



Arsha Vidya Newsletter

Rs. 15/-



“H.H. Sri Jagadguru Shankaracharya Dakshinamnaya Sri Sringeri Sharada Peetadhipati, Sri Sri Bharati Tirtha Mahaswamiji presenting the first Adi Shankaracharya Award to Pujya Swamiji”



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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!



श्रीश्रीजगद्गुरु शङ्कराचार्य महासंस्थानम् दक्षिणाम्नाय श्रीशारदापीठम् शृङ्गेरी
Sri Sri Jagadguru Shankaracharya Mahasamsthanam, Dakshinamnaya Sri Sharada Peetham, Sringeri - 577139



His Holiness Jagadguru Shankaracharya
Dakshinamnaya Sri Sringeri Sharada Peethadhipati
Sri Sri Bharati Tirtha Mahaswamiji
is pleased to confer

Sri Adi Shankaracharya Award

on

Sri Swami Dayananda Saraswati
Arsha Vidya Gurukulam

in recognition of the exemplary service rendered for the sustenance
and propagation of Sanatana Dharma, Advaita philosophy,
the Hindu Cause & the welfare of mankind.

Vaishakha Shukla Panchami
Sri Shankara Jayanti
Nandana Samvatsara
(26th April 2012)



Pujya Swamiji presented with First Adi Shankaracharya Award

Everyone will be glad to learn that the **FIRST ADI SHANKARACHARYA AWARD** instituted by the Jagadguru Shankaracharya Mahasamsthaanam, Dakshinaamnaaya Sharada Peetham, Sringeri, went to none other than our most revered and dear Pujya Swamiji. It has been awarded to him in recognition of his 'exemplary service to Sanatana Dharma, Advaita-Vedanta Prachara and to humanity'.

It was presented to him at the Shankara Jayanti celebrations at Thirunelveli, by the Sringeri Shankaracharya Sri Bharati Teertha Mahaswamiji.

Pujya Sri Swamiji accepted it as 'prasadam' in all humility and mentioned that as per the Shruti Vakya " , it is a twice blessed one, as the giver and recipient are blessed. He said that His own reverence to the Peetham is the same as to Shankara Bhagavatpada Himself!



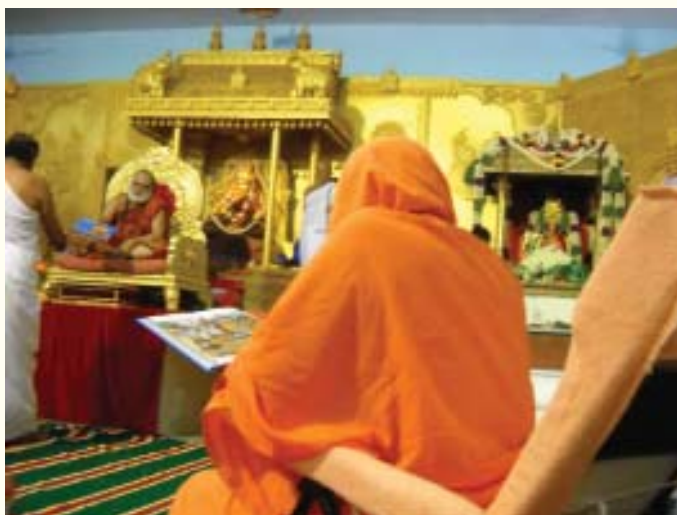


The Sringeri Mahaswami in his turn said that He is awarding this to Swami Dayananda Saraswathi, with a great sense of pride for his unparalleled contribution in, particularly spreading the light of the Bhaashya , with the same love , dedication and reverence to Adishankaracharya as he himself has! In that, Pujya Swamiji is a (of the same intent as Himself, though by age Pujyasri is much older. Further, Pujya Swamiji has spread the teaching beyond the Indian shores, to the whole world. He wished that it flows perennially

To the students of Pujya Swamiji it is a great joy as the traditional Shankaracharya peetham recognises his amazing contribution. No wonder we see the image of Adi Shankara Bhagavatpada in him, and were we to think of what Adishankara's disciples felt when the great Acharya taught..... the feeling is not alien to us!!

Yes, twice blessed is the award,

Even as it is Mahapurushas who lend sanctity to any Teertha (Holy place), (or an ornament on the Lord's Vighraha really embellishes itself), the award has got 'awarded', and our Acharya, the ocean of compassion stands saluted!!



Felicitation to Puja Swamiji for Receiving Adi Sankaracharya Award

“A felicitation function to Puja Sri Swami Dayananda Saraswati for receiving the Adi Shankaracharya Award was organized at the Kikani School, Coimbatore, on the 13th of May 2012 by Sri M. Krishnan of Sri Krishna Sweets. The Kikani School auditorium was packed to the capacity”.

Sri T.R. Ramanathan welcomed the gathering. He explained how Sri Adi Sankara dismissed 72 wrong philosophies and re-established Hinduism. He also explained how H H Sri Narasimha Bharthi, the 33rd Pontiff of Sringeri Mutt popularised Sankara Jayanthi celebration, established the birth place of Sri Adi Sankara at Kalady and arranged for publication of Sri Adi Sankara's works. The present Pontiff of Sringeri Mutt, H H Sri Bharathi Theertha Swamigal had initiated Sri Adi Sankaracharya Award. He had awarded that to the most



deserving Puja Swami Dayananda Saraswathi.

Video clippings of the awards function at Tirunelveli at 26 April 2012 was screened. On the awards function Puja Swamiji said that he received the award as a prasadam from Sri Adi Sankara. He taught Bhasyam daily. He felt that the award received from Acharya was received from Sri Adi Sankara himself.

Both the receiver and giver of the gift ought to be careful. A gift becomes twice blessed as the giver is happy and the receiver is also happy. He received the award in all humility.



On the awards function Sri Bharathi Theertha Swamigal said that he appreciated the advaita Vedanta siddanta prachara by Swami Dayananda Saraswathi. That appreciation made him give this award to him. Both of them had sraddha in and bakthi to Sri Adi

Sankara. Their age was not the same. But their thinking was the same. Due to Mutt tradition, he was doing prachara of Adi Sankara's teachings only within India. But Swami was doing prachara of Adi Sankara's teachings even outside India. He blessed that Pujya Swamiji's prachara should continue.

Sri S. Gurmurthy, renowned social thinker spoke. He said that the earlier speaker Sri T.R. Ramanathan had spoken eloquently and demonstrated that he was more competent to speak on the awards function. But as he had been invited, he spoke.

During the awards function Acharya and Pujya Swamiji said that they were happy. They never uttered that it was bestowing an honour. There is no difference in their thought process. Even the words used by both of them were the same. He was closely associated with Pujya Swamiji since the formation of Dharma Rakshana Samithi in 1999.

During Pope's visit to India, Pope said that in the first 1000 years Europeans



were converted to Christianity. In the second 1000 years Americans and Africans were converted to Christianity. In the next 1000 years Asian should be converted to Christianity. Pujya Swamiji objected about this to Pope and gave the profound thinking in a single line "Conversion is Violence".

