is nāś, to destroy/

Anavaratam means always, without any break. May one meditate on the Lord who is the father, along with mother Bhavānī, who is the parent for the entire jagat. He has the pināka, trident, in his hands. He has lotus feet that are covered with the pollen, rajasa, of kusuma, flowers. They are from the flowers of māla, garlands, which are on the head of amara saṅgha, the host of devatas who are at his feet prostrating.

Result for chanting the mantras from thirteen to fifteen: Removal of all causes of unpleasant situations.

या ते हेतिर्मीदृष्टम हस्ते बभूव ते धनुः ।
तयाऽस्मान् विश्वतस्त्वमयक्ष्मया परिबभुज ॥ १३ ॥
yā te hetirmīdṛṣṭama haste babhūva te dhanuḥ ।
tayā'smān viśvatastvamayakṣmayā paribbhujā ॥ 13 ॥

yā – which; te - your; hetī ḥ – weapon; mīdṛṣṭama – O one who gives the desired objects to devotees! haste - in hand; babhūva - is there; te – your; dhanuḥ - bow; tayā' – by that; asmān – us; viśvataḥ - from all; tvam – you; akṣmayā – which is the cause of health; paribbhujā – protect.

O Lord, one who totally grants all desired objects! May you protect us from all difficulties with your weapons and the bow you have in your hand that are the cause of health.

Earlier we saw the meaning of mīdṛṣṭama as one who abundantly grants the desired objects of his devotees. Varṣa means shower. When you look upon the Lord as one who gives the result of every effort, he becomes a kāmavarṣin. For any action whether small or big, whether it is a physical or physiological function, or even the involuntary actions, he is the karmādhyakṣa, the presiding principle. Because of his presence alone, all actions including involuntary ones, take place. Eating is an action, a voluntary action; whereas digestion is involuntary action. Īśvara as the digestive fire assimilates the food. In eating also, Īśvara is present in the form of the power in the hands to hold and lift the food. He is in the form of food as well.

In both voluntary and involuntary actions we recognise the presence of Īśvara who is therefore addressed as mīdṛṣṭama.

We recognize the Lord as chastiser, since He is the karma phaladātā and also the protector. He need not be feared as a chastiser, for He is the law and the wielder of the law. By the act of prayer the cause of unpleasant situations can be neutralised. Therefore, the Lord, visualised with weapons, need not be feared.

Also you have dhanus in your hand. Tayā hetyā ayakṣmayā, with that bow and other weapons, protecting symbols of our health, destroy our pāpa, cause of ill-health and give us ārogya, freedom from any form of illness.



**ARSHA VIDYA PITHAM
Swami Dayananda Ashram**

PUJYA SRI SWAMI DAYANANDA SARASWATI
will be conducting four camps on
MAHAVAKYA VICHARA
at Swami Dayananda Ashram, Rishikesh
as per details given below:

CAMP	FROM	TO	TOPIC
CAMP NO. 1 (7 DAYS)	24-02-2012	01-03-2012	Tattvamasi – Chāndogyopaniṣad– Sāma Veda.
CAMP NO.2 (7 DAYS)	04-03-2012	10-03-2012	Prajnanam Brahma – Aitareyopaniṣad – Rig Veda
CAMP NO.3 (7 DAYS)	13-03-2012	19-03-2012	Aham Brahmasmi – Bṛhadāraṇyakopaniṣad- Yajur Veda
CAMP No. 4 (10 DAYS)	22-03-2012	31-03-2012	Ayamatma Brahma Māṇḍūkypaṇiṣad – Atharva Veda

Those who are interested in attending the camp are requested to apply
on or before 20 DECEMBER 2011.

The application form could be downloaded
from our Website or it could be obtained from the ashram
by email or post.

A copy of the application form can be found in this News Letter

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NOTE TO THE APPLICANTS
(To be retained by the applicants)

Pujya Swamiji's expressed that it is his wish and request to admit participants to one camp only in order to make sure that a maximum number of people can attend the camps and listen to him.

Therefore students who have done long-term-courses and Sannyasis who have studied with Pujya Swamiji are requested not to apply for the Vedanta Camps 2012.

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 or 2nd week of Jan, 2012 whether they are selected or not.

6. Last date for receipt of completed applications is **20th Dec, 2011.**
7. Please bring with you any medicines etc that you need during the camp.

Margazhi Special at Bharat Kalachar



Bharat Kalachar situated at Thirumalai Pillai Road, T. Nagar had organized a two-month long music programme from 26th of November to the 16th of January at its premises on the eve of its Silver Jubilee Margazhi Mahotsava and Nalli Sangeetha Nrithya Vizha.

This mega event was inaugurated by Pujya Sri Dayananda Saraswati at a function held at Vani Mahal on the 26th of November 2011.

The programme included a variety of vocal performances by artists including Anuradha Sriram with Sriram Parasuram, Mambalam sisters, Yuva Kala Bharathi's Vidya Kalyanaraman, K. Gayathri, S.P.



Ramh, K. Dharini, A.V.K. Rajasimhan, Swarna Rethas, Vijayalakshmi Subramanian and several others.

And Bharatanatyam performances by Deepa Tharangini, Meenakshi Srinivasan, Shilpa Darshanakumar, Radhika Shurajith, Rasika Kumar (USA), Srekala Bharath, Pallavi Sriram, Uma Muralikrishna, Meenakshi Chittaranjan and Villupattu by Subbu Arumugam had been arranged.

