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*Arsha Vidya
Newsletter*

In fearless voice may
we proclaim

The Rishi's message
from all house-tops

And bring the men
of different claim

To a fold of Love
where oneness lasts!



Muṇḍakopaniṣad



First Muṇḍaka Section 1

Mantra 1

ब्रह्मा देवानां प्रथमः सम्बभूव
विश्वस्य कर्ता भुवनस्य गोप्ता ।
स ब्रह्मविद्याम् सर्वविद्याप्रतिष्ठाम्
अथर्वाय ज्येष्ठपुत्राय प्राह ॥ १।१।१ ॥

brahmā devānām prathamah sambabhūva
viśvasya karttā bhuvanasya goptā ।
sa brahmavidhyām sarvavidhyāpratiṣṭhām
atharvāya jyeṣṭhaputrāya prāha ॥ 1।1।1॥

devānām – among the Gods; brahmā – Brahmaji; prathamah – first; sambabhūva – came into being; viśvasya – of the entire universe; karttā – creator; bhuvanasya – of the universe; goptā – protector; saḥ – he (Brahmaji); brahmavidhyām – knowledge of Brahman; sarvavidhyāpratiṣṭhām – the most exalted among all forms of knowledge; atharvāya – to Atharva; jyeṣṭhaputrāya – his first son; prāha – taught.

‘Among the Gods, Brahmaji came into being first; He is the creator of the entire universe and also its protector. He taught the knowledge of Brahman, which is the most exalted among all forms of knowledge, to Atharva, his first son’.

The upaniṣad starts with the mention of Brahmaji who initiated the sampradāya. He is the first among *devas*, whom we worship. He was born before the creation and is foremost among the *devas*. By position also he is prathama, the foremost because he created everything. He is foremost by guṇās, qualities also. Generally by position one may be prathama, but by guṇā one may not be so. For instance, the father is prathama by position, but his son has a Ph.D.; he is prathama by education. But Brahmaji is prathama by qualities as well as by position. Īśvara alone assumes this particular form of a creator and he is called Brahmaji. Brahmaji has four heads, representing the four Vedas. Vedas stand for all knowledge. Brahmaji is presented here as the first-born to point out

that this knowledge comes from Īśvara. Brahmaji means Brahmā, not Brahman here.¹ Brahma can be Veda also. That is why we say Brahmaji, to refer to one of the trinity. In the Hindi language, 'ji' is added after the name to show respect to a person. We call the creator Brahmaji to distinguish him from Brahman, the reality.

Viśvasya karttā: He is the creator of the entire world and the revealer of the Veda also. Viśva² means that which you understand in the form of different pratyayas, different objects of knowledge. This is a tree, this is a star, this is the moon, this is a cloud; thus the world is recognised as objects of various cognitions.

Bhuvanasya goptā: He is the sustainer of the world. Not only is he the creator, but also the sustainer. Brahmaji himself is looked upon as protector. As the sustainer he is called Viṣṇu also. He is one Īśvara alone. Īśvara, the Lord viewed from different standpoints, is called by different names. Viewed from the creation standpoint he is called Brahmaji. From the standpoint of sustenance he is called Viṣṇu. From the standpoint of withdrawal he called Śiva or Rudrā. But a devotee of Viṣṇu sees the three as only Viṣṇu. Similarly, a devotee of Śiva sees all three as only Śiva. Brahmaji is generally not worshipped because we do not want to have punar-janma, rebirth. All three are one and the same. When you worship Viṣṇu, you are also worshipping Śiva and Brahmaji; when you worship Śiva, you are also worshipping Viṣṇu, you are also worshipping Śiva and Brahmaji; when you worship Śiva, you are also worshipping Viṣṇu and Brahmaji. Īśvara is complete. The whole jagat itself is non-separate from Īśvara. There is only 'one' Īśvara.

We cannot even use the word 'one'. One means one plus is possible. The word 'one' has no vyavasthā, determining factor or sum. There is one body, but there are two hands. There is one hand, but there are five fingers. There is one finger, but there are many cells. Therefore, this 'one' is purely to be understood in terms of its set. The set is what you refer to. There is one solar system, but it is understood in terms of the planets. The planets can be counted upto nine. Earth is one planet. It is to be understood in terms of the countries it has. India is one country and there are so many States in it. Rajasthan is one state and there are so many districts in it. Each member of the set becomes one. Each member is again divisible into many. Therefore, we do not say there is 'one' God. We say, ekameva advitīyam, one alone

¹ The word 'Brahman' is neuter gender whereas Brahmā is masculine gender.

