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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!

## Sri Gurubhyo Namah

This November edition of Arsha Vidya News Letter is dedicated to Pujya Swamiji. It features an exploration of the meaning of the name “Swami Dayananda” and how Pujya Swamiji enlivened and brought new respect to his given name. The words are examined from an etymological perspective and also how the meaning of these words found expression in Pujya Swamiji.

In the *Soundarya-lahari*, an encomium to Devi ascribed to Sri Adi-Sankaracarya, the following is the final (one hundredth ) verse:

प्रदीपज्वालाभिः दिवसकर-नीराजनविधिः सुधासूतेः चन्द्रोपलजललवैः अर्घ्यरचना ।  
स्वकीयैः अम्भोभिः सलिलनिधिसौहित्यकरणं त्वदीयाभिः वाग्भिः तव जननि वाचां स्तुतिरियम् ॥

*pradīpajvālābhiḥ divasakara-nīrājanavidhiḥ sudhāsūteḥ candropalajalalavaiḥ arghyaracanā  
svakīyaiḥ ambhobhiḥ salilanidhisauhityakaraṇam tvadīyābhiḥ vāgbhiḥ tava janani vācāṃ  
stutiriyam||*

*Just as doing a nirajanam, a waving of lights, to the sun is like offering light back to the source of light, Just as making an offering an arghyam to the moon, with water from the chandrakantha stone (Chandrakantha's stone is one from which water oozes out when it is illumined by moonlight) is like giving back the moon what belongs to the moon, and just as making an offering of water to the ocean is like giving back the ocean what belongs to it; So also this verse addressed to youo'Devi is composed with words that are already yours.*

The idea conveyed here is that, this hymn in your praise is due your own grace – I do not have any special merit. These words in the hymn are yours alone. Everything about these words are due to nothing but your grace – the words, the ability to pronounce them, the inseparable association of the words with their meanings, the possibility of understanding of words, the ability to recall them, the ability to communicate one's understanding through words, the ability to string them together in beautiful metric verses all of these are due to your grace alone.

Similarly in this endeavour, whatever we have attempted to portray is purely due to the grace of Pujya Swamiji alone.

The article is based on a class by Swami Shankarananda for weekend students at the Anaikatti Gurukulam on 27<sup>th</sup> September offered as a tribute to Pujya Swamiji who attained Mahasamadhi on 23<sup>rd</sup> September. The words Pujya and Saraswati are pure titles. Nevertheless we have included them as they also appropriately fit in to Swamiji's stature.

In this issue we are covering the meanings of the words Swami, Daya and Ananda. PujyaSwamiji as guru and two more words Pujya and Saraswati will be covered in later issues.

Reader's views are solicited. You may respond by sending an email to “avgnl2014@gmail.com”

..... EDITORIAL TEAM.



## Svāmī

Who is a Svāmī ? What is the meaning of *svāmī*? The *prātipadika* is *svāmīn*, the one who has got *svam*. *Svam asya asti iti svāmīn. matubarthe āmin pratyayaḥ*. So *svāmī* is one who has *svam*.

स्व + मतुबर्थे आमिन्

सूत्र 5.2.126. स्वामिन् ऐश्वर्ये - स्वामिन् इति निपात्यते ऐश्वर्ये गम्यमाने ।

स्वशब्दादऐश्वर्यवाचिनो मत्वर्थे आमिन्प्रत्ययो निपात्यते ।

The affix आमिन् comes in the sense of possession after स्व = lordship

स्वम् अस्य अस्ति = ऐश्वर्यम् अस्य अस्ति = स्वामिन्

*Svam* can mean wealth, but we are talking of *svam aiśvaryam*. What is *aiśvaryam*? *īśvarasya bhāvaḥ aiśvaryam*. Status of being *īśvara*. Who is *īśvara*? Root ईश् with *varac pratyaya*. ईश् means to lord over, *varac* is a suffix in the meaning of *tācchīlyam*, which means it is his very nature to lord over. You hired a person as a general manager. He has got all powers. He can hire and fire others. Withdraw that appointment order, he's powerless. That is not our *īśvara*. *īśvara* doesn't become a boss because you appointed him. *Varac pratyaya* being there he is the one who lords over all the time, just being himself. How does he lord over? We have to remember the *ananta śayanam*. He doesn't do anything. He's lying down at ease in the *kṣīrasāgara*, milky ocean. That's a picture to understand, effortless, lying down, and the world runs. *bhīṣāmāt vataḥ pavate bhīṣodeti sūryaḥ*. Out of fear of that *Nārāyana* who is lying down, *vataḥ pavate*, the wind blows. *bhīṣodeti sūryaḥ*, out of his fear – as though – the sun rises. *bhīṣasma dagnīścendraśca*. Fire burns because of his fear. *indraśca*, Indra, , king of all devatas too does his job out of *īśvara*'s fear. Indra is also looked upon as the lord of all *indriyas*, senses. *mṛtyurdhāvati pacama iti*. Yama also runs on account of his fear means Time is also under the sway of *īśvara*.

*īśvara* is not like the CEOs who sleep three hours a day and are up on the phone and email all day trying to control the company. Nor like a President who travels all over the world with commandos securing him. That's not *īśvara*. He's effortless and comfortable being who he is. The word fear is nothing but the language used to present *īśvara* in the form of order. The earth twirls at a particular speed. The sun goes around at a particular speed. Due to what reason? That order is *īśvara*. That, *tasya īśvarasya bhāvaḥ aiśvaryam*, that status of being the lord is *aiśvaryam*. *aiśvaryaḥ asya asti iti svāmīn*. The one who has this type of *aiśvaryam* is called *svāmīn*. He does not depend on somebody else conferring some bits of happiness on him. He's absolutely happy being himself, as he is. He doesn't need anything in the world to be different for him to be at ease. That is *svāmī*. Otherwise

one is only an *āsāmī*, as Pujya Swamiji would say. Tamil word *āsāmī* i. Not *svāmī*. There is a difference between *svāmī* and *āsāmī*. Pujya Swamiji is a *svāmī*.

There is a verse in the *chāndogya* upanishad seventh chapter that explains *svāmī*. It says *atha ātmādeśaḥ*. Sanatkumāra is teaching nārada and says: *ātmaiva adhastāt ātmaiva uparistāt ātma paścāt purastāt ātmā ḍakāṣinataḥ ātmā ūttarataḥ ātmā ātmā eva idam sarvaṃ iti ūttarataḥ, ḍakāṣinataḥ* etc. are all directional words. In all directions this person sees only *ātmā*. Only himself. Doesn't see anything else. *sa evā esa evaṃ paśyan*, seeing in this manner, *evaṃ manvānaḥ*, thinking like this, *evaṃ vijānan*, knowing this with great clarity, *ātmā ratiḥ ātmā krīdaḥ ātmā mithunaḥ ātmānanda saḥ svarāt bhavati*. *ātmā ratiḥ*, knowing like this, *ātmā ratiḥ, ātmani eva ratiḥ yasya*, one who delights in himself alone, one who doesn't need a second thing to be pleased. *Ātmā-krīdaḥ*. To play you normally need a playmate. You need somebody else to play with you. He plays with himself. *ātmā krīdaḥ*.

*ātmā mithunaḥ*. One normally thinks it takes two to be happy. *Dvandva*. You need another person to share my happiness. If you don't share, you don't feel happy. But *īśvara* is *ātmā mithunaḥ*. *mithunam* means a pair. *Bhāsyakāra* says *mithunam dvanda-janitam sukham tadapi dvandva-nirapekṣam yasya viduṣaḥ*. Without *dvandva*, without any *apekṣa*, expectation, of a second thing, , one who is happy is called *ātmā mithunaḥ*.

Generally, *śabdādi nimittam ānandaḥ*. *śabda rupa sparśa gandha*, a sight, a sound, a touch, there should be something other than me which should make me happy. A situation makes me happy. That is for an *aviduṣaḥ*, a person who doesn't know the truth of himself. A *viduṣaḥ*, a wise person is *ātmānandaḥ*. Pleased by himself. He doesn't see a second thing. Whatever he sees he recognizes, "ah, that is also me, that is also me, everything is me." That is *ātmānanda*. For him, *ātmā nimittam eva sarvaṃ sarvadā sarva parkareṇa*. Everything is me, due to me only. A person who sees this, *saḥ svarāt bhavati* | *svayam rājā svarāt*. He is the king, *svāmī*. *svarāt*, the one who rules over himself. There is nobody else who rules over him. Since he is *svarāt*, *tasya sarveṣu lokeṣu kāmācāro bhavati*. He has the privilege to do as he pleases at all times and places. This describes our *svāmī* – Pujya Swamiji. Wherever he was, he could be comfortable. He didn't need anything other than himself to be happy, that was his glory.