Eminent scholar Sudha Seshaiyan delivered discourse on Thiruppavai Upanyasam from the 17th of December between 7 and 8 a.m. for 30 days which was preceded by devotional music by the students of PSBB School.



Grand Opening of Nana Nani Homes, Phase I



Pujya Sri Swami Dayananda Saraswati inaugurated the Nana Nani Homes, Phase I, for Senior Citizens of Ananya Shelters (P) Limited, on Wednesday the 30th of November 2011 at No.1, Vasantham Gardens, Narasipuram Main Road, Thondamuthur, Coimbatore 641 109.

Mrs. Kalyani Venkatram & Group sang devotional songs before the inaugural function.

Earlier, Sri AV.Ramaswamy addressed the gathering. He said: "All that I am is due to Pujya Swamiji. I took early retirement only to join Swamiji's ashram in Coimbatore. After establishing the Vanaprastha, a lot of people were interested in community living. It was a social project. The place here is a master piece. People who have booked, they would not like anything else in life. Amenities that are available here are plenty. I congratulate the whole family. He will take up more projects. Coimbatore is becoming a place for senior citizens to live after retirement. Several of them have come up and Coimbatore is becoming very

Addressing the gathering, Pujya Swamiji said:

"From what I learn from AVR, this place is called Ananya. It is a beautiful word.



There is nothing equal to that. Ānyaḥ na vidhyate yasya. There is nothing like that.

He gives me a very good account of everything. Amenities provided are meticulously taken care of. A very noble scheme made with commitment on the part of the people who are making this. This is also a very important principle even if you are doing it as a commercial venture. If there is no motive behind except to give the best and then make it well, that makes it successful in the long run.

I am ver happy that there are people to come forward to provide this facility for people who need such a facility. This is going to be the style of living for people because children are all over. You can only contact them over email.



I have seen people come to US to live with children. But both of them are out to work and there is nothing they can do. They cannot go out. They have to sit in the



house. It is the worst thing that can happen to parents. There is no life.

I started a course in Saylorsburg in USA. I thought it will be a good idea to teach people. It is because people had retired and they have got time and they have got infrastructure. I thought when these people come we can teach something from our course book like Gita. I thought this will be an ideal course. I invited applications and six hundred people responded—not



from the retired people from India who had come there! Because the parents are there to look after the house and the children, others had applied and they wanted to see the ashram.

Parents should have the right to live a life of dignity. The best thing is to allow them to be where they are. Children can pray for them. They can come and visit them. You people can stay in Ananya. They have a good facility there. It is said 'nakha sikha svasthaane visishyate. Nakha, nails have to be in their own place. Out of it, they do not have a place. You can make this as your svasthana. This is a beautiful place. Children can come here occasionally. Let this be your place. People have started coming. We need this kind of a facility.

I am very happy to be here on this important day when people have come to take their keys.

Vanaprastha, Dhyana-prastha, Brindavan and others have come to Coimbatore and all of them are successful. In Hyderabad a similar complex was started but it was far away. This one is a little different from the usual ones and you have decided on this complex. You can hand it over to your children.

I wish and pray to the Lord to bless Yuaraj, Umamaheswari and the family I am sure this complex will grow famous for that.

Earlier Smt. Umamaheswari Yuvaraj welcomed the gathering.

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A Well Wisher

Sri Sankaracharya of Hariharapura, Karnataka visits AVG, Anaikatti



Arsha Vidya Gurukulam was blessed with the presence of H.H Sankaracharya Sri Swami Sacchidaananda Saraswati, of Sree Math, Hariharapura, Karnataka on 5th December 2011. His Holiness was received at the temple with poorna kumbham and after darshan of Lord Dakshinamurthi, he was escorted to the lecture hall where Pujya Sri Swamiji received him with salutations.

Sri Ravi Sam, Trustee, Sruti Seva Trust welcomed the Acharya and offered a ponnadai while Pujya Sri Swamiji garlanded him. Sri P N Viswanathan, Administrator, Sree Math introduced the Sri Adi Sankaracharya Sharada Lakshminarasimha Peetam and mentioned about the great work being done by Acharya through initiation of thousands of pedople into Siva deeksha.



Addressing the students of the three-year course, His Holiness said he was happy to be in the Gurukulam in the presence of Pujya Sri Swamiji and talk to the students. In his speech Acharya emphasised on the need for adhikaaritvam in the pursuit of knowledge. Quoting the Katopanisad mantra "Eko vashi sarvabhuutaantaraatma", he said that one has to see oneself in every being and love all as one loves oneself. He blessed the students and gave prasadam to each one of them.



Sri Swami Sakshatkritananda offered fruits and sambhavana to the Acharya and proposed a vote of thanks.

Later, His Holiness who is a member of the Hindu Dharma Acharya Sabha had a personal meeting with Pujya Sri Swamiji before he left for Coimbatore.