In 2002, Pujya Swamiji established the Hindu Dharma Acharya Sabha. He made 125 Acharyas, who were heads of mutts of at least 300 years standing to sit on a single platform. In 2000 Millennium Summit held by United Nations, he had a resolution passed for mutual respect and reverence to all religions. In 2008 Hindu Jewish Summit, we made the Jews understand that the ultimate God as per Hinduism is also formless God as worshipped by the Jews. In December 2008, he made the United Nations agree that every one had a right to follow religion of his birth, conversion should not be induced by money or fear and no religion should criticise other religions. He said that Pujya Swamiji's activities for protection of Sanatana Dharma are numerous.





Pujya Swami Dayananda Saraswathi gave his benedictory address. He said the Guru parampara started with Lord Dakshinamoorthy. The greatest link in the parampara in Sri Adi Sankara. That parampara continues today up to my own Guru. Guru is the one who dispels darkness or ignorance.

Human being thinks that he is insignificant. But he is Brahman. The one that does not change is satyam. This is what the sampradaya tells. Adi Sankara is not the maker of the sampradaya. He is the knower of the sampradaya. He is an important link in the parampara. He initiated a tradition of teaching by his bashya. In bashya, the meaning is given. The meaning is also defended.

During Adi Sankara's time Buddhism and a thinking that karma alone could give Moksha were popular. He corrected the wrong thinking by his bhasyam on Gita, Upanishads and Brahma Sutra.

There are two words aham (subject) and idam (object). I see the world. So I am not the world. I see my body and my mind. So I am not the body and the mind. Seeing what is not there is samsara. Seeing the reality is moksha. You are satyam,



jnanam, anantam Brahman. Confusion is samsara. Resolution is moksha. You are Brahman is the essence of Hinduism. No other religion has this profound teaching. This teaching has been handed over by the parampara.

Bharat is a breathing culture. Bharat is one breathing spiritual organisation.

Report by N. Avinashilingam

7th Thirumurai Awareness Program in New Jersey, USA

The 7th Annual Thirumurai Awareness Program was held on April 29th, 2012 at the Sri Venkateswara Temple Auditorium, Bridgewater, NJ 08807. It was sponsored by the Forum for Religious Freedom, Staten Island, New York. Swamini Srividyananda of Arsha Vidya Gurukulam, Saylorsburg, graced the occasion. Dr. P. Jayaraman, founder of the Bharatiya Vidya Bhavan was the Chief Guest. Introducing the program, Dr. V. Swaminathan, said that it was organized to support the Oduvar Project and the Thiruvidaimarudur Sri Mahalingaswamy Ther project undertaken by Pujya Swami Dayananda Saraswati.

During the Program, a video message from Pujya Swamiji was shown, needless to say, to the delight of the participants and the audience. Pujya Swamiji referred to the institution of Oduvars started by King Raja Raja Chozha. The Oduvars sang the Thevarams in Siva Temples during the daily worship. It was fostered by successive kings but in course of time with the disappearance of the royal patronage, the Oduvars were unsupported and the religious tradition slowly became extinct. There has been a steady decline of the Oduvars and many temples today are without any Oduvars. Pujya Swamiji



succinctly summarized the situation by saying that we now have the responsibility to maintain the Oduvars who had maintained the tradition of our culture. Pujya Swamiji appreciated the efforts being made in this direction. He also expressed his happiness at the inclusion in this year's program of songs from the Nalayira Divya Prabandham, the devotional songs of the Vaishnava tradition. Swamiji said that in the Vishnu Temples generally the Priests themselves were conversant with the Naalayira Prabandham and they were reciting them during worship.

At the start of the proceedings, a young girl, Uma Mani, offered a Prayer to Lord Vinayaka by singing Arunagirinathar's 'Kaithala Nirai Kani'. This was followed by ten distinguished music teachers of the area rendering the Invocation 'Mahalinga

1 Reported by Sri V. Ramachandran of Bridgewater, New Jersey, USA



vibho', a recent composition of Pujya Swamiji in the raga Sivaranjani. (See the picture)

Smt Neyveli Ramalaskhmi, who has been trained in the singing of *Thevarams*, rendered selected *Thevarams* of Saint Thirunavakkarasar (Appar) by herself and also along with her students. The songs, in various *pans* (melodies), related to the suffering and incarceration of Appar by the Pallava King of that time and how he overcame them with his devotion to Lord Shiva. The context of each song was briefly described prior to its rendering which enabled the listeners to enjoy the spirit of the song. As a second segment in the program, eight compositions of the Tamil Composers who are now known as Tamil Moovar (Mutthuthandavar, Maarimuttha Pillai and Arunachala Kavirayar) were rendered by the students of Aravind Narasimhan, Ashvin Bhogendra, Dr. Bhavani Prakash, Kalyani Ramani, Manjula Ramachandran, Padma Srinivasan, Rajeswari Satish and Sumati Sarangapani. It can be said that the devotional content of the compositions transported the audience to another world of tranquility and joy. As a third segment in the program, Sri Prasanna Venkatesh

& students rendered *Pasurams* from Nammazhvar Thirumozhi on the twelve names of Lord Vishnu. The proper pronunciation of the Tamil words and the devotion packed singing of the prabandhams that were set to different ragas were inspiring and made all to appreciate the high devotional content of the songs.

After the music session, Dr Swaminathan introduced the Chief Guest Dr P Jayaraman as the founder of the Bharatiya Vidya Bhavan in New York, a person of philosophical bent with a deep learning in our scriptures and a linguist. Dr. Jayaraman spoke about the exalted feeling he had throughout the entire program and dwelt a little on the Nayanmars and Alwars and the aspect of the devotional element exemplified by their lives and their songs. He complimented the efforts being made to preserve the ancient Indian Tradition and concluded by conveying his good wishes to everyone assembled there. The program concluded with all the students singing the inimitable Pujya Swamiji's composition "Bho sambo" in raga Revati as the *mangalam*. (See the picture) Sumptuous lunch was served to all the attendees.

Keynote Address Delivered at the First Hindu Priests' Conference, Pittsburgh, PA, 28th April 2012

by Swamini Svatomavidyananda



It is said that Hinduism is a view and a way of life conducive to achieving the view. The vision is best expressed in the sentence, "Ishavasyam idam sarvam," all that is here is pervaded by Ishvara, by the Lord, and is non separate from the Lord. When we use the word "all," we must not forget to include ourselves. All that is here, including one's body, mind, and senses, is a manifestation of Bhagavan and is therefore sacred. Assimilating this vision of oneness is called moksha, the ultimate purushartha, and is the primary purpose of human birth. For this, one has to seek this knowledge and study Vedanta, the knowledge of oneself as the whole, with a qualified teacher. One is already free, but due to ignorance, one does not know it. To illustrate this, we use the story of the tenth man, who went on a picnic with nine other friends. Upon returning from the outing, he counted everyone except himself and mourned the loss of the tenth man. A passing sage enlightened him that he indeed was the tenth man. In this

manner, one is ignorant of the truth oneself, and due to this ignorance one is subject to samsara, characterised by notions of bondage and sorrow.