What about others? The contrast is shown by the word *atha*. *atha ye anyāḥ*, as for the others. What about them? *anya-rājānaḥ te*. means they have other *rājās*, kings, others to please. They are not *svarāt*, they are not *svāmīs*. They do not enjoy *aiśvaryaṃ*. They have a boss. Their happiness is controlled elsewhere, like a puppet. Therefore, *anya-rājānaḥ te*. If they are *anya-rājānaḥ* what does it mean? *kṣayya-lokāḥ te bhavanti*. Whatever they accomplish will be lost, because it doesn't belong to them.

We can understand the word *svāmī* as the lord of everything. There is no difference between *svāmī* and *īśvara*, who is *jagat-kāraṇam*, both *nimitta* and *upādāna kāraṇam*. That is what Pujya Swamiji was.

## Dayā

What is *dayā*? The word *dayā* comes from a *dhātu*(root) which is दय् - *day*. दय् *dhātu* has the meanings of *dāna*, *gati*, *rakṣaṇa*, *himsā*, *ādāna*. What does *dayā* mean? Let's take each of these root meanings and explore what the word *dayā* will mean, and how it will fit Pujya Swamiji.

The word दया is derived from धातु दय् with the affixes अङ् and टाप् and has the common meanings Pity, tenderness, compassion, mercy, sympathy

धातु दय् + प्रत्यय अङ् + प्रत्यय टाप् = दया

धातु दय् भ्वादि आत्मनेपदी दान-गति-रक्षण-हिंसाऽऽदानेषु = to give, to go, to protect, to hurt, to take/accept

*Dāna*. *Dāna* is what? Give, give and give. The best way of giving is, giving without expecting anything in return. Give because you think something needs to be given. Pujya Swamiji gave *brahma-vidyā dānam*, for which there is no equivalent return possible. That is *mahā dānam*. Let us consider the root meaning of *rakṣaṇe*, protection. He protects whoever seeks his protection. Whoever went to him was protected by Swamiji. *Rakṣaṇe*, to protect, how does one protect? Somebody may protect you by giving you shelter. How long? How long can one give this type of protection? Until they have accommodation. Somebody may protect you by giving you food. How many times? Once in a while. Somebody protects you by giving you a job, helping you get a job. Somebody helps you by giving you education. Somebody helps you by giving you some wealth or some resources. But how does Pujya Swamiji continue to protect us? He protected us in a unique way by showing us how to live life. He protects us by giving us the *śāstra-buddhi* to us. Showing us how to live in the world. You want to be free from the problem of becoming, even when living in the world. How? How to be *jīvan-muktāḥ*? I want to be happy here and now. I want to be protected from my own insecurity. Oh lord, protect me from myself. So *rakṣaṇam* is not just *rakṣaṇām* from other forces. *Rakṣaṇam* is by changing my very understanding. *Rakṣaṇam* by helping me recognize what is the purpose of my life – *puruṣārtha niścaya*. First level of *rakṣaṇam* is to help you see that there is a *puruṣārthain* life other than just running round and round, without knowing the right direction, running from here to there, there to here. What are you going to get by reaching there sir? Have you ever thought about it? Who is going to awaken this thought that one has to see the purpose in one's life, in a so far rudderless life? When the wheel of *karma* turns, when good times don't seem to be coming, when your age catches up, when your beloved leaves you, when everything seems to go wrong in life, then where do you go? That's when one sees a midlife crisis, midlife blues. Then they will ask "what is the purpose of life?" Then they

will come looking for a swami. “Is there a purpose to life? What is the purpose of life?” And swami is sitting there willing to answer. *Puruṣārtha niścaya*, biggest *rakṣaṇam* is to make me see why and how one should live, what is the purpose. Even having heard that the purpose is *mokṣa*, one word, I don’t understand at all. I think my purpose is to make money, that’s where my freedom lies. If I have more money, I can plan more holidays. Why not? The teacher has to have immense *dayā*, compassion to just make me see that in and through every seeking in your life, you are only seeking to be a non-seeker. You are not seeking for the sake of really gaining anything. You are seeking so that you may not seek. All of us are begging for something, not because we want to continue to be beggars. We want to be free from beggary, free from having to bend, putting our hand forward saying “*dehedehi*.” (Please give).

One’s growth lies in learning to give, to contribute more and more. One can only give when one feels bigger, one feels rich. There is a difference between being moneyed and being rich. Moneyed is anybody who has money in his pocket. The one who can give what’s in his pocket is rich. *Dānam* is to give. You give till it hurts to give. That’s *dānam*. Giving 5 rupees when I have 5 million rupees is not *dānam*. It is *dānam* but it is not really *dānam*. If you want to build your muscle in a gym, you don’t go and lift one piece of paper. “I’m going to become world number 1.” No. What do you have to lift? Your trainer checks you out, how strong you are now. If you can lift a 50 pounds, he’ll make it 100. You have to struggle. In that struggle to lift alone is the strengthening of the muscles. In the same way, if I give what I can easily give, there is no pain in giving. It’s giving, but it’s not giving that will make you grow.

Swamiji shared one of his own experiences with us. Swamiji’s grandfather was visited by a person who worked for him. He came with an offering – a pumpkin, a white pumpkin, *pūśnika*. He brought and gave a *pūśnika* to Swamiji’s grandfather. And Swamiji’s grandfather gave him one or two bags of rice. And then somebody asked: “He only gave you a pumpkin. Why did you give a bag of rice? That’s not an equation. You can buy the pumpkin for a fraction of the cost of the bag of rice.” What did Swamiji’s grandfather have to say? He explained - What did that person possess? He possessed very little. He has a creeper perhaps on his hut, he probably has three or four pumpkins, of which he gave one pumpkin to me. What did he give? 25% of his wealth he gave to me. If I gave him one measure of rice, is that giving? If I give one measure of rice, is it hurting me to give? No. I should give enough that makes me feel the same degree of difficulty and pain that he feels in giving this one pumpkin. That is *dayā*. That is giving.

Prior to his becoming a *sannyāsī*, Swamiji used to pick coconuts from the family garden to be sold to generate income for the household to be run. On the way, if anybody asked, Swamiji would give away the coconuts. His mother, he recalled never asked him to stop giving. It’s not today that he is *Dayānanda*. He *was dayāvān* all the time. How giving! Have we ever come back from him empty handed?

As a caring teacher he gave us food and a wonderful place to live. He gave us clarity about *puruṣārtha niścaya*. *Mokṣa* is not one more *puruṣārtha*, *Mokṣa* is the only *puruṣārtha*.



He taught us "what you really seek is non-seeking" is the *vyavasāyātmikā, niścayātmikā buddhi*. He also taught us how to gain preparedness for *mokṣa*. "*Svakarmaṇa tamabhyarcya siddhiṁ vindati mānavaḥ*". Doing your *svakarma* as an offering is the way to gain the preparedness for this knowledge.

He clarified what *karma-yoga* means by teaching that *karmanī eva adhikāraḥ te ma phaleṣu kadācana* is not just topical. It's not just *Arjuna* being addressed by *Kṛṣṇa*. *Karmanī eva adhikāraḥ sarveṣu lokeṣu*, applies to all - you only have a say over what you do. You have a free will which you can exercise to do. *Ma phaleṣu*. You cannot be the author of the result of an action. Just because you can't be the author of the results of action, don't gravitate towards inaction. Why? *Īśvara* gives you the *phala* inkeeping with your action. *Mā karmaphala-hetur bhūḥ*. Don't try to be the author of the result of your action. *Mā te sangostvakarmaṇi*. May you not become a person who is given to inaction. He unfolded *karma-yoga* in a way that could be logically assimilated. *Samatvam yoga ucyate*. That ability to accept all possible outcomes of an action with an attitude of sameness, irrespective of whether the result is equal to, less, more, or opposed to what I expect is *karma-yoga*. Not only that, the ability to make right choices is *karma-yoga*. *Yogaḥ karmasu kauśalam*. This is Swamiji's contribution to the entire humanity.