By Vasanthi Jithendranath

The Significance of the Śānti Mantra from the Sāma Veda for a Seeker of Self-Knowledge

by Julie Carpenter



The current three-year course at AVG, Anaikatti, is well into its second year. What can one say about the blessings of Pujya Swamiji given to the students of these three-year-courses? To participate in the course is a gift for which there is no measure. To obtain a human birth is a rare event. To have the desire for moksa during that human birth is also not an ordinary thing. What to speak then of finding oneself studying Vedanta at the feet of Pujya Swamiji, whose abidance in and clarity of the knowledge, makes him the greatest teacher of Vedanta and Sanskrit alive today. It requires grace – a lot of grace.

This grace is like an underground spring. It is there, but has to be tapped into through prayer. As Swamiji has himself said, he is absolutely certain that every student of the three-year-courses must have prayed, either in this life or a previous life, for without seeking the grace for this knowledge one does not come to the pursuit. How can one arrive at such a conclusion? Perhaps the question is better said by asking, how can one not arrive at such a conclusion? The phalam from prayer

can be anything. One may pray for family, for wealth, health and even things for after one leaves the body, such as going to heaven. In fact, the first portion of the Vedas will help one to focus prayers and actions to gain specific ends. What if the desired end is moksa?

Prayer is needed to gain the grace for antahkārana śuddhi, along with emotional maturity for the knowledge to be assimilated. Therefore, if one has come to the teacher prior to being fully prepared, one is going to require grace for the preparation as well as the study. One cannot know what is in one's prārabhda karma. There are many obstacles that may arise in the form of sickness, rāgadvesa, or numerous distractions that might manifest, and take one away from the teacher and the teaching. For this reason, one prays. Prayer is the only antidote to prārabhdha karma. While that prayer might not be able to fully alter what manifests, it will give one the requisite physical and



mental strength to overcome the obstacles without getting discouraged or distracted.

It is by Īṣvara's grace alone that anything occurs – there is not a single nanosecond that is without Isvara's grace – the so-called obstacle is also Īṣvara's grace. How to bring that grace into focus? One can say a general prayer, a "sprayer" as Pujya Swamiji calls it, but as a student of Vedanta one has to use discrimination, to be clear about what it is one is seeking, what one is really wanting. The prayer found at the beginning of each Upanisad known as śānti mantra help students gain clarity, not only to see what they are really seeking, but also in terms of what is needed to prepare the mind for the knowledge. As Sadhviji often tells us, when the mind is prepared, the knowledge just walks in, sits down and has a cup of tea! Where is the grace most needed for students of Vedanta? The śānti mantra of the Sāma Veda, beautifully answers this question for the student.

*Om āpyāyantu mamāṅgāni
vākprāṇaścaksuḥ śrotramatho
balamindriyāṇi ca sarvāṇi sarvaṁ
brahmaupaniṣadam
māham brahma nirākuryāṁ
mā mā brahma nirākarot
anirākaraṇamastvanirākaraṇaṁ me astu
tadātmani nirate ya upaniṣatsu dharmāste
mayi santu, te mayi
santu*

om śāntiḥ, śāntiḥ, śāntiḥ

*Om may my limbs, speech, prāṇa, eyes, ears,
gain strength, and
my senses develop fully
All that is, is Brahman, revealed by the
Upaniṣads
May I never abandon Brahman
May Brahman never reject me
Let there no disowning, let there be no
disowning for me
May all the qualifications (of the student)
extolled by the
Upaniṣads abide in me, the one committed to
knowing the self.
May they reside in me.
Let there be freedom from disturbance from acts
of God, from the five
elements and elementals, and from myself.*

*om āpyāyantu mamāṅgāni
vākprāṇaścaksuḥ śrotramatho
balamindriyāṇi ca sarvāṇi:* The student invokes the grace of Bhagavan with the word of blessing, "om," and then begins the prayer. "O Lord, bless my limbs, speech, eyes and ears, along with all other organs, including memory, so that they not only function well, but also gain the strength necessary for this pursuit of moksa." For the student of Vedanta there can be no study without a healthy body. All the sense organs, including the mind, must be functioning, along with the body. If one cannot hear, how can one do 'sravanam'? Additionally, if the body is in discomfort, one's focus may be compromised. Pujya Swamiji has often commented how he has seen students do 'yoga' during Vedanta classes –moving their heads from side to side, stretching this limb or that limb trying to find a comfortable position. If the body is uncomfortable, even as one is in the process of recognizing that one is not the body-mind-sense complex, the mind continues to be obsessed with the area of the physical discomfort. Or, it could be that the digestive tract is actively rebelling against having had one too many idlis at breakfast.

The idlis, making their presence felt throughout the class, compete strongly to be

heard alongside the instruction of “tattvamsi,” thereby threatening to compromise the learning process. Having asked for grace to have the physical preparedness, the second sentence focuses on what the student is seeking to understand.

sarvam brahmopaniṣadam. Everything is Brahman as revealed in the sastra. That Brahman is everything cannot be understood without the sastra – it is why sastra is pramana the means of knowledge for understanding the truth of oneself. What does everything mean? One way the sastra reveals this is by using pairs of words that have the opposite meaning of each other. Thus if one says that Brahman is all that is known and unknown, manifest and unmanifest, nothing is left unaccounted for – including one’s self. One must come to know this truth, without doubt, vagueness, or error, in order to know that one is indeed complete just as one is and is not the samsari that due to ignorance one thought oneself to be. In one small sentence, the prayer captures the entire teaching of the sastra, reconnecting the student immediately to the focus of the study.