² विविध-प्रत्यय-गम्यं विश्वम्।

without a second. Advitiya means not two. Then one may think it is probably three. Therefore, we say it is eka, one. If we say it is one, then one may think that it belongs to a set. Two does not follow it.

The translation of the word 'advaita' is not monism. Modern scholars call this the monistic philosophy of Śaṅkara. It is neither monistic nor did Śaṅkara start it. Brahmaji taught it. It is not monism. It is not even non-dualism. There is no 'ism' here. 'Ism' means you have a contention. It belongs to somebody and you call it 'ism' so that you can dismiss it. This the old trick of calling someone a dog and hanging him afterwards. We are talking about the truth here. What is non-dual is non-dual. When a physicist says that matter is energy, there is an equation between the two. He does not introduce any 'ism' like spirit-matter non-dualism. He is talking about a fact, an equation. The statement 'tat tvam asi' is also an equation, absolute equation. You are predicated to Īśvara. That is not an ordinary equation.

Brahmaji is not one of the Gods. He is the first expression of Īśvara. Then there are other manifestations. Therefore, every expression in the creation, can be viewed as Īśvara's aspect. We can afford to have any number of Gods because we say there is only God. You can look at him from one phenomenon and call him Indra, from another phenomenon, he is Varuṇa, the deity of waters, he is Agni, the deity of fire, he is Vāyu, the deity of wind, and so on. Īśvara as Brahmaji is the creator as well as the sustainer, Viṣṇu. What did Brahmaji do?

Sa brahmavidhyām atharvāya jyeṣṭhaputrāya prāha : He taught the brahmavidyā³ to his first son Atharva. From where does this brahmavidhyā come? Brahman cannot be figured out by any means of knowledge like perception and inference. It has to be revealed. The first revealer is Īśvara alone. The mantra reveals here how this Brahmaji alone is the source of knowledge. Not only he is the creator of this world, but he is also the revealer of the entire Veda. So, he is the revealer of brahmavidhyā also. He taught this to his first son, born of his saṅkalpa, thought. He is known as Atharva. That means Brahmaji has other sons also. His mānasa putrās, mind-born sons, are many. There are many cycles of creation. In one cycle of creation, the eldest son Brahmaji is Atharva.

³ Brahmanāḥ vidhyā brahma vidhyā. This is a tatpuruṣa compound of the sixth case. The sixth case in the word Brahmanāḥ is in the sense of objects of vidhyā (karmaṇi ṣaṣṭhi). It means the knowledge for which the subject matter is 'oneness of ātman and Brahman'.

Śrī Rudram Mantra 10

R̥ṣi - Nāradaḥ; Chandas - anuṣṭubh; Devatā - Śrī Rudraḥ

Dhyāna-śloka for the mantras ten to twelve)

उद्यत्भास्करकोटिप्रकाशं आदीप्तदहनमूर्धानम् ।

भीषणभुजङ्गभूषं ध्यायेद्विविधायुधं रुद्रम् ॥

udhyatbhāskarakoṭiprakāśam ādīptadahanamūrdhānam ।

bhīṣaṇabhujāṅgabhūṣam dhyāyedvividhāyudham rudram ॥



May one meditate upon the Rudra, whose body is like the effulgence of crores of suns rising at the same time, whose head is all shining (tongues of fire), who has frightening snakes as ornaments and who has varieties of weapons.

One can see and enjoy the rising and setting sun but it is too bright for one to gaze at with naked eyes during the day. The Lord has the kind of effulgence of ten million suns rising at the same time meaning he is all effulgence.

He is the Lord Rudra with the upādhi of māyā that has three guṇās, powers—sattva, rajas and tamas. From the rajas standpoint he is Brahmā, the creator. From the sattva standpoint he is Viṣṇu, the sustainer and from the standpoint of tamas, he is Rudra, the one who takes back the created jagat. He is all the three with the upādhi of māyā.