Thus he taught us the means to gain *adhikāritvam*. He set up *gurukulams*. Not one. Not two. He set up four *gurukulams* himself. And many more through his students. He has over 220 *sannyāsī* disciples and many more who are not *sannyāsīs*, teaching in all parts of the world. There are teachers in Brazil, Japan, Australia, UK, USA, Canada. He created all these teachers and is doing our *rakṣaṇam*. Not only *rakṣaṇam* of students but *rakṣaṇam* of the entire universe by giving continuity and vibrancy to this brilliant teaching *sampradāya*. That is *rakṣaṇam*.

Then considering the *dhātvorthā* as *ādānam*, receiving. *Dānam*, giving. *Ādānam*, receiving. He receives us all with love. You give him brick-bats, he receives that also. In public life, you never get only accolades. You get both. Normally, success are well-documented and failures are not. For Swamiji, there is no failure or success. *Nimitta mātram bhava savyasācin*. He always said, I am only a *nimitta*. *Īśvara* does everything, I don't do anything. *Īśvara* takes care of everything. Even though Swamiji could have said, "I did this", he never had that kind of mentality to claim that he did. Quiet. Always working, quietly achieving so much. So many people came to this *gurukulam* and received help from him. Somebody wants their daughter married – "Swamiji I want money." Somebody wants their children's medical care – "Swamiji I want money." Somebody wants a letter written to the school for recommendation for admission. Anybody came, he never turned them away. Accepted everybody as they were. *Ādānam*.

The same root *day* also has a meaning of *himsā* - hurt. The word *dayā* therefore also has the meaning *himsā*. He does *himsā*, weakens all that I don't want. My *avidyā*, my ignorance he removes. My wrong, misplaced ego, he hurts its being by making me see it doesn't pay. He hurts, weakens, my incapacity to give, by enabling me to see that I could give

more. In that way. While not being hurting me, he hurt, weakened, removed what had to go. Like the *viśaraṇa*, *avasādana* meanings of the *dhātu Sad* in the word *Upaniṣad* this *himsā* meaning can be taken as *viśaraṇa*, *avasādana*, weakening. This *dayā* of Swamiji helps us loosen the hold of all wrong things, *adharma*. We have just been exploring the possibility of considering the root meaning *himsā* also to make the word *dayā*. We need not consider this root meaning to explain *dayā*.

Then finally the root meaning of *day* as *gati*, *gamayati*—causes to reach. Where does Swamiji make us reach? *brahma gamayati*. *Dharmam gamayati*. Where I need to go, *puruṣārtham prati gamayati*. "Now Swamiji is gone. What will happen to my *puruṣārtha*?" *Nahi kalyāṇakṛt kaścid durgatim tāta gacchati*". He has put us at ease, by teaching the Gita, that a *kalyāṇakṛt* never really ends up on the wrong road. This is how he has set up the royal highway for us. He has told us what it takes to get where we want to get. Highway is only a simile in the context of *mokṣa*, because you don't have to go anywhere to be who you are.

If there is no going anywhere, why there is this pursuit of *mokṣa*? Swamiji used to give an example. There is this person who is sitting in his house. He is crying, "Take me home, please take me home!" So someone comes and told him, "Hey, you are already at home." He says "No, I am not at home, take me home." He would not listen to anyone. Then one kind man came. He offered "I will take you home." He took him, took him around the village and brought him back to the same spot. This is our story. All of us are like this man who says, "Take me home", because *mokṣa* is me. Swamiji doesn't just say, "you are home, if you don't understand forget it" He doesn't say that. He says, "Okay, I will take you home, come for a course." Come, I will take you. Then he slowly teaches us. After the teaching we recognize that we were never away from home. Until that understanding comes, he never at any point says that you will not understand, you are useless, you are silly. No! He always says, "You are at home, you don't recognize it; I am only helping you recognize that you are at home." What does this call for? Extraordinary *dayā*. If you tell that person sitting in his house and crying, ten more times that, "Hey you already at home, Look your wife is here, your son is here, your bed is here." That is ordinary *dayā*. The person doesn't understand. He insists "No I am not at home" Because he had one too many drinks. Then just to humour the person you take him around the village and bring him back. That is extra-ordinary *dayā*.

Swamiji says you need an extra ounce of *dayā* to help a person who you don't see being in trouble. You see the person as being perfect as he is. In one class Swamiji carefully looked at all people in the class and did not start to teach for a few minutes. Later when somebody asked "Why Swamiji was not saying anything?" he said, because, "I see everybody is perfect as they are, nobody needs to change. I am wondering what should I teach, and to whom". Not seeing anything wrong with any of us, and yet be able to spend years sitting here teaching us, class after class, day after day. Coming from the hospital and arriving directly in the lecture hall. What would you call that other than *dayā*? What do you call it? Is there a better word for it? That is *dayā*.

The *dayā* in him was total. Totally accepting us as we are. Aware of our limitations, and yet validating each of us as we are. You're okay as you are, there is nothing wrong with you. You're wonderful. I never heard him say anything different to anybody. For him every person was acceptable. Swamiji's teaching in this context was a two-step response. Don't respond to a behaviour. See the behaviour, accept the behaviour, by seeing what's behind the behaviour. There's a background behind that behaviour. And that background is not the person's making. Given that background, there will be this behaviour. He has a particular parentage, his parent's had their parentage, his parents' parents' had their parentage. It is a *sampradāya*. His mother did something, therefore he is what he is. Is the mother to blame? No. Grandmother is to blame. Is grandmother to blame? No, grandmother's blame is shifted to her mother. Where will you stop? Finally you have to stop with the mother of all mothers and the father of all fathers. Who is that? *Jagataḥ pitarau vande*. The parents of the entire universe are *Pārvatī-paramesvarau*. The seeming disorder needs be understood as within the order of the all knowledge *Īśvara*, and if one can accept a seeming disorder, self-acceptance is much easier.

Swamiji could see clearly nobody is to blame for what we are. We are all helpless. When it comes to myself, I expect others to understand me. But when I am at the receiving end, it is hard to understand and accept that others too maybe as helpless as I am. *Ātmaupamyena sarvatra samam paśyati yorjuna*. *Ātmaupamyena*, by seeing everybody, invoking that same feeling that everybody is like me, I don't want to be hurt, they also don't want to be hurt, I am helpless in my own ways, so are they, they all are helpless in their own ways. I recognize this. When you recognize this, there is an acceptance of the person. It is a two-step response. Every person is always okay. A particular behaviour is perhaps not appropriate. It doesn't serve that person well. No judgment.

He taught us what no one else could teach us. He is a father, he is a mother. He's more than that to us. Mother and father gave birth to us. My teacher in Nagpur, Swamini Brahmaprakasananda, she's a gynaecologist. He told her, you deliver people into *samsāra*. I deliver them out of *samsāra*. This is how it is. It is Swamiji, who is Dayananda, who is delivering us out of *samsāra*.

Even in his way of going he was giving. He did not just vanish one day. He gave us all ample notice, gave us an opportunity to go and seek his blessings more. And by staying on for so long, he made us stay with that emotion that he is not going to be around. I see a certain glory even in that, he was very kind to us. He gave us enough opportunity to close the loose ends, to settle accounts.

To recap, *dayā* has several meanings through all its root meanings - *dāna*, *gati*, *rakṣaṇa*, *himsā*, *ādhāna*. All meanings fit in so wonderfully with Swami Dayananda. One could talk hours about his *dayā* alone, there is so much there. *Dayā* is his name. The name is *anvartha*, a very appropriate name for Swamiji. Because he was only *dayā*. Always kept giving giving giving.



Until now what we did was just explored the meanings of the word based on *dhātuartha*, the root meaning. This is the beauty of the Sanskrit language, a language which Pujya Swamiji never tired oftalking about. Now we can explore the meaning a little further. *Dayā* is defined as, *duḥkhiṭeṣu bhūteṣu anukampā*. When somebody is sorrowful, when somebody is hurt, that compassion one has is called *dayā*. *para duḥkha asahanam*, when you cannot stand the *duḥkha* of others, when there is an empathy, when you cannot see another person in pain, that is *dayā*.