māham brahma nirākuryām. Let me not negate this pursuit for knowledge. Let me not negate the object of study –Brahman, which is really the subject —the truth of myself. Negating Brahman is indeed total self-denial. With Pujya Swamiji’s grace, the full-time students in Anaikatti have an opportunity to immerse themselves completely in the study, without day-to-day duties such as working, raising children, providing food for a family, all of which can interfere with the primary focus of the seeker. The students here are indeed free to pursue the teaching, but we are not absolved from having to face the obstacles within. Most of these blocks are centered on the core issue that brings one to the study in the first place – a sense of self-inadequacy. This inadequacy can manifest in many ways around the teaching and the ashram life, and no matter what the trigger that sets the perpetuating cycle of self-doubt into motion, it takes grace to continually be committed to

owning and resolving the source of the triggers within, which is the key to staying focused on the path.

*mâ mâ
brahma
nirâkarot:*
May Îgvara
never reject
me.



Considering that the self is Isvara, how can one be abandoned by Isvara? We have to read this line to mean, “May I always be a receptacle for Bhagavân’s grace.” The grace of Isvara may be pouring into one’s life, but occluded by one’s desires or fears, one might be unable to recognize it. This is exemplified well by Arjuna at the beginning of the Bhagavad Gîta. Having discovered that the war for dharma is to be waged against his relatives, including his elders and teachers, Arjuna –overwhelmed by the love for “his people” and unable to make a choice between what is right and wrong—cries out to Lord Krishna, “*Na hi prapaceyâmi mamâpanudyâd yacchokam ucchoshanam indriyânam*” (Gîta 2.8) He says, “I don’t see anything that will take away this sorrow that scorches my senses.” All this, while Arjuna is sitting right behind the Lord, who is leading the way by driving his chariot!

Pujya Swamiji says that while we all accept without question what the sensory organs perceive and the mind concludes, there is ample evidence to note that the information that senses bring, and the conclusion one draws based on the information, are frequently lacking any sambandha - connection. For instance, what do we see when the sun “rises” or “sets”? We may know that it is in fact the earth’s orbit around



the sun that causes this apparent rising and setting – and yet daily the eyes report that the sun makes an arc across the sky from East to West. Until the knowledge settles, one's subjective perceptions

might make one miss the grace that sustains everything, including all the opportunities provided for one to study. Therefore, we pray for the reduction in subjectivity, so that we can pursue the knowledge without becoming discouraged.

1. anirakaraṇmastu anirakaraṇam me'stu: This request for the grace to sustain the pursuit is important as it is repeated again in the next sentence. Once started, one must study for a period of time. A question that is routinely asked by students is, "How long is a period of time?" Pujya Swamiji usually says, "Some time," and at other times will say that there is nothing to reach, no where to go, that one is already that whole – therefore one can just relax and enjoy the journey. One may come to the study with gusto, much like a soda can that bubbles wildly that when first opened. After a while one can lose enthusiasm for any number of reasons, and like the once-fizzy drink, become "flat" with regard to the study. Being a student often brings this up. If one is not alert, the pressure to perform as a student starts to compete with the desire to know Brahman, which can distract one from what must always be the focus of study – freedom from saAṣṭra, characterized by sorrow and fear. One, therefore, prays for the grace to sustain the pursuit of the knowledge so that the desire to study is protected from disenchantment until the truth of oneself is fully assimilated. No matter how long it takes,

the mumukṣu requires Bhagavan's grace to stay committed to the pursuit.

*tadâtmani
nirate ya
upanishudatsu
dharmâste
mayi santu,
te mayi
santu:*

Finally, a student of brahmavidya needs to be prepared to receive this teaching. The final line of the prayer is for the qualities needed to gain the knowledge, as stated in the Upanishads, abide in the student, the one who is committed to this pursuit. The word *dharmâh*, refers to the qualities of *sama*, a resolved mind, *dama*, discipline over the organs of actions and sense organs, *uparati*, letting go of external crutches, *titiksha*, dropping complaining, *sraddhâ*, trust in the teacher and the ability of the *gâstra*, as the *pramâna*, to deliver the knowledge, and *samâdhâna*, single-minded focus.

om sântih, sântih, sântih: With everything that the student needs having been asked for, the mantra, as every prayer, ends with a final request to be free from the three sources of obstacles. May there be freedom from disturbances to the study in the form of *âdhidaivika*, situations over which there is no control, *âdhibhautika*, from distractions in the immediate surroundings, and *âdhyâtika*, from blocks within oneself. For all of us on this pursuit of moksa, I pray this mantra bestows the grace that is required for success.



Spiritual Care Coordinator Course AVG, Saylorsburg

by Urmila Shivaram

Chaplaincy is a new concept to us Hindus. The practice of Hindu dharma in India is very different. Our religion is practiced in our homes, or at temples or private events- which are usually conducted by priests. Those who are interested in fulfilling their spiritual needs go to gurus and swamis. But here in the West, the society demands that our religious tradition be represented in the public forum- like health care institutions, public meetings, boys scouts meeting, events at schools and college campuses etc. Trained religious people- chaplains - from all the other major religions are frequently at the bedside of sick and dying patients , speaking at public meetings and blessing on social occasions. Chaplaincy is of two broad types. There is a two-year full time course during which one is trained in all religious traditions and then one can be employed as a chaplain in a health care facility or the military etc., and serves as a chaplain for all religious traditions. The second one is a Spiritual Care Coordinator -who is certified by a particular religious institution after a defined amount of training in that tradition, will then be available to volunteer their services to serve people in that tradition.