The tamas in māyā is also a śakti for the Lord. Whatever seems to be a problem for us is his power. For instance tamas is problem for us, but for the Lord tamas is his śakti. Why is a snake a symbol of śakti? Because, even though a snake has no legs it moves fast and in one deadly moment of whiplash, it can paralyse and capture a rodent. It is a slithering śakti, power.

Sarvātmakatva, sarveśvaratva and sarvāntaryāmitva exist for the Lord. The Lord is all forms that exist; this is sarvātmakatva. He is the Lord of all that exists; this is sarveśvaratva. Abiding in every being he makes the being unique through his laws; this is sarvāntaryāmitva.

A despotic king once asked a scholar in one of his assemblies: “Who is greater, God or the king?” Suppose the scholar replied, “God is greater”, he may earn the displeasure of the king. If he would reply “You are greater”, then the king would ask for proof. So, the prudent scholar was silent. The king then asked a

saint who came to the assembly the same question. The saint said, “You are greater than God”. The king asked him to prove his statement. The saint said, “You can banish a citizen from your kingdom, but God cannot do that. “Why?” His kingdom is everywhere without boundaries. Where can he banish anyone”. The king had to remove his crown and scratch his head. He could because he was bald!

Result for chanting the mantras from ten to twelve: No enemies will be there, those that are outside and those that are inside as well.

The three mantras, ten to twelve, together form one mantra.

प्रमुञ्च धन्वनस्त्वमुभयोरत्रियोज्याम् ।
याश्च ते हस्तं शिषवः परा ता भगवो वप ॥ १० ॥

pramuñca dhanvanastvamubhayorātriyorjyām ।
yāśca te hastaḥ śiṣavaḥ parā tā bhāgavo vapa ॥ 10 ॥

pramuñca – untie; dhanvana – of the bow; tvam – you; ubhayorātriyō – of both ends; jyām – the string of the bow; yāśca – whatever; te – your; hastae – in the hand; śiṣavaḥ – arrows; tā – them; bhāgavo – O Lord; parāvapa – keep them away from our sight.

O Lord! May you release the string at both ends of the bow. May you also keep the arrows in your hand out of sight.

Pramuñca means give up, release. The Lord here is requested, “May you release the string from both the ends of the bows”. Ārti means koṭi, end. For the dhanus there are two koṭis, ends. The two koṭis of the bow are bent and tied by a string, jyā. If only one end is untied, no arrow can be sent. The emphasis here is in tvam, you. ‘You alone can handle this bow of karma’. Lord Śivā gave a dhanus to Janaka in keeping with his karma. It was the dhanus which Rāma broke.

According to one version of Rāmāyaṇa, other than Vālmīki Rāmāyaṇa, Rāvaṇa tried to lift the bow at the svayamvara of Sītā. While lifting, one of his hands got caught in between the bow and the floor; he could not pull it out. Sītā laughed and seeing the scene came to his rescue by lifting it. Rāvaṇa went back humbled. The glory of your bow is such that you alone can handle it. Please untie the ends of the string.

Yāśca te hastaḥ śiṣavaḥ – Those arrows which are already there in your hands, parāvapa, drop them, keep them away from our sight.

¹ Bhagtavah is in the vocative case, meaning, O Lord. In the Vedic usage the final visarga is due to the substitute of the letter ‘r’ under Pāṇini sūtrā 8.3.1 -

21st Anniversary Celebration of Arsha Vidya Gurukulam, Aniakatti



Arsha Vidya Gurukulam, Aniakatti celebrated its 21st anniversary on the 6th of November 2011. More than a thousand persons participated in this vibrant function.

Aniakatti was an obscure village on the western ghats mountain range of southern India, just 21 years ago. Today it is an international centre for learning Vedanta and Sanskrit, attracting sincere seekers from all over India and all over the globe. This

transformation happened due to Pujya Sri Swami Dayananda Saraswati blessing Aniakatti with Arsha Vidya Gurukulam, where he has been showering his compassion in the form of teaching Vedanta for the past 21 years. Words are inadequate to thank the benevolent Trustees and the dedicated Teachers of the Gurukulam who have contributed their wealth, time and resources whole-heartedly for making the vision of Pujya Swamiji a reality.