Another definition of *dayā* is *yatnādapi parakleśam hartum ya hrđi jāyate icchā sā dayā parikirtitā*. The desire which comes up in one's mind, that even with effort can I take away somebody's *duḥkha*, such an emotion is called *dayā*. *Dayā* is also described by the line *ātmavat sarvabhūteṣu yo hitāya śubhāyā ca*. Just like in one's own case, with reference to one self, one who is committed to what is good with respect to all beings. *Hita* is *śreyas*, what is good and what is also auspicious, what is a blessing is kept in mind. That which causes one to behave in a manner that others always get *hita* and *śubha*, that emotion is called *dayā*.

All these definitions of *dayā* find expression in Pujya Swamiji. If somebody came to see Swamiji, irrespective of how tired or how busy he was, his thought was not "why did this person come now? What can I do to get rid of him?" No. It was "How can I help." That's Swamiji's *dayā*.

*Dayā* is a deeper expression of *ahimsā*. "*Ahimsā paramo dharmah*" – Pujya Swamiji has always maintained *ahimsā* is the basis for all *dharma*. Because *dharma* has to be based on universal values and a universal value for a human without being tutored is – I do not like to be hurt and other beings also do not like to be hurt. This basic fact that a human being knows "other beings don't like to be hurt" is what distinguishes a human being from any other being. Swamiji was a complete human being from this perspective, never losing sight of this basic *dharma*.

Pujya Swamiji was not other than *Īśvara*. He saw only *Īśvara*. The *dayā* of a person who sees only *Īśvara* is characterized by countless extra ounces of compassion. There is no judgment. It is an acceptance of you as you are. This was Pujya Swamiji's *dayā* – he gave all of himself to each one who sought his blessings. He gave a new dimension to the meaning of the word *Dayā*. What we see in Swamiji is *dayā*. Pujya Swamiji is *dayā*.

We have received a few inputs in response to our appeal. There are few responses from devotees of Pujya Swamiji in response to our earlier appeal. There are also more tributes and Shodasi talks which we are not able to accommodate in the November issue, because of paucity of space. We will publish them in the later issues.

.... **Editorial Team**

# Ānanda

What is *ānanda*? *āsamantāt nandati iti ānandaḥ* - That in which one revels. In Vedanta it means *anantam!* , limitlessness. Freedom from limitations centered on time , space and a specific form. The words *ānandam* , *anantam* and *sukham* are used interchangeably in this meaning.

आनन्द derivation आह् + दुर्नदि ( नन्द् ) + क्त्वा ,  
Common Meanings:

1. Happiness, joy, delight, pleasure
2. God, Supreme Spirit

The normally understood meaning of the word is happiness, rejoicing and it is taken to be centred on a situation or an object. But *ānanda* is centred on oneself, in fact it is the very *svārūpa* of oneself – *sukha-svārūpoham* - I am the meaning of the word *ānanda*. This is the meaning that may be gained only thru words of *śāstra* coming from a *guru*, like Pūjya Svāmiji.

*Sat-cit-ānanda* , same as *satyam-jñānam-anantam*, are three are *lakṣaṇās* – defining attributes of *brahman*. *ānandam* means *anantam* – limitless. When subject object merger happens, one experiences some degree of *ānanda*. But the *svārūpānanda*, which is the subject matter here, is not a matter for experience. Many translations use the word BLISS for *ānanda* – giving the reader orientation that it must be a special happiness, an extraordinary experience. But if *ānanda* is yet another experience it cannot be *nityam* as proclaimed by the *śruti*. In fact if it is an experience, knowledge cannot be the means to gain it. Knowledge can only remove ignorance. Svāmiji taught us, any experience is dumb, it is what we learn, and discern from any experience that makes a difference. Understanding *ānanda* is not another experience. Experience hunting is not the means to gain it. If *ānanda* is my nature, and I do not know this, knowledge alone can solve my problem. Any knowledge needs a means of knowledge. The five means of knowledge we have cannot give us the knowledge of the self evident self who wields these means of knowledge. We have to recognize *śruti* as a *pramāṇa* – and that's a very significant step. The pursuit becomes a pursuit of knowledge and *śruti* is the means of knowledge. The Guru walks in as it takes a guru to handle the *śabda-pramāṇa* and make one see the *tātparya* of the *pramāṇa*. The *jijñāsā* has to be maintained until one gains the knowledge of reality of oneself. This knowledge is the only knowledge after which one can say I am no longer ignorant. Thanks to the teacher one is able to see the one reality – the truth of the subject- object, the truth of the knower known and knowledge, as myself, which is *mokṣa*, freedom from all limitations.

People renounce everything for the pursuit of this freedom, *ānanda*. That is the reason why *sādhus* are generally given a name which includes the word *ānanda*. The Guru gives a new name to the *śiṣyā* who he initiates into *sannyāsa*. In the context of choosing names for *sannyāsīs*, Pūjya Svāmiji said deliberately chosen names are of two types. If a name is well thought out like the one Svāmiji gave to his *śiṣyās* either the name indicates what the person already is or what Svāmiji hopes the person to grow into. One can see. Thus, Svāmiji's thoughtfulness even in naming a *sādhu*, so deliberate and thoughtful this word *ānanda* in the name of a 'साधु', which stands for limitless – may be *siddha*, already accomplished, or *sādhyā* – to be accomplished. In the case of Svāmī Dayānanda – it is no doubt a *siddhanāma* – he was *ānanda*, the limitless, and he knew he was *ānanda*. Being totally fulfilled just being himself, He had nothing to be gained and nothing to be done . *naiva tasya kṛtenārthaḥ nākṛteneha kaścana*.

What was true for *bhagavān kṛṣṇa* when he said *nānavāptam avāptavyam varta eva ca karmaṇi*, holds true for Svāmiji. *na anavāptam avāptavyam* there is nothing that is not gained which is yet to be gained (for self fulfilment). One who has accomplished what ever needs to be accomplished, there is no more a laundry list of things to be done. But yet he tirelessly engaged himself in service of humanity, *loka-saṅgrahārtham*, for universal good. This is a fitting description for Pūjya Svāmiji.

It is said in the *śāstra*, that the only one qualified to comment on Vedas is a *brahmaṇiṣṭha*, one who has total clarity about his being *brahman* – anyone else would only be presenting his own concept of the truth. The entire *vedas* have their commitment to reveal one truth – all that is here is *brahman* – *sarvaṁ khalu idaṁ brahma*. Such a person for whom this is absolutely real alone is qualified to comment on *vedas*. He is the person who can sing – *ahamannam ahamannādaḥ* – I am the food I am the eater of food, I alone am the subject the object, there is only me, I am the only reality. If there was one person who I was convinced could see this as the reality, who lived a life which was an expression of this reality, who could make us see this reality – that was Pūjya Svāmī Dayānanda – the very meaning of the word *ānanda*. He was in the form of a much needed reality check for *mumukṣus* to assimilate their understanding of a 'ज्ञानी' being *ānanda*, limitless whole, as presented by the *Śruti*.

Pūjya Svāmiji unfolded the vision 'All that is here is *īśvara*' . He saw what is as *īśvara* alone. This is how we can understand Pūjya Svāmiji. True, today he is not amidst us in his physical form we are familiar with. But please think can we miss Svāmiji when we understand that Svāmiji is nothing but *īśvara*? Being *īśvara* where is Svāmiji not? Even more so now - without a physical body to restrict him spacially. We have to be alive to the vision he unfolded to keep him in view. There is a story Svāmiji used to relate the story of a *gopī* who challenged *bhagavān* and said to *bhagavān* that you can walk away from me physically, but if you have real power, demonstrate it by going away from my mind! And *bhagavān* had to concede he could not! Because when all that is here, manifest and un-manifest, sentient and insentient is *īśvara* – where can *īśvara* hide? Every cognition, the cognizer and content of every cognition is *īśvara*. Now, without a physical body Pūjya Svāmiji is nothing but *īśvara*. So he is always available as *īśvara*, as a blessing. This is the way we can pay a tribute to our teacher, to clearly see what he really was and what he tried to make us see. His name is most meaningful, *anvārtha-nāma*, his whole life and teachings were as though an unfoldment of the meaning of the name Pūjya Gurudev Svāmī Cinmayānandaji gave him – Svāmī Dayānanda Sarasvatī. *aho guruḥ aho guruḥ*.



## Shraddhanjali - Coimbatore

**INTRODUCTION:** AVG, Anaikatti and Sruti Seva Trust offered shraddhanjali to Pujya Swami Dayananda Saraswati on October 26, 2015 at Mani Higher Secondary School, Coimbatore in the evening. Around 600 devotees attended.