A Spiritual Care Coordinator course for Hindus was held in September 2011, at Arsha Vidya Gurukulam in Saylorsburg. It was the first of its kind in USA. It was a certificate course with 22 hours of credit,

held on the beautiful grounds of the gurukulam in Saylorsburg. The course was named Dayalu by Pujya Swamiji. The purpose was to empower people to provide caring to the public based on our scriptures and religious traditions. It is essential to communicate the depth of understanding of our dharma through compassion. The course was led by Pujya Swami Dayananda Saraswati. Sadhvi Chaitanya was the main teacher who taught about Hindu tradition. Sri Suddhatmaji , sister Annelle Fitzpatrick, Dr Prem Khilanani, Smt Anju Bhargava, Dr Urmila Shivaram, Smt Rathi Raja, Dr Abha Agrawal, and Dr Jaishtee Subramani were the faculty members.

Over fifty people attended the weekend retreat. Many worked in health care settings. Many people who attended the course were already doing some sort of seva and wanted to learn more and be formally certified to render their services. Many were there because they saw the need to connect without expecting anything in return.

The post conference review was very favorable. Most participants- in fact all the responders loved Sadhvi's talks and found them to be most helpful. They requested more information on anesthetic- the last ritual. They also loved the chanting sessions with Suddhatmaji and requested more chanting classes.

“Pearls of Wisdom from Bhagavad Gita” - Book Release Function

On 23rd December 2011, Bharatiya Vidya Bhavan and Sri Ranganatha Charities organized a book release function at Bhavan auditorium Coimbatore. The function started with prayer by Smt. Rohini Parthasarathy. Sri C.R.Suryanarayanan welcomed the gathering.

Pujya Swami Dayananda Saraswathi released the book titled “Pearls of Wisdom from Bhagavad Gita” compiled by Dr. V.V.Parthasarathy. Sri B.K. Krishnaraj Vanavarayar received the first copy. This book contains 108 selected verses from Bhagavad Gita. The verses are given in Sankrit, English and Tamil. The meaning is given in English and Tamil.

After the book release, Pujya Swamiji gave a lecture on the topic “Vision of Bhagavad Gita”. Lord Krishna as a representative of



the Pandavas negotiated with Duryodana for a settlement of the rightful dues to the Pandavas. Duryodana refused even for a token settlement. Pandavas to establish dharma had to fight this war. It was not for power or kingdom.

When Arjuna had to choose between a non fighting Lord Krishna and the Yadava army, he chose Lord Krishna. Arjuna knew for success in war, men and materials were not adequate. To take care of the hidden variables, Ishwara’s grace was required.

To earn punya or grace, one should do purta karma. Purta karma is reaching out action for the welfare of the society.

On the battlefield, Arjuna had a doubt, after destroying dharmis like Bhisma and Drona, how to uphold dharma. The topical





problem of fighting a war was converted into a fundamental problem. Arjuna asked for the knowledge. Lord Krishna taught A to Z of what had to be taught.

Gita has the vision or the whole view. There is a regular tradition of teaching. Lord Krishna became jagadguru. Parthasarathy became Gita Acharya.

The whole view is that I am the atma. I am the body, mind or senses is only a point of view. When this point of view becomes the view, there is a problem. Self inadequacy, self judgment and self disapproval are due to non recognition of the whole view. I, the atma is totally free from limitations.

Bhagavad Gita tells how one should live his life to recognize that, I am the whole. To see that I am the whole and own it, one should lead a dharmic life. It is gained by living in such a way that every experience makes one richer, wiser and at home with oneself. Gita gets unfolded. Gita gives the vision and the way to life to gain that vision.

Pujya Swamiji congratulated Dr. V.V. Parthasarathy for the compilation and Bhavan for organizing the function.

Report by N.Avinashilingam



Swami Sudherananda's Talk on ICAI Motto Song

The motto of the Institute of Chartered Accountants of India is "Ye Yesu Suptesu Jagrati". This is a mantra from Kathopanishad.

Sri Swami Sudherananda addressed study circle meeting of the Coimbatore Branch of the Institute of Chartered Accountants of India (ICAI) on the evening of the 1st December 2011 evening. He spoke on the topic "Meaning of ICAI Motto Song".

CA N. Avinashilingam presided over the meeting. CA S.D. Balasubramanyam introduced the speaker.

Sri Swami Sudherananda said that only a person following a life of dharma can understand the meaning of ICAI motto song. As this is a Upanishad mantra only a qualified student can understand its profound meaning.

It is rare to get a human birth. It is still rare to be a mumukshu. It is most rare to get a Sadguru. It only happens due to previous punya and Ishwara's grace.

All jivas have desire. It leads to action. Action results in punya and papa. To get the results of punya and papa one gets rebirth. In that birth also desires are there and the cycle of rebirth continues.

This cycle of rebirth will end only when a jiva understands that it is not the body, mind, sense complex but the atma. Until



then the jiva believes that it is small and insignificant and struggles to fulfil its desires. But the jiva is really the atma. This can be understood only from the scriptures taught by a Sadguru.