Assimilating this knowledge requires preparation. It requires, shraddha and bhakti in Ishvara and the Veda, it requires developing surrender, spiritual discipline and emotional maturity. There is no better way to gain this preparation than by following the way of life prescribed by the Vedas —a committed lifestyle that is conducive to gaining the preparedness for self-knowledge. Here is where we have been given the wealth of the priests, a class of people whose purpose is to embody the Vedic lifestyle, and whose sole role is to assist humankind to develop the requisite shraddha, bhakti, and the maturity for gaining the ultimate purushartha. This lifestyle recommended by the Vedas and the Bhagavad Gita can be best described as one of desire-

management. Learning to manage one's desires is an important goal in the Hindu dharma, and is achieved in a unique way. The entire karma kanda, first portion of the Vedas is dedicated to specific prayers, designed to fulfill the gamut of one's desires in the here and the hereafter. My guru, Pujya Sri Swami Dayanandaji says that while every tradition has general prayers, best called "sprayers," ours is the only tradition that has "prayers," highly sophisticated means dedicated to achieving specific ends. The whole idea is for one to grow emotionally by channelling one's desires through prayer. One leaves the desires at the feet of the Lord, one dedicates the actions taken to fulfill the desires at the feet of the Lord.

Finally, one learns to accept the outcome as prasada coming from the Lord. In this way, one grows from a person who prays to being a prayerful person. In the former, the prayer is a discrete action, in the latter, it is an attitude with which one greets life. The role of the priests in our culture is invaluable in accomplishing this transformation. The Vedic vision and the lifestyle, the spirit and form are inextricably linked. They are married like Shiva and Parvati. Therefore, to uphold one, without the other, does not make sense. Upholding the spirit without the form is too abstract, whereas protecting the form, without understanding the spirit and purpose behind it is like protecting a dead body of know-hows and techniques, without understanding their purpose.

The priests, generally speaking, especially those that work in the North American context, are an endangered species. Although every priest is still the son of a priest, these days, the son of every priest may not want to become a priest. There



are few occupations in the world that are more of a calling, and are service-oriented. Such occupations cannot be considered as "professions," and their beneficiaries are not "clients" or "customers." Doctors and healers, for example, cannot say that they have clients, and neither can teachers. Likewise, the priests also do not have customers. Themselves being in service of Ishvara, they serve other devotees. The priests do not have a 9-5 job. Even when they are not doing puja, they do not stop being a priest, because priesthood is their very being. The essence of priesthood is devotion, and the priest is essentially a devotee.

During the course of one's life, one plays many roles. One is son or daughter, brother or sister. One is a student, and then, based on one's profession, one is an engineer, lawyer, etc. If one gets married, one is a spouse, and then mother or father. Again, during the course of a single day, one might be an employer or employee, a friend, a co-worker, etc. Often these roles overlap, and one plays multiple roles at once, without any problems. For example, one may be simultaneously with one's parents, siblings, and children at a family gathering. This is possible only because one is not the role. There is a basic person who plays these roles in the same manner as a single actor who dons

various costumes. This basic person is a devotee. The devotee is the individual who is connected to Ishvara, the total. If I were asked to spell out the primary role of the priests, I would say that it is to reflect the basic person, the devotee. Only when this devotee is present in the priest, as the priest, there can be worship. In this way, it is important for us to not lose sight of this basic person, the devotee. The temple attendee is a devotee, the mandir executive is a devotee, and the priest is also, basically, devotee. All are devoted to Ishvara, and the focus of every temple is to help one develop and live this life of devotion. It is only through this lived practice of invoking the devotee within oneself that one learns to not be affected by the challenges that one faces in life. When we look deeply into this, we can see that the problems and challenges in life belong to the role, and not to the person. In other words, while the role is person, the person is not the role. The person is a devotee related to Ishvara. This is the rahasya, the secret, of transcending samsara.

The role of the priest is wonderful, because this is the only occupation, where one reflects the devotee that one seeks to invoke within oneself. One is in the unique position of being able to embody this for oneself, and also reflect it for others. For this reason, among many others, the institution of priesthood deserves protection, and the priests deserve to be respected. These days, we often talk about the need to protect Hindu dharma. Dharma is an abstract concept. We cannot protect the dharma without protecting the dharmin, the one who practices the dharma. One of the best ways to protect the dharma is to sustain those who



practice the lifestyle enjoined by the Vedas, and thereby inspire others to do the same. In the North American context, the priests face certain unique challenges of negotiating linguistic and cultural barriers. Additionally, they have the responsibility of explaining the basics of Hindu dharma to people who might not know much about it, and to act as guides, counselors and chaplains. We have already heard about some of these challenges from the earlier presentations made today. To address these issues, my guru, Pujya Sri Swami Dayanandaji has planned a priests' training course at the Hindu University of America in Orlando, Florida, with the help of Sri Brahma Aggarwal. Since he is not in attendance, I request Sri Asthana to follow up on this program and help it to take off. This program will help the priests to be prepared for their manifold duties, and also to network with other priests. It is through networking alone that we grow; we stand tall like the redwood trees by connecting to one another, by holding on to one another.

I congratulate the organizers for hosting a successful and a landmark conference of Hindu pandits, and I pray that this meeting will inspire everyone to continue to probe common ground, and ways to address common concerns. Thank you.

Shankara Jayanthi celebration enthralls Houston

Posted on: Thursday, May 03, 2012

By Sunitha Ramiah and Dr. Vivek Natarajan



Arsha Vidya Satsanga (AVS), a group dedicated to re-establish the cultural self-identity of Hindus, celebrated the Shankara Jayanthi to commemorate the birthday of jagad guru Sri Adi Shankaracharya – a great reviver of Vedic Sanatana Dharma, at Keshav Smruti, Houston on Apr 21st.

Shankara Jayanti is celebrated on Vaishaka masa shukla panchami and this celebration was initiated by the 33rd Acharya of Sringeri Sharada Peetam- HH Sachidananda Shivanibhava Narasimha Bharati Swamiji. The program included Guru pooja, recitation of various compositions of Adi-Shankaracharya and Swami Dayananada Saraswati, a play by

children on Adi-Shankaracharya followed by prasada bhojanam.

The program started with a prayer song “Shankaraacharyam Bhajema” composition of Swami Dayananada Saraswati in raga Mohanam sung by Vyjayanthi Vivek. Vyjayanthi is a teacher at Arsha Vidya Satsanga who teaches songs, stotras and bhajans to children of Vedic heritage classes in Sugarland and Jersey village. Prayer song was followed by Ganesha pooja which included Punyahavachanam, Kalasha Sthapanam, Samkalpam Archanai and Ashtotharam. This was followed by Shankaracharya Abhishekam, Ashtotharam and Avadhana Seva. The priests Viswasankaran Kartick and Vivek Natarajan conducted the pooja in a very traditional and reverential manner.

The avadhana seva included recitation of Veda mantras from Taittiriya and Mahanarayana Upanishad. Then, the children from “Arsha Gokulam”, the Jersey village branch of Houston, beautifully rendered the following Sanskrit stotrams by Adi-Shankaracharya - “Ganesha Pancharatnam”, “Shiva Panchakshara Stotram” and “Gurupaduka Stotram”. Children’s interest and hard work was obvious and their Samskritam pronunciation was good. Then Vivek Natarajan gave a commentary on Shankaracharya’s Dakshinamurthy stotram and Soundarya Lahari stotram along with recitation by Dr.Jayakumar Srinivasan and Vyjayanthi Vivek. The

audience was deeply moved during the rendition of the stotrams.