**PRAYER:** The meeting started with prayer by Kumari S. Darshana. Swami Sankarananda offered Guru vandanam by chanting Sri Dayananda Pancakam.

**MUSICAL TRIBUTE:** Smt Anuradha and Sri Sriram offered a musical tribute by singing the following compositions of PujyaSwamiji: Mahalinga Vibho, Madhura Madhura Meenakshi and Devi Jnaneswari Palayamam.

**VIDEO TRIBUTE:** It was followed by a short video presentation on Pujya Swamiji's life and teaching.

Sri Ravi Sam, Trustee of AVG welcomed the gathering.

**TRIBUTES:** Sri B.K. Krishnaraj Vanavarayar told that according to Swami Vivekananda, the twin ideals are service and sacrifice. Pujya Swamiji also told that we should consume less and contribute more. We should have simple living and high thinking.



Smt Anuradha and Sri Sriram - Concert



Sri B.K. Krishnaraj Vanavarayar



Sri M. Manickam

**Swami Aiswaryananda** of Indore told that the tribals of Madhya Pradesh had organized a shraddhanjali to Pujya Swamiji, because they felt that he was their Swamiji. There is a lot of unfinished work, which Pujya Swamiji had initiated. We should all work for completing them.

**Sri M. Manickam** told that he was involved with Thiruvidaimarudur Temple Car project, which was initiated by Pujya Swamiji. He told that all the five chariots have been completed. We will all carry on Pujya Swamiji's mission.

**Swami Paramathmananda of Rajkot** told that Pujya Swamiji was Lord Brahma as he created new janma to us by making seekers as mumuksus and jigyasus. He was Lord Vishnu as he provided infrastructure to all. He designed long term Vedanta courses, Bhagavad Gita Home Study Programme and Purna Vidya Programme. He was Lord Maheswara as he destroyed ignorance. He was accepted as a Leader by all Hindu Acharyas. He initiated dialogue with non aggressive religions. He is the Lord who had taken avatara for re-establishment of dharma. Even the Prime Minister told him. "Where will I go to seek guidance, blessings and advice, after you?" May we all carry on his mission.



Swami Aiswaryananda



Swami Paramatmananda



Swami Sadatmananda

**Sri S. Gurumurthy** told that Pujya Swamiji told him that the country is not distinct from dharma, music and God. He coined the powerful message 'CONVERSION IS VIOLENCE'. He made the United Nations accept in 2008 at The Hague that no religion can criticize or disrespect another religion and convert by force or inducement.

**Swami Sadatmanandaji** said that Pujya Swamiji was actively involved in bringing about a cognitive change.

He converted consumer into a contributor, a non-believer into a believer and a lazy person to an active person. He asked everyone present in the meeting to take a pledge that they will participate in one or more activities initiated by Pujya Swamiji.

Sri Siva Prasad, Secretary offered vote of thanks.

**FLORAL TRIBUTE & PRASAD:**  
The devotees offered flowers to the picture of Pujya Swamiji. They were given a book titled '**A Garland of Thoughts**' by Pujya Swami Dayananda Saraswati.

*Report by N. Avinashilingam*  
*Photos by ugal tomoko*



Sri S. Gurumurthy



Sri Ravi Sam



## Shraddhanjali at Mumbai



A Shraddhanjali for Puja Swamiji was held at Bharatiya Vidya Bhavan, Mumbai on November 17, 2015 at 7 p.m.

The speakers included Dr. Master Meher Moos, a UN awardee and author and other disciples : Ms Nirmal Gupta, Neema Mazumdar, Ananda Jaisinghe, Swamini Brahmaprajnananda and Swami Brahmavidananda. All spoke with great reverence and devotion of what Puja Swami ji meant to them peppered with his quotes and anecdotes. Ms Niloofer Giri compered the occasion. Uday Acharya, a seniormost disciple of Puja Swamiji accompanied by Pramodini Rao sang Bhajans composed by Puja Swamiji.

As a finale, Swamiji's last message on Guru Purnima recorded in Saylorsburg was screened after which people offered their Pushpanjali and received Guru Prasad.



## Shraddhanjali at Palghat

Poojya Swamiji's Shodashi Aradhana was organised as a tribute to the Great Mahatma in a befitting manner. The program begun at 9:30 am with the dedication of the 'Shraddhanjali Mantapam' to Poojya Swamiji's ever-fresh memories by His Holiness Swami Nityananda Saraswati Maharaj, the Head of Sivananda Ashram, Palakkad alongwith His Holiness Swami Vivikatananda Saraswati, Kerala Regional Head of Chinmaya Mission. The Prayer Dayananda Panchakam was distributed to all in printed form to follow, while rendering it by a local musician.

Swami Krishnatmananda Saraswati, Acharya Palakkad centre welcomed the dignitaries and public. H.H. Swami Nityananda Saraswati gave his presidential address. H.H. Swami Vivikatananda Saraswati, who was a student of Poojya Swamiji at Bombay Sandeepany during 1972-75 offered his Shraddhanjali by narrating many incidents during his studies and expressed his gratitude to Poojya Swamiji.

Senior Sannyasins from all the popular ashrams of Kerala took part in the function and offered their tribute to our beloved Poojya Swamiji.

There was a Yati Pooja to all the 56 Sannyasi/Sannyasinis along with Gurupaduka Pooja offered to Poojya Swamiji's padukas. Each Sannyasi is offered pada pooja and given gifts and Dakshina.



Padapooja to Sanyasis



Swami Krishnatmananda Saraswati's address



## Shraddhanjali at Nagpur Ashram

Sw Siddhananda, Ramtek, Swamini Brahmaprakasananda and Trustees of Arsha Vijnana Gurukulam, Swami Vishnusvarupananda and Trustees of Arsha Vidya Waridhi jointly organized a shraddhanjali to Pujya Swami Dayananda Saraswati at Nagpur on November 8<sup>th</sup>.

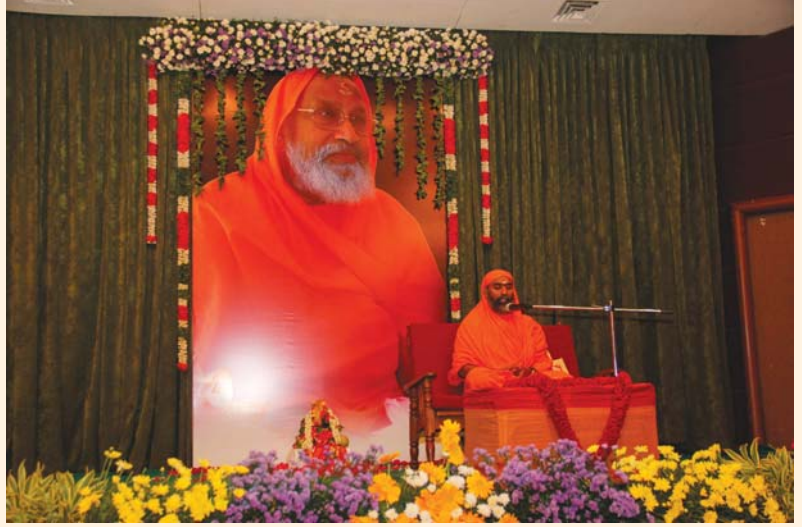




## Shraddhanjali - Trichi

Arsha Vidya Vilasam Foundation, Trichy, observed Shraddhanjali to Pujya Shri Swamiji on the 26th of October at Hotel Sangam, Trichy.

The event started by 5.30 pm with Vedanjali by Ekadashabrahmanas. Then Gitanjali was rendered by Mrs. Champa Kalkura which was a medley of Pujya Shri Swamiji's compositions. Natyanjali was performed in succession by the students of Bala Kala Vidhanam, for Dayananda Panchakam which was composed by Swami Paramarthananda. Followed by Smarananjali by the guests and Guru Mahima was discoursed by Swami Guhatmananda Saraswati. A short video clipping on " Life and Work "of Pujya Shri Swamiji was screened. Pushpanjali, a floral



Swami Guhatmananda Saraswati.

tribute was offered by the gathering to Pujya Shri Swamiji.

The ceremony came to a closure with Swami Guhatmananda Saraswati blessing the assemblage and distributing the potrait of Pujya Shri Swamiji as prasad.