Kathopanishad reveals the atma jnana through a dialogue between the Teacher, Lord Yama and the student Nachiketas. It teaches that atma is existence, consciousness and unlimitedness. Atma is the one that exists in the three states of waking, dream and deep sleep.

The meaning of ICAI motto song is, atma is the one that exist during waking, dream and deep sleep.

CA C.R. Krishan gave a memento to the speaker.

The meeting concluded with vote of thanks.

Report by N. Avinashilingam

Śrī Śaṅkarācārya's Kāśī Pañcakam

With the commentary Tatva Prakāśikā by Svāmi Tattvavidānanda Sarasvati

(Continued from the last issue)

The body identification is three-fold: *aham*, I am the body, *mama*, my body, and *mahyam*, body is for me. We practise *karma yoga*, selfless service, to neutralize *mahyam*. The body is put to rightful action without seeking results; the results are surrendered to Īśvara or the society at large. Just as the wind does not blow for its own sake, but for the swake of the entire manifestation, so also the faculties of the body and mind function not for our benefit alone, but for the welfare of the entire humanity. The *mama* identity is neutralized by *bhakti yoga*, motiveless devotion. In the context of devotion, *namaḥ*, prostration, is very important. It means *na me*, not mine. Everything of this creation, including the body, belongs to śavara. Then, the ignorance that I am the doer is negated by discernment of Self as distinct (not different) from the body, which is the non-self. This is sāṅkhyā yoga.

Upaśāntiḥ, the dousing of the fire, the fire of affliction. There are three kinds of tāpa, affliction: ādhyātmika, related to the physical body like ill-health, ādhibhautika, the suffering caused by raging street dogs, thieves etc., ādhidaivika, problems like famine caused by the gods. The heart is at peace when these three fires are doused.

Why the adjective parama, supreme or ultimate, to upaśānti? When we sleep, all the afflictions are gone and when we wake up, the three types of afflictions come back. It is as if they are waiting for us to wake up. Thus the śānti, that we experience during sleep is brittle, not parama. In the

waking state too, there are many methods to reduce the agitation of the mind, e.g. taking tranquilizers. The agitation however comes back once the effect of the drug wears away. In fact, we often become more distressed after such temporarily acquired peace of mind. It is like lighting, which briefly lights up objects in the dark and disappears quickly. We want the real peace of mind, not the ephemeral one.

We seek permanent cessation of all suffering and pain and that is mokṣa, also called nirvāṇa. Vāṇa is suffering and nirvāṇa is freedom from suffering. Freedom is mostly described in negative terms. What it is cannot be described. It is not what is described in words. Therefore, what it is not alone is described. It is freedom from afflictions. It is conscious presence that transcends all divisions. We just abide in the self, 'I am', and discover that inner silence.

It is not the silence per se that is important. The flow of thoughts is harmless if and only if the content of the mind is realized as unreal. As we take the content of the waking consciousness as real and as 'other', we psychologically depend upon that content for self-fulfilment and happiness. And then, we try to manipulate the content as we seek pleasure and avoid pain. This is nothing but deeply ingrained ignorance and bondage.

The flow of thoughts acts as a screen that covers up the truth. The mind creates a world for us and presents it to us on a

platter every morning, and we accept that as real and take ourselves to be a small part of that world. Unless we negate this projection of the mind, we cannot discover the truth. This subject-object division and plurality projected by the ignorant mind is mithyā, unreal. To know the truth, we have to step away from the mind and watch it; then, it automatically becomes calm and quiet.

As we identify with the mind, we give a reality to the object of its thoughts. While paying attention to and investing interest in the objects of the world, we cannot realize it as illusion. Withdraw your attention, withhold your interest and draw back from the mind. Watch the mind constantly. Be kind to it, but in an uninvolved way. This is yoga. Initially, the progress is slow in yoga, and therefore, perseveringly withdraw from the thoughts. Be a witness to the mind, and the mind becomes pure. De-automatize every action. For instance, we talk while taking food, and eating becomes mechanical. Stop talking and experience fully the taste of the dish. That is also yoga. Similarly, watch yourself while walking.

When the mind is agitated, I am agitated, for there is no discrimination between the 'I' and the mind. 'I am' and 'I think' are not the same; they are diametrically opposed to each other. 'I am' is the motionless being, while thinking is changeful. As we identify with the mind, we remain trapped in it. As we withdraw from the mind and start watching it, we realize that we are the knower of the mind. The mind is kṣetra, field, and all the objects of thought are part and parcel of this field.

In yoga, one should not contradict oneself. One should not increase the impurities of the mind or work at cross-purposes. As we purify the mind by prāṇāyāma or control of the mind through regulated breathing, meditation, listening to the scriptures etc.,

we should avoid impurities like hate, jealousy, greed etc. at all costs. Once the mind is pure, we will realize that we are not the mind, but a witness of the mind. Since the mind is filled with the six-fold enemy such as greed, anger, jealousy, etc., realizing oneself as the witness is not possible. We have to know deep within that we are not the mind, and thus transcend the mind. We will be able to transcend the mind if and only if the mind is pure.