After the pooja, the children enacted Adi Shankaracharya's life in a short 30mins play titled "Bho Shankara". This play was directed by Hasita Kartick, a volunteer at AVS, who engages children in various activities like drama, and stories. Children enthusiastically enacted various parts of Shankara's life - Lord Shiva blessing ShivaGuru and Aryamba with an intelligent but short-lived son; Shankara's student life at the gurukul; his inquisitiveness about Vedas and its vast knowledge; rendition of KanakaDhara stotra to goddess Lakshi seeking her blessings for a poor lady, decision to take Sanyasa; caught by the jaws of crocodile, getting his mother's blessing to become a sanyasi; followed by 4 principal disciples - Padmapaada, Hastaamalaka, Sureshwaraacharya and Totaka, who led the four learning centers (mathas) in India in Dwaraka, Puri, Sringeri and Jyothirmutt respectively.

At the end of the drama, Totakashtakam – an octet of verses in praise of his master, composed by Totaka – a disciple of Adi Shankaracharya, was recited by the children. The evening's program concluded with a vote of thanks from Dr. Jayakumar Srinivasan, the Arsha Vidya and AIM for Seva Houston branch coordinator and the teacher. His love and dedication towards the children reflected in his words. A satvic prasada bhojanam

prepared by the parents and other bhaktas was served right after.

Some of the observations from proud parents and other attendees include: "It was a joy to see children enacting the entire drama and the thought provoking philosophical discourse without the use of any scripts."; "The dedication of children, parents, teachers and all the volunteers were very obvious throughout the evening."; "I learned a lot about Adi Sankaracharya" ; "The children were absolutely fantastic."; "The costumes made it look real.". Usha and Subodh Mudda exclaimed: "Words are not enough to explain about the Shankara Jayanti event as it is the BEST one we have attended in years. Insight into the importance of Hindu culture and how Shankaracharya put forth his efforts was expressed in stotras and play very well. Children's performance was memorable."

The Hindu community in Greater Houston is proud and thankful to such a dedicated organization and group of volunteers who are all hands in guiding our children towards discovering their self-identity, thus helping them to blossom from within.

For more details, visit: <http://www.avshouston.org/>

(contact: jkumar64@sbcglobal.net or 713-412-2923)

SOURCE: Voice of Asia newspaper May 4, 2012 issue

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A Well Wisher

150th Jayanthi of Swami Vivekananda Celebrated on the occasion of Yoga Shanthi Gurukulam's 17th Anniversary

Yoga Shanthi Gurukulam was started 17 years back by Shri Swami Brahmayogananda on a *Chitra Pournami*. Every year, the anniversary function is celebrated in a grand manner during the season of *Chitra Pournami*.

Chitra Pournami is also the day when Swami Brahmayogananda took his *sanniyaasa dhiksha*. Coincidentally, Swami

Vivekananda's *sanniyaasa dhiksha* was also on this auspicious day of *Chitra Pournami*.

This year, the function was celebrated on Sunday, the 6th of May 2012 at Krishna Gana Sabha, Chennai.

The celebration began at 08:45 AM with the, veena recital by students of 'Veena Vidhushi' Smt. Rama Raghuraman followed by the lighting of lamp by Prof. Dr. Nirmala Prasad (Principal, MOP Vaishnav College) and Susri Nivedhitha Bhide Ji (All India Vice President,

Vivekananda Kendra). The song written by Namakkal Kavignar was sung as the invocation song by Shri. S P Ramh. Prayer song was choired by Gurukulam's Summer Camp Children. On this occasion, CDs on Swamiji's regular classes on Bhagavad Gita was released.

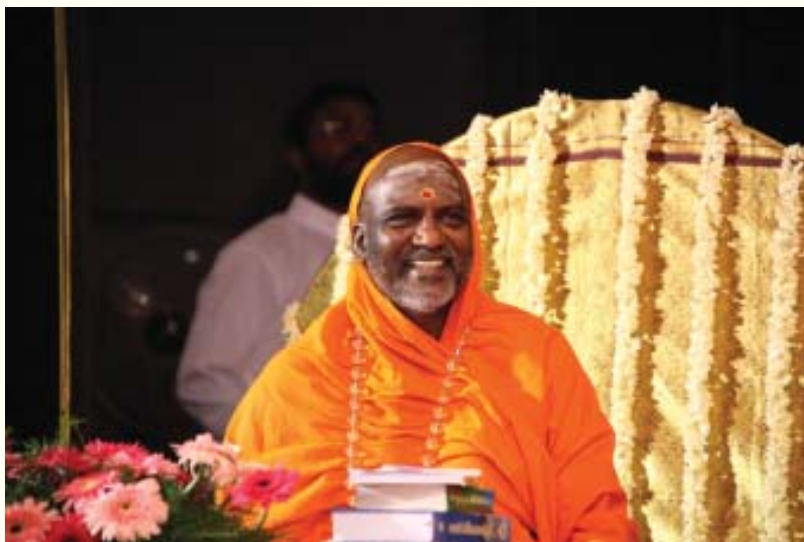
All Chief Guests and Guest of Honour including H.H. Swami Yadhunathananda Maharaj (Ramakrishna Mission Ashram, T Nagar), Susri Nivedhitha Bhide ji,



Shri. Sthanumalayan Ji (Kshetra Pracharak, Dakshina Bharath, RSS), Dr. T S Shridhar I.A.S (Addln. Chief Secretary to Govt.), Dr. Pappu Venugopal Rao (Secretary, The Music Academy), Shri. Pinaki Banerjee (Vice President, Madras Kali Bari) & others spoke on the greatness of Swami Vivekananda.



Susri Nivedhitha Bhide Ji, inspired every individual to sincerely and truthfully contribute their time for our nation and that Swami Vivekananda called for hundreds of such fearless and sacrificing youngsters. Dr. Pappu Venugopal Rao described Swami Vivekananda as a personification of Srimad Bhagavad Gita. Shri. Sthanumalayan Ji blessed the students of the Gurukulam to contribute more for this nation with responsibility as the Gurukulam was turning “a major”, entering into the 18th year!



‘Swami Vivekananda’s letter to the people of Chennai’ was read out aloud by Swamiji during the celebration and a copy of the letter was given to



all who attended the function. Swamiji recalled the inspiring stories that highlight the boldness and fearlessness that Swami Vivekananda had from his childhood and his inconceivable focus revealing his power of control over his mind. His strong mind and fearlessness had no match ! Swamiji added that while the common man refers to the body to be the self (*Dehaathma*), Swami Vivekananda always felt and referred this whole nation as the “Self” (*Deshaathma*).



Swamiji impressively declared to the crowd that, in 2012, while they were celebrating the 150th Jayanthi of Swami Vivekananda, our nation is a secular Bharath. In 2037, during his 175th Jayanthi, our nation would become Cultural Bharath! In 2062, during his 200th Jayanthi, our nation would be the all powerful and unified “Aikhya Akhanda Bharatham”!



“THE SWAMI DAYANANDA ACADEMY FOR INTERNATIONAL STUDIES” – Skilling the Indian Youth for Export



A major concern today is the aging population in the so called developed nations of the world – soon there will be a critical shortage of trained youth power. These countries are beginning to look at China and India as a major source for trained youth.

Hence, India should skill her youth for export. The Governments of Australia and India are looking to address un-employability skills by adopting the Australian expertise in vocational training.

The recent meeting of the Australian Education Minister Senator Chris Evans and the Indian Minister for HRD Hon

Kapil Sibal has paved the way for Australian institutes to conduct off-shore training in India in the area of vocational education.