Vedanjali by Ekadashabrahmanas

## Last Moments of a Legendary Life

*"The majority of the people are like birds flying in the sky leaving behind no trace of their footprints. But, one in a billion, bestrides the worldly stage like a Colossus leaving indelible marks of his sacred sojourn on the earth. Swami Dayanandaji was indeed such a Spiritual Giant!"*

Swami Suddhananda Saraswatiji narrated to me the moving story of the last moments of Swami Dayanandaji. I am relating that touching tale below for the benefit of all.

Swami Suddhanandaji said: "I reached Rishikesh on 9<sup>th</sup> December, 1962 but could not find a place for my stay. Finally, I was able to secure a shelter in the Andhra Ashram where Swami Gopalanandaji was the Manager. He was kind enough to accommodate me in a room where a cement bench was only available to lie on for sleep. I was, however, lucky enough to get a blanket with two holes in it to serve as my bed. I folded the blanket to hide the holes and used it cover the upper part of my body in that chilly weather. I slept in that manner for some time and then changed the torn blanket to cover my lower part of my body to sleep for some more time. The ways of Providence are inscrutable! I take this experience as God's way of giving me practical training in *titiksha*! (the spirit of stoic endurance). In the year 1963, when I was the manager of Andhra Ashram, Swami Dayanandaji arrived and I was blessed enough to offer accommodation to

him – to him who was a Brahmanishta fully contented with having the sky for his roof and the quarters for his enclosure. Swamiji was an epitome of simplicity. His demeanour and deportment unmistakably revealed the innate divinity and glory of a Mahatma. He always sported an enchanting smile. Our joint Spiritual Voyage that was to last for many decades to come commenced then in right earnest.

One day Swamiji decided to leave the Andhra Ashram and shift his place of stay to the banks of the sacred Ganga. He disclosed his decision to me and invited me to go with him and stay there with him. I readily acceded to his request. Myself, Swami Gopalanandaji decided to join him and distributed 20 Acres of land of Andhra Ashram which was in our custody to Tirumala Tirupati Devasthanam. I consider this episode as a test by Swamiji to gauge the intensity of my devotion to him. We stayed together on the banks of the Ganga. Sublime memories of my stay with him and willing performance of my daily chores like cooking etc. and taking care of other matters in that place are still green in my mind. Later in the year 1967, Swamiji left for the Chinmaya Mission in deference to the instructions of his Guru Swami Chinmayanandaji. The place which was an island continued to serve as his accommodation in spite of his inner desire to hand it over to the Chinmaya Mission. Such was the good luck of that place in

unshakably retaining a Mahatma! I named the place Swami Dayanandaji Ashram and continued to develop it to its present state. I also was with puja swamiji in Sandeepani Sadhanalya, Mumbai, taking care of Building construction and purchase of the ashram.

There are many sweet experiences I had with Swamiji. I had always seen that his "VAK TAPAS" had a great value. Pujya Swamiji once indicated to me that the Andhra Ashram will not survive in the hands of the current management. At that point of time I was the manager of the Ashram. To my wonder I saw how the ashram had not survived the current management and had gone to the Government of Andhra Pradesh. One more incident which I would like to recall is, once Pujya Swamiji was visited by a devotee and who offered Rs-1500/- in cash. At that time I was requiring Rs-1500/- to run this place for a month. Pujya swamiji handed over that money to me. Later on the same day one Mahatma who was staying at Rishikesh had gone to Pujya swamiji and asked some help of Rs-1500/-. Those were difficult times when ashram had no money at all. Pujya Swamiji called me and asked me to hand over that Rs-1500/- to this Mahatma. I was little hesitant to give but at the same time it was GURU VAKYA. I gave the money and ran to puja swamiji to ask him how do I manage this place now. Swamiji said "Suddhananda, we should be thankful to GOD that the Mahatma asked just what we had. If he had asked more I would had been put into a situation to say no." He also said when you give you will get back. To my surprise, in the evening I received an invitation to attend a Sadhu Bhandara in

Baba Kali Kambaliwala where blankets, groceries as well as some Dakshina in cash was distributed by someone. It was more than enough for a month to run the show. There were many such occasions which I could recall, however, I wish to recount now the last moments of my interaction with him.

I visited Pujya Swamiji at Annaikatti before he left for the US and had long and constructive dialogues with him. I had always sought his guidance regarding the arrangements to be put in place for the continuance of the Ashram because of advancing years of both of us. It was then when he spoke to me about the Will he had written and asked me to read it later. He then left for the US. And I returned to Rishikesh. He gave me instructions that Swami Tattvavidanandaji should be made a Trustee and be appointed, after his period, a Teacher to give lessons to the annual retreats. He also gave instructions that Swami Santatmanandaji would continue his 3 years course and start a new course at its end. In deference to Pujya Swamiji's command, Swami Tattvavidanandaji was made a Trustee of the Ashram. I had also requested swamiji to give two courses in March 2016. Swami Santatmananda will also be starting another course after the end of the current course.

In a few days, I received the tragic news that Pujya Swami's health was not too well and that he wanted to return to Rishikesh. He arrived in an air ambulance and upon seeing me he said, "I am clutching at my breath with tenacity and I am now back here". He was looking so weak and fragile. But, I felt that he would somehow live



much longer than he thought as Rishikesh was so dear to his heart that he would not brook any separation from it but resist with all his tremendous will-power any threat of tearing him away from the sacred spot. As I expected, he survived for 27 days. During those days, he spoke about various matters with his wonted liveliness. He spoke of what needed to be done in the aftermath of the shuffling of his mortal coils. Never for a moment did he lose sight Vedanta in which he was fully immersed. I could not imagine how he applied himself to the exacting task of the editing a part of Brahmasutra Bhasya even at that critical stage. He made necessary corrections when the treatise was read to him. I was astonished by his enormous love to Vedanta and his unflagging intellectual vigour.

He delivered a few lectures but his voice was low and feeble. One day he even said, "I want to breathe my last in the Ashram". He spoke about the Sodasi and Samadhi to be erected. He spoke about a few other matters pertaining to that arrangement. Evidently, omniscient Swamiji must have had a premonition of the approaching end to the thrilling saga of his spiritual ministration.

Suddenly, one morning, Swamiji had to be admitted into the hospital as he was gasping for breath. Ominous silence reigned supreme in the Ashram. We were all waiting for the day of his complete recovery. But, it seemed that the day to honour his wish was fast approaching. I would be failing in my duty if I do not express my gratitude to one and all who served Swamiji at the hospital with exemplary love and dedication. Suresh and the team of doctors attending on Swamiji

spent many sleepless nights. Sheelaji left abruptly all things at home and stayed at the Ashram for more than 17 days. There were also others like Smt. Nirmal Guptaji etc. Arrangements were put in place for the service of dialysis to be provided for Swamiji.

When Pujya Swamiji was brought to the Ashram on the banks of the holy Ganga in accordance with his wish, people had gathered around him in large numbers to chant hymns and the divine name of "Om Nama Sivaaya". Finally, at 10.18, Pujya Swamiji discarded his mortal frame and merged into Supreme Brahman, even as he listened to the loud chants of students and devotees. It was a peaceful end to an epoch-making life. Unable to control my emotions, I broke down and sobbed inconsolably. Pujya Swamiji was a pillar of strength for me all along. Suddenly, I experienced an utter void with none to guide me. I felt lonely and concerned that I had to do everything on my own. He had left a rich legacy. An Era had come to a close.

His body had to be kept for two days to enable the devotees to offer their devours to him. It was decided to keep the body in an ice box at the Lecture Hall for two days. Mahatmas and devotees poured in from various places. Around 2500 people offered their worship to the body of the departed soul. I was blessed to perform the obsequies.

Guided devotedly by Swami Paramarthananadaji and assisted ably by Swami Santatmanandaji, the last rites were performed in accordance with the tradition. Students and devotees supported their

might to make the event grand. It was all over now and all the students and devotees who had thronged the place had their mangala snaanam in the Ganges. Now, the only rite left to be completed was the the Sodasi Bhandara for Pujya Swamiji.

We had to invite 16 Mahatmas-Mandaleshwars from Haridwar and Rishikesh for the purpose. Though we needed only 16 Mahatmas-Mandaleshwars, eighteen of them turned up as if to confirm and proclaim the inherent divinity of Pujya Swamiji. After the departure of the Mahatmas, 3000 Sadhus from Haridwar and Rishikesh were invited for Samashti Bhandara. All the devotees and students had their lunch only after the last Sadhu had his bhiksha. By then, it was 3.30 PM.