An impure mind that is attached to the world holds us back. Antaḥkaraṇa śuddhi or purification of the mind, is the most crucial starting point. As the mind becomes pure, it becomes sāvika in nature – calm and quiet, loses its rājasā (hyperactivity) and tāmasā (dullness) burden. Then, one can easily see oneself that he is not the mind. One is the intelligence behind the intellect; one is prior to the mind. This inner space is a deep, unshakeable peace. This inner silence is the conscious presence. It is not void, it is Kāśī.

In Kāśī, there is the river Ganges. It is vimalā, sanctifying. Water of the Ganges remains pure despite a lot of toxins and chemicals that are dumped into it. No other river has such power of self-purification. For example, it is relatively pure as the river enters the city of Kanpur, but the water becomes very dirty and toxic as the many tanneries of Kanpur dump their waste into the river; but within 10 miles of leaving Kanpur, the water again becomes almost pure. The sealed Ganges water remains pure for a very long time. The Ganges of Kāśī stands for the perennial manifestation of Atman, the timeless Awareness, in the form of waking consciousness. The movement of the mind and the senses are the content of that consciousness.

To be continued...

Gita Jayanthi and Swami Dayananda's 80th Birthday Celebrations

Thursday, December 15, 2011

HOUSTON - Arsha Vidya Satsanga celebrated the Bhagavad Gita Jayanti and the 80th birthday of Pujya Swami Dayananda Saraswathi at Keshav Smrithi on Sunday, 4th December. The event consisted of a *laghu pooja* to Lord Krishna, Gita chanting, singing and dancing of classical compositions of Swami Dayananda Saraswathi, a video presentation about the life of Pujya Swamiji and recognition of key people of Arsha Vidya Satsanga(AVS), and *prasada bhojanam*.

Gita Jayanti is the day on which Lord Krishna did the teaching of Bhagavad Gita to the Pandava prince Arjuna on the battlefield of Kurukshetra.

This day is celebrated by all spiritual seekers as the day of rededication to the study of the song divine- Shrimad Bhagavad Gita. It falls on the Shukla Ekadashi of the Mrigashira Masa. Pandit Viswasankaran Kartick led the chanting of 108 names of Lord Krishna- *Krishna Ashothara Namavali*.

This was followed by the brief Veda parayanam and a vedic arathi. A group of



children who are learning Bhagavad Gita at AVS chanted the Dyana *shlokam* of Shrimad Bhagavad Gita. It was a very encouraging to see kids who are American born achieve a good degree of proper Sanskrit pronunciation. Then, the members of the various AVS Gita home study groups chanted the 10th and 15th chapters of the Bhagwat Gita. AVS conducts Gita home study courses in Sugarland, Bellaire, Clearlake, and Jersey Village. The organization also conducts kids classes in Sugarland and Jersey Village.

Then, it was time to celebrate the eightieth birthday of Pujya Swami Dayananda Saraswati, a world renowned teacher of Vedanta, and the main inspiration behind AVS. Swamiji completed 80 years in

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August and this was celebrated by his devotees in a grand manner in India and in the Arsha Vidya Gurukulam in Saylorsburg, Pennsylvania. The event is called Satabhishekam in vedic parlance and comprises pujas, yagnas, and other rituals to celebrate the joyous occasion.

Sri Swami Dayananda among his many multifaceted activities is a scholar and lover of both classical music and classical samskrutam. Hence, it came as no surprise that he had composed many songs on the dieties of the Hindu pantheon as well as on Vedanta. These are set to mellifluous music and had been popularized by many leading classical musicians in India and US. The highlight of these compositions are the harmonious synergy between concepts, words, music, and the emotions (bhava) sought to be conveyed by the song. A group of Houston based singers and musicians got together to learn and perform these compositions as their personal tribute to Swamiji. The songs presented include Bhaje Vignarajam (Hamsadhvani), Dakshinamurte Amurte (Ranjani), Shankaracharyam (Mohanam), and Ramam Bhaje (Durga). This was followed by a dance performance of Pujya Swamiji's composition by the students of Guru Padmini Chari. Varenya Hariharan performed Bho Sambho in Revati (one of the most popular pieces of Swamiji) and the Ramachandran sisters (Smrithi and Sathvika) performed Bharata Desha Hitaya in Desh (the theme song for AIM for SEVA). The singing as well as dancing moved the audience very much.

This was followed by a short video about the life of Swami Dayananda Saraswathi. It was remarkable to watch the many

achievements of Swamiji. He has been a traditional teacher of Vedanta teaching several students, founder of the All India Movement for SEVA, the founder of Arsha Vidya Gurukulam, given sanyasa diksha to several sadhakas, convener of Hindu Dharma Acharya Sabha, a composer of songs, a writer of several books, a counsellor to several people, and above all, a compassionate person. When one gets to read or watch a life of such a noble soul who give the entire life for the welfare of humanity without the least expectation, one realizes that the message of Bhagavad Gita was not in vain. The entire audience was highly motivated after this and lot of people committed to a more serious study of the Bhagavad Gita and give more to humanity. The organizers then recognized the students, teachers, and the patrons of AVS. This was followed by Gita Arathi and a simple prasad.