Australian Vocational Education Qualifications are internationally recognised and are loaded with employability skills.

Soon, Indian students interested in pursuing a vocational course in Australia can get a certificate without physically leaving India. Support for vocational training will include determining the course-content, providing certification and training teachers.” said David Holly,

Australian Consulate General for South India.

Students may study in India and obtain Australian vocational education qualifications. The qualifications are identical to one gained by studying at any Australian campus. The mode of study will be e-learning blended with face-to-face training.

“The Swami Dayananda Academy for International Studies” managed by Vidyanidhi Trust is one of the first institution in India that will be involved in this programme. The initiative will facilitate 15 - 20 students access to online resources at once, said, Ravi Subraman, Head for India operations of Perth based AAMC Training Group.

Vidyanidhi Trust signed a MOU with Perth based AAMC Training Group headed by Jeff Mazzini, to offer the following courses in India in the first phase of operations:

Certificate III in Retail SIR30207

Certificate III in Business BSB30107

Certificate IV in Training & Assessment TAE40110

Certificate IV in Front Line Management BSB40807

Certificate IV in Credit Management FNS40110

Certificate IV in Customer Contact BSB40311

Certificate IV in Occupational Health & Safety BSB41407

Diploma of Management BSB51107

Diploma of Accounting FNS50210

These Skills Training programs are chosen carefully in consultation with the Australian employers for their immediate and future needs and are based on Australian qualification training and assessment guidelines.

The Australian certification helps these skilled individuals to apply for a work visa to get a job in Australia under the Employer nomination scheme (sub class 457) and after successfully meeting all requirements set by the Australian Department of Immigration and Citizenship under this visa category.

Further, students who desire to pursue higher studies in Australia may be able to obtain scholarships from Australian Universities, besides opening up the doors to employment all over the world where Australian qualifications are recognized.

Vidyanidhi Trust and Perth based AAMC Training Group called on the Gujarat Chief Minister to appraise him about the formation of Swami Dayananda Academy for International Studies.

Further details may be had from Ravi Subraman at rsubraman@aamctraining.com.au

Pic. on Page 19: From left Jeff Mazzini - Managing Director of Perth based AAMC Training Group, Ravi Subraman - Head for AAMC operations in India, the CM of Gujarat, Swami Tattvanishthananda, Mr. Govindarajan and Swamini Sulabhananda.

Swami Paramarthananda's Coimbatore Yagna

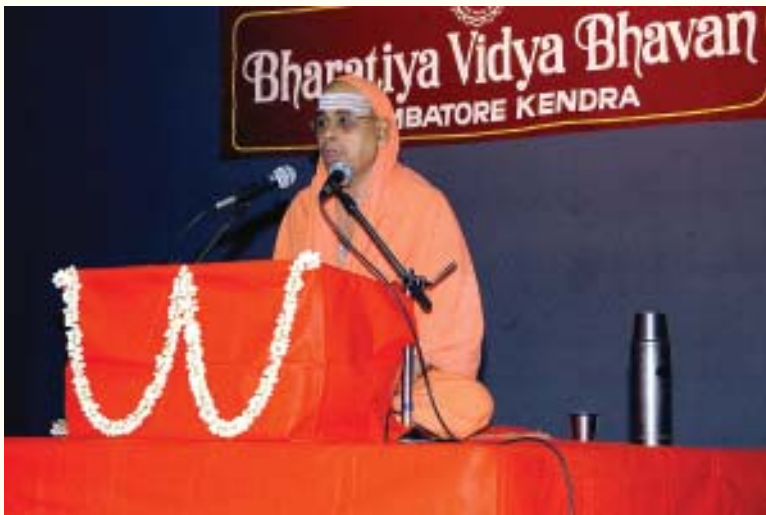
Arsha Vidya Gurukulam and Bharatiya Vidya Bhavan organised Sri Swami Paramarthananda's jnana yagna from 26.04.12 to 02.05.12. Sri Swamiji taught Dakshinamurthi Stotram in the mornings. In the evenings, he taught Bhagawad Gita Chapter XVII.

Pujya Swami Dayananda Saraswathi was to inaugurate the yagna. As he was away in Tirunelveli to receive Adi Sankaracharya Award on that day, he addressed the students on 30.04.12 evening. Pujya Swamiji said that one should have vak tapas. Before speaking, one should think whether it is necessary to speak, whether the listener is interested, and whether it will be beneficial to speak. It should always be pleasant. Attention



should be paid to what, when and how it is spoken.

Swami Paramarthananda unfolded the profound meaning of Sri Dakshinamurthy Stotram in the mornings.. Dakshinamurthy means south facing deity. Dakshina-amurthy means the omnipotent one who really does not have a form.



The indication of a purified mind is radical reduction of likes and dislikes, expectation from the people and the world. A non-complaining and prepared mind can understand Vedanta.

Studying Vedanta from a competent Acharya is sravanam. Convincing one's own intellect that he is Brahman is mananam. Internalisation of the teaching

is nididhyasanam. This is a nididhyasana-grantha.

One creates the dream world. Enters the dream world. Forgets that he is the creator of the dream world. He suffers helplessly in the dream world. Similarly I, the atma with the mayasakti, create the jagat. Forgetting that I am Brahman, I suffer.

The world is like a reflection in a mirror. When one understands that the world is mithya, it will no longer be a burden to him.

Sunlight lights the moon. The moon light lights the world. Atma lends consciousness to the body, mind and sense-complex. The mind through sense organs makes one experience the jagat. Atma is misunderstood as body, prana, mind, intellect or sunya due to maya. Sat chit ananda is the nature of Brahman.

Swami Paramarthananda explained Bhagawad Gita Chapter XVII lucidly. Gita is an extract of Upanishads. In moksha (renunciation), we are dropping ignorance and misconceptions.

The first misconception is that the world is cause of problem or sorrow. The teaching removes this wrong idea that

world is the source of sorrow. Everything that is here is Iswara. One should understand that time, space and objects are Iswara. Looking at the jagat as manifestation of Iswara is Viswarupa darsanam. Then the jagat is no more frightening.

The second misconception is, I am the jiva who is continuously affected, persecuted and battered by the jagat. Understanding that I am atma or Brahman is knowledge.

Complaint-free life is moksha. One understands that jagat is Iswara and jiva is Brahman. This wisdom is jivanmukthi here and now.

One's ahara (food), yagna (worship), tapas (austerities) and danam (charity) are as per one's guna. They may be predominantly tamasic, rajasic or sattvic. It is based on their purva-janma-vasana or samskara. One should give up tamasic activities, grow out of rajasic activities, and finally go for sattvic activities.

By becoming predominantly sattvic, one should enter jnanayoga and, through jnanam (self-knowledge), attain liberation.

Report by N. Avinashilingam



My Guru as Ishwara

I pray every day for certain things, things for myself, things for my family, and things for the world. The prayer that is the common thread through all the three is for the health and the long life of my guru, Pujya Swamiji. I count myself so lucky, (it is an emotion difficult to express), that I have had this Being (and I use the word "Being" because one cannot describe Swamiji as a person, anymore than one would describe Adishankara as a person), as part of my life from as far back as I can remember. He is Paramaguru, he is Ishwara, one only has to sit in his class where he teaches Vedanta to Indians from around the world, Japanese, Brazilians, Germans, Americans, Australians and other mix of world cultures, to know that we have been given a gift which this earth has not seen in centuries. There is nowhere else where one can come and be in the presence of not just a teacher and life guide for many of us but also gnyana ganga.