Pujas and prayers are conducted daily at the Samadhi Mandir. This spot has become a shrine due to the Living Presence of the Spirit of Pujya Swamiji. A Samadhi Mandir at an estimated cost of Rs.65 lakhs, is coming up according to the plan shown in the picture. The Mandir can accommodate 50 people at a time and its doors are open to all students and devotees at all times.

The Will of Pujya Swamiji was read a few days after the Samadhi. According to the Will, Pujya Swamiji entrusted to me the onerous responsibilities of being the Chairman of the Trust as well as the Managing Trustee of the Ashram. I shall certainly fulfil the faith reposed in me by Pujya Swamiji. This sacred place will be a sacrosanct Temple and a tranquil Sanctuary for the students and the devotees as ever before.

I earnestly request you all to willingly support me in this arduous task of efficiently administering this divine Ashram by extending, as before, your unstinted cooperation and efforts"

The poignant story of the last moments of Pujya Swamiji, as narrated by Swami Suddhananadaji, evokes in our minds mixed feelings of deep sorrow at the irreparable loss suffered by us, the steely determination to fulfil the lofty ideals of Pujya Swamiji and profound devotion for the Divine Personage that Pujya Swamiji ever is.

*Swami Santatmananda Saraswati  
Acharya, Swami Dayananda Ashram.*

**NEW APPOINTMENTS IN THE TRUST:** Sri Santaram, Chairman of **Sruti Seva Trust**, announced the induction of Swami Sadatmananda as Paramount Trustee, Swami Sankarananda as Paramount Executive Trustee and Sri S. Pathi of Lakshmi Mills as Trustee.

SWAMI TATTVAVIDANANDA is inducted as a trustee of **Sri Gangadhareswar Trust**, Swami Dayananda Ashram, Rishikesh.

## Announcement for a 3 year course in Vedanta and Sanskrit at Arsha Vidya Gurukulam, Rishikesh- 249 137, India, beginning August 15, 2016.

Applications are invited in a prescribed form on the Gurukulam website ([www.dayananda.org](http://www.dayananda.org)). These may please be submitted on or before April 30, 2016. Acaryas: Swami Santatmananda Saraswati, Swami Brahmaavidyananda Saraswati, Swami Parabrahmananda, under the guidance of **Pujya Sri Swami Dayananda Saraswati**.

### Course content:

- **Vedanta:** Important Upanisads and Bhagavad Gita, Brahmasutra with Shankara Bhasyam, and many other supporting texts.
- **Sanskrit** : Sanskrit language and grammar with Panini-Sutras
- Chanting, Meditation, Satsanga.

**Eligibility:** Preferably a graduate with good knowledge of English and aged between 23 and 60 years with interest and commitment to study a long term course in Vedanta and Sanskrit.

Teaching is offered free. Donations expected for Room & Board.

For any query regarding the courses, please send email to [santatmananda@gmail.com](mailto:santatmananda@gmail.com) or [ng.gupta@rediffmail.com](mailto:ng.gupta@rediffmail.com)

DEAR ALL,

SWAMI DAYANANDA ASHRAM, Rishikesh cordially invites you for TWO CAMPS as per details below by SWAMI TATTVAVIDANANDA SARASWATI who shall be assisted by SWAMI SANTATMANANDA SARASWATI, in accordance with the AGNYA of PUJYA SWAMI DAYANANDAJI.

During these days you will be exposed to Meditations, Yoga and Chanting . There will also be Puja done 2 times a day to Pujya Swamiji's Samadhi for everyone's participation during these days.

March 09-18 CAMP 1 - VIVEKACHUDAMANI (SELECTED VERSES)

March 21-30 CAMP 2 - UPADESA SAHASRI (SELECTED VERSES)

SWAMI TATTVAVIDANANDA who is inducted as a trustee of Sri Gangadhareswar Trust, Swami Dayananda Ashram is a learned pandita of Sanskrit and Vedanta. With his rich store of knowledge, in a cheerful unaffected manner, and his eagerness to share, Swami Tattvavidananda is highly appreciated and a beloved teacher respected and welcomed all over the world.

We once again whole-heartedly welcome you with this special invitation to the above courses.

You may participate in the event by logging on to [www.dayananda.org/course/login.php](http://www.dayananda.org/course/login.php)

Thanking You,

With Regards



## ARSHA VIDYA PITHAM

Swami Dayananda Ashram

### is pleased to announce Two Camps by SRI SWAMI TATTVAVIDANANDA SARASWATI

at Swami Dayananda Ashram, Rishikesh

as per details given below:

CAMP	FROM	TO	TOPIC
CAMP NO. 1 (10 DAYS)	09-03-2016 (Selected Verses)	18-03-2016	Vivekacudamani
CAMP NO.2 (10 DAYS)	21-03-2016	30-03-2016	UPADESA SAHASRI (Selected Verses)

Those who are interested in attending are requested to apply  
on or before **30 DECEMBER 2015**.

Kindly find the online application form at our website:  
[www.dayananda.org](http://www.dayananda.org)

#### Instructions to fill the online form:

- \* Go to [www.dayananda.org](http://www.dayananda.org) or type [http://www.dayananda.org/course/register\\_form.php](http://www.dayananda.org/course/register_form.php)
- \* Click on the link Online Application 2016 from our website.
- \* Fill up the registration form.
- \* Choose the course you wish to attend for completion of application.

#### Note:

1. It is important to select one or two in order for the registration process to be completed successfully. Registration without selecting any course shall be considered void.
2. Overseas Applicants can register for 2 courses, Indian applicants for one course only.
3. You can also use your previous login username and password to apply at [www.dayananda.org/course/login.php](http://www.dayananda.org/course/login.php)
4. Due to large number of applications we can entertain online applications only.  
However, we can assist you with your enquiries at  
[dayanandacamps2014@gmail.com](mailto:dayanandacamps2014@gmail.com)  
or at +91-135-2430769/2431769  
between 08:00 to 12:00 & 15:00 -19:00 Hrs only.
5. All applicants will be given equal opportunity. With your username and password you can check the status of your application online. The status of successful applicants will be displayed as "CONFIRMED".
6. An online taxi reservation facility is also available.

Acharya



# Krishnamacharya Yoga Mandiram

Announces



## "Yogavalli"

An Exploration of T Krishnamacharya's Insights on the Yogasutra  
A Residential Yoga Retreat at **Swami Dayananda Ashram**, Rishikesh

13th to 23rd April 2016



*A Two week Yoga Intensive*  
(13th April 2016 to 23rd April 2016)  
(Organised and conducted by Krishnamacharya Yoga Mandiram, Chennai)



### Day's Schedule

06:30-07:20 Asana Practice

Breakfast

09:00-09:50 Yoga Valli\*

10:00-10:50 Principles of Asana Practice\*\*

11:00-11:50 Chanting

Lunch

15:00-15:50 Yoga Valli\*

Tea

16:10-17:00 Principles & Practice of Pranayama\*\*

17:10-18:00 Principles & Practice of Dhyanam\*\*\*

\*Yoga Valli is the commentary on Yoga Sutra by T Krishnamacharya

\*\*Principles based on HathayogaPradipika

\*\*\*Dhyanam as expounded by T Krishnamacharya

This programme will be anchored by Shri.Sridaran and supported  
by Dr.Latha Satish and other senior faculty of KYM.



For details and to Register, please write to [mails@kym.org](mailto:mails@kym.org)





## ARSHA VIDYA GURUKULAM

(SRUTI SEVA TRUST)

ANAIKATTI, COIMBATORE - 641 108

Phone : 0422 - 26 57 001, Mobile : 94426 46701

E-mail : office@arshavidya.in Website : www.arshavidya.in

### NEW YEAR PUJA

A special **Abhisheka and Puja** will be performed at the Gurukulam on **Friday, January 1, 2016** to invoke the blessings of **Lord Medha Dakshinamurti** for the welfare of all.

We welcome you to participate in the puja on that day and begin the New Year with the blessings of **Lord Medha Dakshinamurti** and **Pujyasri Swami Dayananda Saraswati**.

#### PROGRAMME

Ganapati Homa	04-00 AM
Nitya Puja	05-00 AM
Puja at Subrahmanya Temple	08-00 AM
New Year Puja	10-15 AM
Diparadhana	12-15 PM
Prasadam	12-30 PM

P. S. Please send your Puja offering to reach us on or before 31-12-2015. Use the form given below. Please make your Cheque or DD payable to **Sruti Seva Trust**, Coimbatore.