Prahalad Appaji said that for the first time he learned of the Gita Jayanti, his wife Smitha was impressed by Swamiji's accomplishments and that their children got interested in learning the new compositions and that each in the family had become personally enriched. "It would be good to conduct a Houston-wide Gita Jayanti program, seeing that the Bhagavad Gita is a popular scripture," said G. V. Krishnan. Dr. Radhika Hariharan was particularly impressed with "small children chanting the Bhagavad Gita from memory!" Rohini Chandrashekar "was glued to her seat all through the program". After seeing the full breadth of activities, Hirji and Ila Bhudia decided to enroll their two children in the Vedic Heritage classes at Jersey Village.



International Conference on Yoga, Naturopathy and Arogya Expo-2012

THEME: YOGA AND NATUROPATHY FOR HOLISTIC HEALTH

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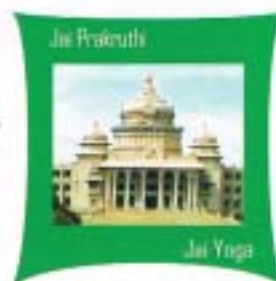
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Digvijaya Hemantha Shibhir' Under The Guidance of Shri Swami Brahmayogananda

19th to 27th November 2011 - YOGA SHANTHI GURUKULAM

Somnath temple was attacked and destructed by the Muslims 17 times and was reconstructed each time. The Sagar Matha (The Sea Goddess) was witness to all the atrocities and the subsequent reconstructions. Now the same Sagar matha is facing this magnificently and gloriously reconstructed Somnath temple. In the very same premises of this sacred and holy 1st of the Jyothirlingam shrines, **Shri Swami Brahmayogananda** conducted 18 classes for 121 of his students on Adi Sankaracharya's text- '*Sarva Vedanta Siddhanta Saara Sangraha*' for three days. The topics taken were Samaadhanam, Uparathi and Mumukshuthvam as part of Sadhana Sathushtayam.

During the inaugural function which was presided over by **Sri Kamlesh Raval, Deputy Secretary & GM**, Sree Somnath Trust, the holy flag of this symbol of Rashtriya Gauravtha- Somnath temple was hoisted (**Dwajaroohan**) after Swamiji performed a Puja to the Dwaja under the guidance of the Chief temple priest. Between 21st & 23rd Nov, students were engrossed in their Spiritual quest at Sankirtan Hall of the Somnath temple complex which is a Z Plus Security area.

Sri A K Joti, Chief Secretary, Govt of Gujarat, participated in the Valedictory function of the camp and honored Swamiji and Sri Vijaisinh Chavda, Deputy General Manager, Sree Somnath Trust also took part in this function. This camp created such an impact that the whole temple town was



aware and talking about Swamiji and the classes being taken. The trust management was so impressed by the discipline that they helped in the stay & food arrangements at Dwaraka. Yet another highlight was that the Deputy Secretary, a Gujarati, addressed the students in Tamil and one of Swamiji's students spoke in Gujarati for thanks giving thereby denoting the spirit of **National integration**.

After the 3 day camp at Somnath, on 24th Nov, the students were taken for Beyt Dwaraka darshan, Nageswaralinga (another Jyotirlingam) darshan and Dwarakadish darshan. In Beyt Dwaraka, Swamiji called for all the Brahmanas in the small island of 5000 people and asked them to take a Sankalpam to perform their daily rituals like Nithya Puja and chanting of Gayathri mantra continuously for 3 years and by this way, the 4000 muslims in the island would automatically return back to Hinduism. It is to be noted that a Muslim boatman-



Ahmed who was very rude on the onward boat journey totally transformed on the way back and asked for Swamiji's blessings, merely by observing Swamiji's attitude and activities during the 3 hours at **Beyt Dwaraka**. Swamiji made contributions close to Rs 1 Lac in this holy place of Lord Krishna.

On the last day of the camp (26th Nov), Swamiji along-with 60 of his students met the Chief Minister of Gujarat, **Shri Narendra Modi**, for over an hour at his official meeting place- Circuit house. Swamiji blessed Modi ji to lead a Vibrant Bharatham in the model of Vibrant Gujarat. After Swamiji's inaugural speech, Shri Narendra Modi shared details on the achievements and development of the state in the fields of Agriculture, Electricity, etc

over the last 10 years. Modi ji also enthusiastically responded to several nation based questions posed by the students of the Gurukulam.

This 1 week visit of Swamiji along-with his 121 students was well covered by many Gujarat dailies and also specially covered in **Shri Narendra Modi's website**. It is to be recalled that Swamiji took the blessings of **Pujya Shri Swami Dayananda Saraswati** at Anaikatti, just before commencing this historic camp. This was yet another memorable camp for the students and for all those who were associated with it.

Jai Somnath! Jai Dwarakadish!

Guruve Saranam

Arsha Vidya Newsletter

Annual Subscription: Rs.180/-

Published by V. Sivaprasad

Trustee, Sruti Seva Trust, Anaikatti, Coimbatore 641108

Edited by S. Srinivasan - 0422-2657001

Printed by B. Rajkumar, Rasi Graphics Pvt. Ltd.,
40 Peters Road, Madras 600014. Ph. 28132790, 28131232



Date of Publication : 30th of every month

REGISTERED REGN. NO. TN / CH(C) / 175 / 09-11
LICENSED TO POST WITHOUT PRE-PAYMENT OF
POSTAGE WPP - 286 / 2009-2011



“Gita Jayanthi Celebrations at AVT, Jaipur”