The celebrations started with a music concert by Maharajapuram Sri Ramachandran. The highlight of the concert was the rendering of the latest composition of Pujya Swamiji on Mahalinga Swami at Tiruvidaimarudur. Sri Kuppuswami congratulated Maharajapuram Sri Ramachandran for his inspiring concert.





The main function began with a prayer song by Kumari Darshana and Kumari Sowmya and Vedic chanting by Sri Jambunatha Ganapadigal and his students. Dravida Veda was chanted by Anantha Subramaniam.

Sri Ravi Sam, Trustee of Sruti Seva Trust welcomed the gathering. He said that Pujya Swamiji had touched the lives of tribal people living in remote villages on the mountains of India by his reaching-out activities. The thirst for knowledge is great among their first generation students and they value education very much. Pujya Swamiji had empowered them by education through the large reach of AIM for Seva.



Sri V. Sivaprasad, Secretary presented the Gurukulam Report. He said that the most important event during the year was the Satabhishekam celebrations of Pujya Swamiji. Swami Dayananda Satabhishekam Celebration Committee organised the celebrations from 20.7.2011 to 22.7.2011 at CODISSIA grounds, Coimbatore in a befitting manner. Over 3000 students of Pujya Swamiji participated in this great event. During the Satabhishem celebrations, a book titled "Swami Dayananda Saraswathi- Contributions and Writings" authored by Smt Sheela Balaji was released.



Sri Sivaprasad said that the long term course on Vedanta and Sanskrit, which commenced on 23.7.2011 was progressing well. As many as 80 students were attending the same. The teaching of Kathopanishad, Mundakopanishad, Kaivalyopanishad and Drk-drishya-viveka

had been completed. Presently Pujya Swamiji was teaching Bhagawad Gita bhasyam and Kenopanisad bhasyam. The students were also studying Sanskrit with great enthusiasm.

Sankara Jayanthi, Sani Peyerchi, Guru Peyerchi and Guru Purnima were celebrated in the Gurukulam. A Sandhya Gurukulam Teachers Training camp held at the Gurukulam from 10.8.2011 to 15.8.2011 and as many as 76 trainees participated in the camp.

Pujya Swamiji inaugurated the yagna of Sri Swami Paramarthananda of Chennai who taught Sarva Vedanta Siddhanta Sara Sangraha and Bhagawad Gita at Bharatiya Vidya Bhavan, Coimbatore from 28.4.2011 to 4.5.2011.



In addition to the activities at the Gurukulam, Pujya Swamiji took part in many public functions held at Coimbatore city and blessed the public.

Padmasri Dr. P.R.Krishnakumar, Managing Director, Arya Vaidya Pharmacy was the Chief Guest. He said that the political leaders in India had failed and ethics and values were compromised. Leaders like Pujya Swamiji alone could take back India to its glorious place. The universities did not teach concentration and detachment. "We should work to make India, the leader of the world. I pray to Lord Dhanvantri to bless Pujya Swamiji with a long and healthy life", he said.



Dr. N. Mahalingam, the leading industrialist and respected philanthropist addressed the gathering. He congratulated Sri Satchidanandan for translating Devaram, a collection of devotional songs on Lord Siva in Tamil into all Indian languages. He prayed that Pujya Swamiji should live like Sri Ramanuja for 120 years and bless us.

Sri Satchidanandan said that he was an instrument in getting Devaram translated in other languages.



Krishnakumar and Dr. M. Krishnan) had made Coimbatore a city one would love to live in. Retirement homes like Vanaprastha, Dhyana-prastha, Brindavan and Nana Nani had come up in this place. Like Florida in USA, Coimbatore was emerging as the retirement destination. He congratulated Dr. M. Krishnan for the doctorate degree conferred on him by the Karpagam University.