I see him now as I was fortunate enough to see him during his 80th birthday, sitting upon a stage with an enormous lifelike cut out of himself in the backdrop ostensibly seated upon a purple lotus. He had his students at his feet as they performed the Pada Pooja, and as his feet were washed and flowers placed upon his feet, I had tears streaming down my face I know not why. I only knew that I must have done a great deal of good, must have lived many lives in harmony with the universe, to have been given the opportunity to be at that place at that time. This feeling has swept me over times without number, as I have sat through class and been one of may be sixty students walking out with a dazed expression on my face, feeling as though all that I knew or thought that I knew has been taken gently in hand and subtly changed so that the world that I thought I knew, is a very different one indeed.

I have had this feeling while watching Swamiji greet each Sanyasi who comes for the Bhandara in Rishikesh. In fact I think it is safe to say that I experience this feeling every time I am in his presence, to a greater or lesser degree. It is ironic that this is what I write today when there was a time I remember when my father would hie off to the Annaikatti ashram at the drop of a hat and I would wonder what on earth it was that caused him to do that. I must have been about 15 or 16 and while I loved the ashram when I could be around Swamiji, I did not think that I particularly enjoyed the food or thought the people very interesting and it irked me no end that I was forced to wear a salwar and pottu and generally look unfashionably conservative. Unfortunately for my parents, they decided on a rather democratic upbringing for their daughters, and I was a particularly opinionated teenager. When and how this changed I cannot tell you, but as with anyone in Swamiji's orbit, given enough time, he changes you, fundamentally. My parents both say that their outlook on life, the way they live their lives, the way they brought us up all has images of Pujya Swamiji in there somewhere, if one only were to look hard enough. In fact one does not really have to look very hard. He is there, in every aspect of our lives, be it prayer, ritual, daily attitude, my rather rueful apologies after a particularly spectacular loss of temper, our family gatherings where we try to discuss each other's day, the times I have had a conversation with a friend and then thought back only to realise that something Swamiji had said featured there too. The Upanishads talk about an all pervasive Ishwara – Pujya Swamiji is living proof of this for me, for my family, for he has permeated every aspect of our lives and brought with him that Order, the divine order which he so often talks about.

Once during my first camp in Rishikesh, just a few days before the camp ended, after a class

where I felt as though my heart was too full with emotion and my skin too sensitive to even be around another human being, Swamy Aparokshananda just passed by and he must have seen my face, and his wore a rather similar expression, and he said "Did you not feel as if Lord Mahavishnu was in front of you just now?" There was nothing else to say. He was in truth Mahavishnu himself. I am one of those lucky few who has had this remarkable Being, this closest earthly approximation to Ishwara in my life from the time I was a child and while I have not always recognised the import of this fact, I

am happy to say, I recognise it now every day as I pray for Swamiji's health and long life. I also pray that am I able to live each day of my life as an offering to Ishwara, and while right now it is still a prayer and nowhere in the realm of reality, it is only because of Swamiji that it is a prayer at all.

To My Guru
My Pranams
Kamna Shrikanth
Chennai

PUJYA SRI SWAMI DAYANANDA

Holy Ganga takes its origin
From Gangotri of Himalayan region
While passing through divine Rishikesh
She stopped a while to ask Akash.

"Is not this place has a shallow
Bereft of budding saint with a hallow
Find him out from Cauvery region
Bring him here to propagate Vedic religion"

Akash looked around as per her tutelage
Able to find one from Manjakudi village
Bid him to learn under the feet of Chinmaya
Emerged as a teacher to expose worldly Maya

Divinity is not extraneous of man
Advaita, he taught makes a human
Serve the man with selfishness resigned
All India Movement of Seva as he designed.

In him convulged Ananda and Daya
Travelling round the world he teaches Sathya
He crossed eighty and marching towards hundred
I pray Eashwara to preserve him beyond Hundred.

With pranams from
Dr. P. Kuppuswamy
Advocate-CBE., First Chitrai Nandana Varsha



Muṇḍakopaniṣad Mantrā 5



Of the two vidhyās, aparā vidhyā is described now.

तत्रापरा ऋग्वेदो यजुर्वेदः सामवेदोऽथर्ववेदः

शिक्षा कल्पो व्याकरणं निरुक्तं छन्दो ज्योतिषमिति ।

अथ परा यया तदक्षरमधिगम्यते ॥ १।१।५ ॥

tatrāparā ṛgvedo yajurvedaḥ sāmavedo'atharvavedaḥ

śikṣā kalpo vyākaraṇam niruktaṁ chando jyotiṣamiti ।

atha parā yayā tadakṣaramadhigamyate ॥ 1।1।5॥

tatrā – among the two; aparā – aparā; iti – is; ṛgvedaḥ – Rgveda; yajurvedaḥ – Yajurvedaḥ; sāmavedaḥ – Sāmavedaḥ; 'atharvavedaḥ – Atharvaveda; śikṣā – phonetics; kalpaḥ – know-how of the rituals; vyākaraṇam – grammar; niruktaṁ – etymology of Vedic words; chandḥ – prosody; jyotiṣam – astronomy; atha – and; parā – parā; yayā – by which; tad – that; akṣaram – akṣaram brahma; adhigamyate – is known.

Among the two, the aparā vidhyā is Rgveda, Yajurveda, Sāmaveda, Atharvaveda, phonetics, know-how of rituals, grammar, etymology of Vedic words, science of meters, astronomy and astrology. And parā vidhyā is the one by which that imperishable Brahman is known'.

To get the parā vidhyā one has to acquire two types of qualifications. The first is cognitive skill or capacity to think properly, because the whole problem is due to aviveka, absence of ability to distinctly understand the real and the unreal. Therefore, the cognitive skill has to be honed. The second is that the life experiences should make one a complete person, in the sense of emotional maturity. Parā vidyā is meant for a complete person, a compassionate person. The compassionate person alone is a mature person. Compassion towards oneself and the world implies maturity. Since aparā vidyā gives viveka and maturity, it is presented first.

Aparā vidhyās are all the four Vedas— Rg veda, Yajurveda, Sāmaveda and Atharvaveda . Anything that one studies is aparā vidyā. It is not that one has to study all the four Vedas. Svādhyāyo'dhyetavyaḥ, everyone has to study the recension of the Veda to which one belongs. This is a common rule. If one has studied one Veda, one has aparā vidyā. But nowadays, even a brahmin does not study his Veda. So, when a person has been initiated into gāyatri-mantra, he can be taken as one who has studied the Veda because

gāyatri-mantra is the essence of all the Vedas. We have this kind of nice escape routes.

The teacher has not completed the list. The six-fold secondary disciplines of knowledge that help one to understand the Vedas are also aparā vidhyā. They are:

Śikṣā: Phonetics is important because it deals with the science of pronunciation of varṇās, letters. A script is different from sound. A letter that is written is called a script, which is purely a drawing—‘a’ is a drawing. It has nothing to do with what you pronounce. Śabda, word, is purely what is heard, while what is written is only a symbol for that sound. The sound is the varṇa letter. A varṇā is not what is written; it is what is spoken. Language is what is spoken and not what is written. The script is a symbol on which you superimpose the sound. That is why the script can be different. We use different alphabetical scripts for a particular sound in different languages. We have Sanskrit books in Devanāgarī script, in Telugu script, in Grantha script and so on.