*Arsha Vidya Gurukulam wishes you a Happy New Year*



#### PUJA OFFERING

Enclosed is my offering for the NEW YEAR on 01-01-2016

Name (IN BLOCK LETTERS)

Nakshatra

Gotra

- |         |             |
|---------|-------------|
| 1. .... | } Rs. 251/- |
| 2. .... |             |
| 3. .... | } Rs. 251/- |
| 4. .... |             |

My Address (IN BLOCK LETTERS).....

Phone.....Mobile.....E-mail.....

Cheque / DD No.....Bank.....Date.....

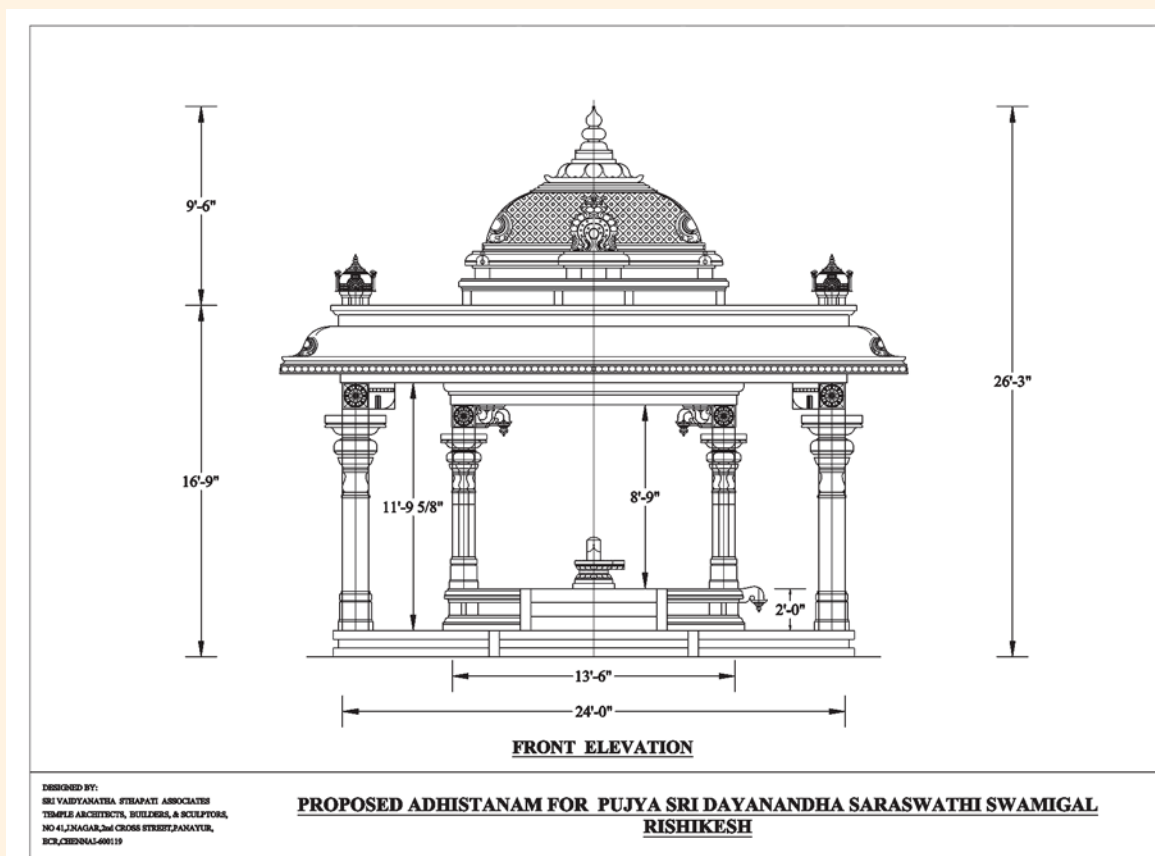


DEAR DEVOTEES/STUDENTS,

DONATIONS ARE INVITED TO CONSTRUCT THE ADHISHTANAM OF PUJYA SWAMIJI.

CHEQUES & DRAFTS CAN BE ISSUED IN FAVOR OF "SRI GANGADHARESHWAR TRUST".  
A RECEIPT FOR EVERY CONTRIBUTION MADE CAN BE AVAILED WITH 80-G BENEFIT.

Regards  
SWAMI SUDDHANANDA



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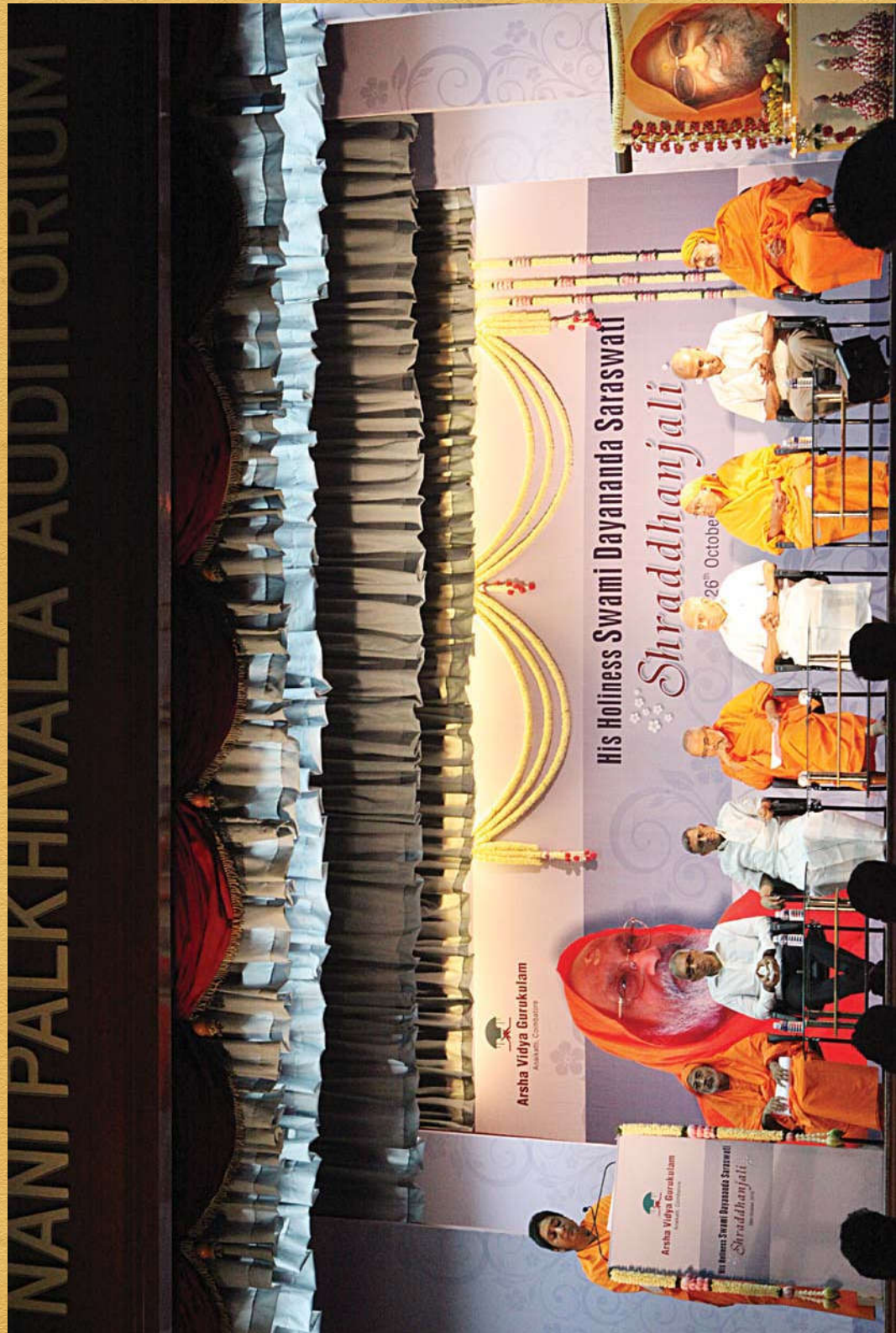
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Saraswati Puja at AVG.





Shradhdhanjali Sruti Seva Trust, Coimbatore