Pujya Swamiji said: "Sugar crystal is sweat without a cause. One can be happy, just by being oneself without any external cause. One need not do anything to be happy. This knowledge is not available anywhere else except in India. Organised religions make one feel guilty, just because they are born of a father and mother. Hinduism considers mother and father as associates of Iswara. One can be proud that their parents are associates of Iswara. Creation pre-supposes knowledge. Iswara the Creator had the knowledge of this creation. Creation is not different from the Creator, as Iswara did not use any external material. The Maker and the Material are Iswara. Iswara is the intelligent cause and also the material cause. Everything here is Iswara. Iswara starts from my body and extends to everything around and beyond. Deha is devalaya. Body is a temple. The indweller is Iswara. If one understands this, there is no self image problem. This profound knowledge is still available in India. The form and the spirit of the teaching are all alive. Teaching tradition is there. One can be happy, just by being born in India. One can be happy for no other reason".



Dr. M. Krishnan, Trustee said that if any one ask us, if we have seen God, we can answer in the affirmative as we have seen Pujya Swamiji.

In his anugraha bhashanam Pujya Swamiji said that two 'Krishnans' (Dr. P.R.

Sri S. Sairam proposed a vote of thanks.

Arsha Kala Bhushanam Awards Function 2011

Arsha Kalarangam, the cultural wing of Arsha Vidya Gurukulam, Anaikatti held a beautiful and glittering, Arsha Kala Bhushanam awards function on 13.11.2011 at Kikani Higher Secondary School, Coimbatore. The auditorium was overflowing with more than 1600 persons.



The awardees were ceremonially welcomed to the stage with auspicious music, Vedic chant, traditional dance and royal umbrella.

Justice Sri M.N.Venkatachalliah, Former Chief Justice of Supreme Court gave the inaugural address. He said he was overwhelmed to see that the awardees were treated like kings. The five minutes time spent with Pujya Swami Dayananda Saraswathi was education for life. Music was spiritually elevating and helped people to forget their worries and transported them away from the mundane world. This relaxation could not be got by spending money on therapy. Musicians brought joy to the lives of hundreds of thousands of listeners for many years.

Pujya Swami Dayananda Saraswathi conferred the title "Arsha Kala Bhushanam" on:

Sri T.N.Seshagopalan (Vocalist), Trichur

Sri V. Ramachandran (Vocalist),

Sri Semponar Koil Vaidyanathan (Nadaswaram),

Sri M. Chandrasekaran (Violinst) and

Sri T.V.Gopalakrishnan (Mrdangist).

Pujya Swamiji presented a citation and a purse of Rs.1 lakh.





Maharajapuram Sri Ramachandran and Nagai Sri Muraleedharan gave a brief summary of the contribution by the awardees to the world of music.

All the awardees in their acceptance speech thanked Pujya Swamiji for conferring the award on them. They said that the function was a model to be emulated by others organising such functions. They felt more blessed receiving the award from Pujya Swamiji's hands.

In his anugraha bhasanam, Pujya Swamiji said that he felt honoured by honouring the artists. Each one of them had made a significant contribution to the wealth of

music, nourished the same and also made people enjoy music. One could be a singer. But one had to be a musician to create another musician. Each of the awardees had created a crop of musicians. One interested to learn music required Iswara's grace, music sense, sustained enthusiasm, love to learn, atma balam and self effort. He was proud to be contemporary of these great stalwarts. The musicians deserved much more.

Pujya Swamiji honoured Sri M. Krishnan for meticulously organising the event. This function was widely reported in the local media.

Arsha Kalarangam Music and Dance Festival 2011



Arsha Kalarangam, the cultural wing of Arsha Vidya Gurukulam, Anaikatti celebrated the fifth annual music and dance festival, which was an enlightening cultural utsav. The celebrations were held at Kikani Higher Secondary School, Coimbatore from 13.11.2011 to 15.11.2011.

MUSIC FESTIVAL DAY 1

On 13.11.2011, after the conferment of “Arsha Kala Bhushanam” awards, there was nama sankirtan programme.

Sri Jai Krishna Vittal Das and his disciples performed soul stirring bhajans. Sri Vittal Das hails from the family of Sengalipuram Sri Anantharama Dekshitar. He is a disciple of Sri Haridas Giri Swamigal and Sri Krishna Premi Swamigal. He has built and consecrated recently, the largest temple for Lord Sri Vittal at Govindapuram near Kumbakonam. This temple was constructed out of contribution from devotees who attended his bhajans held all over India in the last 6 years.