Śikṣā deals with the pronunciation of the vowels, the consonants and the conjunct consonants. Pronunciation of the vowels involves knowledge of accents, what is anudātta what is udātta, what is svarita; knowledge of the length of the vowels, what is hrasva, a short vowel, what is dhīrgha, a long vowel, what is pluta, an elongated vowel. In Sanskrit, once you have learnt how to pronounce a varṇa, a letter, and an akṣara, a syllable, then you can read and write. You spell the word exactly as you pronounce it. In English you require to learn two things: one is how to write a word and the other is how to pronounce the word. There is double responsibility. That is why there is a spelling problem or a pronunciation problem for many people. You spell the word differently from the way you pronounce it. Pronunciation is very important in the study of Veda or language because if it is not proper, the meaning will become different.

Since Veda itself points out the discipline of śikṣā, it was there even before Pāṇini. Pāṇini and others presented it systematically. For a Pāṇini to have written his text, there must have been an audience even before him. Therefore, it is a tradition. The whole Veda is nothing but words. Naturally, knowledge of śikṣā must be there to study the Vedas.

Kalpaḥ: The word ‘kalpa’ is used for the book that gives the know-how of rituals and so on. There is a way of performing every ritual. There are different mantras in the Vedas, which are used for different occasions. One should know which mantra should be used for what ritual. Kalpa is connected to our religious life. It is a discipline of knowledge for developing cognitive skill. It provides the basis for a structured religious life—of rituals, of what is right and wrong, of what should be done and should not be done. Such a life makes a person maintain alertness

all the time. It also involves a lot of sacrifice. This makes the person mature in life. In the beginning the structure helps you to conform. Everybody else follows it, so you conform. Later you grow out of it. 'Growing out' means conforming becomes natural to you. You do not feel that you are being restricted by the structure. Dharmādharmā, right or wrong, become the guiding factors in life instead of rāga-dveṣās, likes and dislikes. When a person follows dharma, the unconscious gets released. That person gets out of the hold of the unconscious. In the process, the person grows and becomes ready to seek this knowledge. The religious life itself, thus creates a desire to gain parā vidhyā .

Vyākaraṇam : Grammar helps us to understand the words. You go inside the word and see what is its source, what is the suffix, how it has gained the form because of the suffix, what is its meaning and so on. One has to know all these things. The suffix reveals a variety of things like number, gender, tense, case-ending, voice and so on. The study of grammar gives you that kind of knowledge, and thereby, you cover the language completely.

Niruktaṃ: This is a kind of dictionary of Vedic words showing their evolution from the grammatical roots. It is in the form of verses. It is definitely compulsory to know the meaning of specific words.

Chandaḥ: It deals with meters. Gāyatri, anuṣṭup, triṣṭup –all these are meters. These and other meters are used in the Veda as well as in the Sanskrit literature.

Jyotiṣam : The Hindu calendar itself forms half of jyotiṣa. How to read the Hindu calendar is a science. All the details will be in an abbreviated style. The life of a Vedic person is very much connected to the cosmic movements. Naturally, to read the Indian Lunar calendar, you require a lot of knowledge. It is not just knowing the day and date. One has to see what is the star of the day and what is the thithi, which is related to the moon. The Western calendar looks upon the month as consisting of four weeks or more. If you take a month as having four weeks, the error in determining the length of a year will be greater. But we count the month as consisting of two lunar fortnights of fifteen days each. One called the bright fortnight, in which the moon is waxing, and the other, the dark fortnight, in which the moon wanes. We are moving in fortnights all the time, not by arbitrary months. The first day of the waxing or waning moon is prathamā, the first thithi, the second day of the moon is dvitīyā, the second thithi, and the third day of the moon is trithīyā. The third tithi—what is how you start the fortnight. The 15th day is full moon or new moon. Again you start the first day, thithi, of the moon, and so on.

“Kousthubam”

A Senior Citizens' Complex inaugurated by Pujya Swamiji at Coimbatore.

“In our tradition, there is the concept of ‘grihee bhutva vanee bhavet’. After the grihasthasrama, they used to live outside the village in a wooden place. That is called vanam. It is a place where there are trees and plants. It does not mean going to a jungle. It is a stage in life which is spent japa and other forms of upasana in your daily life, and that is Vanaprastha ashram”, said Pujya Swamiji while inaugurating “Kousthubam”, the new senior citizens’ complex” at Somayampalayam, Vadavalli-Thudiyalur Road, Vadavalli, Coimbatore 641 041 on May 3, 12.

Sri A.V. Ramaswamy, who pioneered the senior citizens’ complexes ‘Vanaprastha’, ‘Dhyana-prastha’, ‘Sankara Seva Sadan’ and ‘Pyramid Complex’ in Vadavalli was again the force and inspiration behind “Kousthubam”.

In his welcome address, Sri Ramaswamy said the city of Coimbatore was becoming a city for the retired people. Besides our three or four complexes, such complexes for the senior citizens were coming up, and people were happy with all the arrangements. A long time back Pujya Swamiji and he had discussed about this subject of providing a good accommodation for the seniors—not like some old age homes but a place with all facilities for the people who could afford such facilities. That was the background for



starting these complexes. People who came and settled down in these complexes were happy and say this was the answer for the future generation of senior citizens. People who came and settled down in these places were happy and say this was the answer for the future generation of senior citizens. He for one had apprehensions about avatars but after the Satabhishekam celebration at Codissia Hall, he could realize that Pujya Swamiji as an avatara and it was a privilege for him to get associated with him.

Sri Ramaswamy said they were having the privilege of having with them Dr. Krishna Kumar. After his taking over of the Arya Vaidya Pharmacy, Ayurveda had spread all over the world and he had opened up new ayurveda hospitals outside Coimbatore also. Dr. Kuppaswamy who was with them on the occasion was not only a senior advocate but also a great social worker and a number of NGOs who sought help from him for delighted with his assistance. He says this he could do because of his association with Pujya Swamiji.

Pujya Swamiji, in his anugraha bhashan, said the city of Coimbatore was becoming a city for retired people and all the retired people preferred this city for the reasons that the city had a good





climate and good medical facilities were also available and cheaper than other places.

The concept of a Vanaprastha ashrama was there with Sri Ramaswamy and he wanted to provide a place for the retired people to live in peace and study Sastra. People's whole life was committed to earning money and raising family; it was a very engaging job to be a grahastha and it was not a simple one

In our tradition, Pujya Swamiji said, we have a very good concept of four stages in life. Firstly, for 12 years study goes on at the Gurukulam. In his 24th year, the student comes back home. He is 'snathah'. He has to become a grhastha. After coming home, he ought to earn money; pay Acharya gurudakshina and then he should marry and raise a family. After the married life, it had been said "grihee bhutva vane bhavet", meaning he ought to be out of his home and live outside the village in a place called 'vanam'. It did not mean going to a jungle. It is an attractive place where there were trees and plants. It became a stage in life when one spent his daily life in japa and other forms of upasana. That stage was said to be being in Vanaprasthaashram.

This stage was a lovely concept wherein people could have a small place where there was a like-minded community and food and other needs were taken care of. This was the best arrangement for a retired life. One could call himself a 'vane'.