Singing the name or glory of Ishwara with devotion is bhajan. It originates in the heart. It elevates the mind. There is resolution of all issues for the time being. Mind is in spiritual union with Ishwara.

The auditorium was jam packed. Devotes were sitting and standing on the aisles. Sri Vittal Das enthralled the devotees with his bhajans. Devotes started singing and dancing in divine ecstasy along with Sri Vittal Das. The international students of Pujya Swami Dayananda Saraswathi who had witnessed traditional bhajans for the first time were thrilled.

MUSIC FESTIVAL DAY 2

On 14.11.2011, the festival started with prayer by Kumari Darshana and Kumari Sowmya.



Pujya Swami Dayananda Saraswathi released the book titled "Indian Integrative Management" written by Sri K.V.K. Thampuran. Smt. Sudha Sylendranath received the first copy. Pujya Swamiji said that there was a deficiency felt by the Teachers of Management. Values do not get sufficient importance in the curriculum. Dharma and attitudes born of values are not highlighted. This book teaches the integration of the concept of Dharma in management practices and policy.

After the book release, there was a Carnatic music concert by Smt. Sudha Raghunathan.



She is a disciple of the legendary Dr. M.L.Vasanthakumari.

Smt Sudha captivated the rasikas with her enthralling voice and enchanting smile. Her music came from the heart dripping with classical divinity. She kept the rasikas spell bound in the beautiful Carnatic music concert.

MUSIC FESTIVAL DAY 3

On 15.11.11, the function started with prayer by Kum. Darshana and Kum. Sowmya.

Pujya Swami Dayananda Saraswathi released the books titled "Being Different" edited by Sri Rajiv Malhotra and "Breaking India" (Tamil translation) edited by Rajiv Malhotra and Aravindan Neelakandan. Both the authors explained the main theme of the books.

Pujya Swamiji said that a lot of bluff about Hinduism was propagated through books, academics and research work. These two books attempt to expose that false propaganda. The whole creation is different. There is no need to physically make them the same. It is like one body having different organs. Teaching the oneness of the creation is our heritage. We accept the apparent differences as they are. These books are profound books with a vision which will attract academic response and criticism.

The book release function was followed by a dance programme titled "Kannappan Kuravanji" by Kalakshetra. Kalakshetra was established by Smt Rukmini Devi Arundale with the purpose of preserving and propagating the priceless artistic traditions of India especially in the field of







Bharatanatyam and Gandharva Veda music and imparting to the young the true spirit of art, devoid of vulgarity and commercialism.

Kannappan Kuravanji is a presentation on the life story of a hunter Thinnan



transforming to a great Saiva Saint Kannappa Nayanar. The music and dance are a mixture of folk and classical styles.

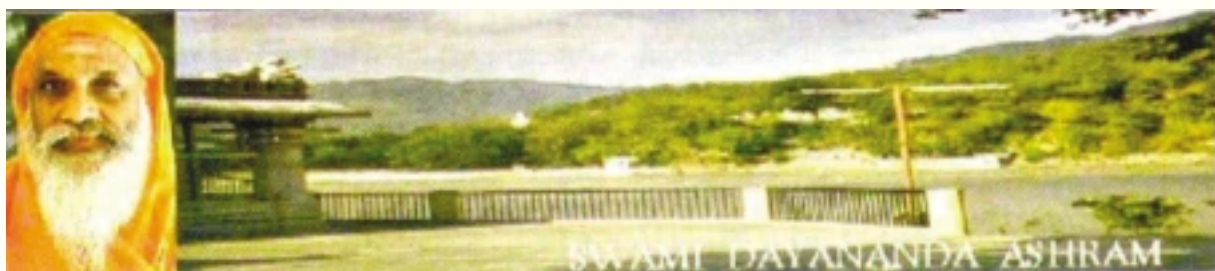
The dance performance was so realistic that the audience felt that they were transported to the land and time of Kannappa Nayanar. This graceful performance made one feel secure that the art and culture of Hinduism has been preserved in tact for centuries.