Pujya Swamiji said: "This should be a kind of an ashram where you have the facility providing all that you require. Medical care is available. Here one should engage oneself in japa", he said. There is such a thing called purascharanam. Many of you were given



Gayatri or some other mantra. This gayatri mantra has 24 syllables, and for every syllable, one should do japa for a lakh of times. Japa, to be made, is 24 lakhs and you have to chant with a commitment. This is possible only in Vanaprastha ashram. It is not possible in Grihasthashrama. This is called purascharana. Everybody has to do it. If you have not got a mantra, you must get a mantra from somebody and then do purascharana and one should lead a spiritual life. It is a great blessing. Let children be there wherever they are and you pray that all should live happily. You should be left alone for doing japa and live happily. This is vanaprastham".

We had the best retirement plan—vane bhutva pravrajeth. The best retirement plan is sanyasa, where you do not require anything. You required only 'pakwam' inside. You should stand under the sky and say 'I don't need anything'. Only we have this system; no other culture has it. We have the system of vane bhutva pravrajeth.

This Vanaprastha ashram is enough for us. Sarvakarma sanyasa is got by gyana only. Varna ashram dharmas are all designed to grow into a complete being. It is amazing. When you say 'I am in Vanaprastha', it may sound that my sons are not keeping me any more. They can come now and then and see you and go.

Concluding, Pujya Swamiji said: "stay here and spend more time in japa and study. There are people around who have read very well and who can take classes on our scriptures. I wish you all success for this great undertaking".



Dr. Krishnakumar, in his address said that Pujya Swamiji, in his anugraha bhashanam had enlightened and explained how all of you were fortunate to be in this beautiful home set apart for you. He said all would agree that the senior most youngster available in this hall was none other than Pujya Swamiji who had no retirement plan at all and went to every nook and corner of the world. In spite of the indifferent health, wherever there was need, he was there to bless. He said before coming to the venue here, he went to the temple and prayed that all seniors like you should have mana arogyam and sarira arogyam. He had brought a murthy of the Lord Dhanvantri and requested Pujya Swamiji to hand over to the Kousthubam complex. He appealed to the senior citizens assembled to pursue what Pujya Swamiji had advised in his 'anugraha bhashanam'.

Dhanvanthry murthy was handed over by Pujya Swamiji to AVR.

Dr. Kuppuswamy, in his address said, Pujya Swamiji explained in detail about the four ashramas in our tradition, and how people of Vanaprastha ashrama alone got a good opportunity to do what they should do in life. A Tamil Saint spoke of life in eight parts. In the first part, one played what he had not played, in the second eight, he learnt what he had not learnt, in the third eight, he went through married life, in the fourth eight, he brought up children, in the fifth eight, he went after the wealth he had not accumulated, in the sixth eight, he went around places he had not visited, in the seventh eight, he took rest he had not taken so far and in the eighth eight, he had to deal with the death he had not dealt before. In

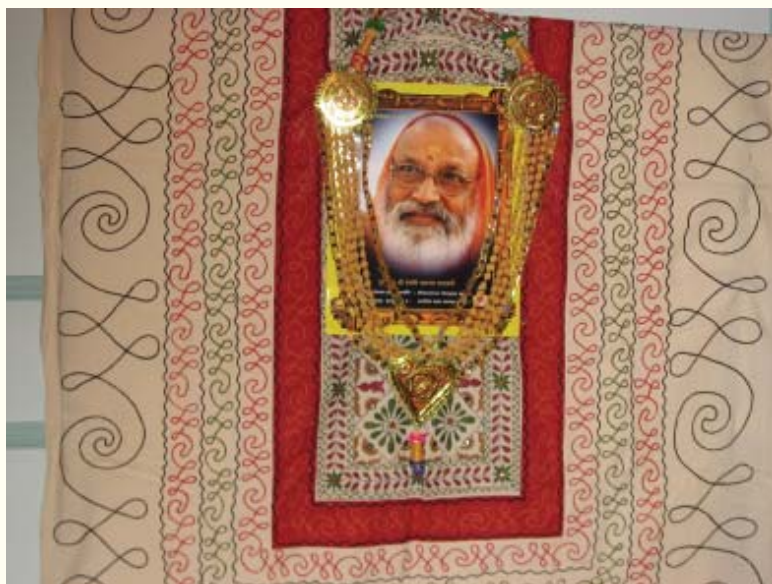


a tree, a flower becomes a raw fruit and then becomes a fruit.

He said fruit only could be tasted and not the raw one. We were all in the stage of life which would give the best taste. If the fruit ripened, it would not stay on the tree; it would fall down. The fallen fruit should not be allowed to become rotten one. One's abilities should become useful to the society. Elders therefore said, paropakartham idamsareeram.

Saint Thirumoolar said we go to temple, see abhishekam and outside the temple, abhishekam would not go to the one who is outside the temple, standing and begging. If you go to him and give him food, it is seva. It is the walking temple. Bharathiar, said serving the downtrodden was yoga. Swamiji has been doing this. Aim for Seva is throughout India. Those who had to walk miles to go to school are given hostel accommodation. Similarly hospital becomes reachable for them. There are children's hostels and water is made to reach them. There are hospitals in places which could be reached by people in remote places. "Senior citizens could consider what can be done by them? They all held high positions; their knowledge and responsibilities could not be allowed to diminish. It would go rusting. For job there is a retirement age. But for doing service, there is no retirement. You can make open a service centre. Architects could give free advice. Doctors could give free advice. If you were a lawyer, you can give free legal advice. If you are an auditor, you can give your service. You can open a service centre open, you can do this for the village people around you", he said.

22nd Anniversary of Swami Dayananda Saraswati's first visit to Argentina



Students of Arsha Vidya gathered together to celebrate the 22nd anniversary of Swami Dayananda Saraswati's first visit to Argentina. The meeting took place in Buenos Aires on the 5th of May 2012.

Swamini Vilasananda, Silvia Vajovsky, Antonio Perrone and Sri Vidya graced the occasion with their presence. Swamini Samvidananda sent her well wishes in a letter.

In the opening ceremony, Alfredo Lauría and Laura Podio lit the lamp. Silvia Vajovsky and her students chanted some mantras invoking the grace of the Lord.

Silvia and Swamini Vilasananda completed the puja with aarati and flower offerings.

Then we watched a video showing the life and work of Pujya Swami Dayananda Saraswati subtitled in Spanish, followed by a picture slide show of some of the visits of Pujya Swamiji to Argentina.

Afterwards we watched the special video with the message that Pujya Swamiji sent us for this occasion. See the video at – <http://youtu.be/dl-ziNi9wZk>.

Some fortunate ones talked about their recent experiences with Pujya Swamiji. We

shared a "potluck" buffet with gusto and happy conversation.

Those present wrote messages of gratitude to Pujya Swamiji in a book which we will translate to English and send him.

In our next gathering we can watch a talk by Swami Dayananda in a video subtitled in Spanish and afterwards have a satsang. See the clip at – <http://youtu.be/vsi2cuIUohk>.

(by Bibiana Luoni)



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 / 12 - 14
LICENSED TO POST WITHOUT PRE-PAYMENT OF
POSTAGE WPP NO. TN/PMG (CCR) WPP-286 / 2012-2014