*Reports by
N. Avinashilingam*



Page sponsored by:

A Well Wisher



ARSHA VIDYA PITHAM
Swami Dayananda Ashram

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

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

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

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

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

Swami Santatmananda Saraswati
Swami Dayananda Ashram, Purani Jhadi,
Muni-Ke-Reti, Rishikesh - 249137,
Tehri Garhwal, (Uttarakhand), India
Phone: 0135-2430769/ 2431769
E-mail Id: dayanandacamps2012@gmail.com
Website: www.dayananda.org

(Swami Dayananda Ashram)

Tehri Garhwal, (Uttarakhand), India

Phone: 0135-2430769/2431769/2433769

E-mail: dayanandacamps2012@gmail.com

Website: www.dayananda.org

Application Form for Camps on Vedanta

Last Date for completed applications: 20th December, 2011.

Please apply for ONE CAMP only so that more persons can listen to Pujya Swamij.

Applying for: (Please select the appropriate box).

Camp-1 (Feb 24 ^h to March 01 st 2012)	7 days	
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Camp-2 (March 04 th to March 10 th 2012)	7 days	
--	--------	---

Camp-3 (March 13 th to March 19 th 2012)	7 days	
--	--------	---

Camp-4 (March 22 nd to March 31 st 2012)	10 days	
--	---------	---

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

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

4 Citizenship 5. Profession:

6. Address for Communication:

.....

.....

.....

E-mail ID

Phone (O) (R)

(Cell)

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

I hereby apply for admission to the **Camp-1 | Camp-2 | Camp-3 | Camp-4** on Vedanta at **Arsha Vidya Pitham – Swami Dayananda Ashram** and declare that to the best of my knowledge all of the above statements are correct and complete.

Date _____

Signature

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

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

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

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

WE CANNOT OFFER SINGLE ROOM ACCOMMODATION.

Please bear with us.

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

We will send intimation to all the participants separately around the 1st or 2nd week of Jan, 2012 whether they are selected or not.

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

Fall 2011 Week(s)-long Vedanta Camps at AVG Saylorsburg, PA

As has been the tradition now for several years, the Arsha Vidya Gurukulam at Saylorsburg, PA continued this year with its autumnal Vedanta courses for the seekers of Advaita Vedanta across the United States. Each year the Gurukulam celebrates its anniversary in the middle of August along with Pujya Swami Sri Dayananda Saraswati's birthday on the 15th. This year marked an important milestone in that this was the 25th anniversary for the Gurukulam. These Silver Jubilee celebrations were followed by the two weekend Labor Day Patron's Retreats in late August and early September, leading next to the regularly scheduled one-, two- and six-week camps.

This year's one-week course, during Sept. 17-24, as usual had both Pujya Swamiji and Swami Tattvavidanandaji teaching classes each day in the wonderfully designed classroom of the Temple Hall, with the divine grace of Lord Medhā Dakṣiṇāmūrti ever available to tap when all classes and lectures are in session. The chosen topics for this year's one-week camp were the Jyotir Brāhmaṇa section of the Bṛhadāraṇyaka Upaniṣad taught by Pujya Swamiji, and Swami Tattvavidanandaji continuing with the text covered over a couple of years now of Narada Bhakti Sūtra. This year's enrollment reached the maximum capacity of about 125 students, keeping the ever-smiling and helpful staff at the *āśramam* on their toes, providing excellent accommodation and services as always.

Each morning began auspiciously precisely at 5:45 a.m. with *abhiṣekam* to Lord Gaṇeṣa and Lord Dakṣiṇāmūrti conducted by pundits Sri Ganesan and Sri Ravichandran. Sri Suddhatma's chanting of the *Śrī Rudram* and the *sūkhtams*, along with the rest of the mantras of these hour-long morning prayers reverberated in the temple hall for all students and attendees to join and keep in sync. The class schedule then started with the daily guided meditation. With Pujya Swamiji's physiological health requiring much medical attention during these camps this year, Swami Tattvavidanandaji carried more of the teaching responsibilities than the prior years, including leading the morning guided meditation and the nightly concluding *satsanga*.



Despite all the medical procedures, Pujya Swamiji showed no signs of slowing down, continuing the daily teachings with his trademark humor and punctuating wit. The teachings were deeply incisive as ever, superseding all bodily discomfort any other would have betrayed, as Swamiji unfolded the Jyotir Brāhmaṇa section. It is a dialog between Yajñavalkya and Janaka in

the form of questions and answers, for the student to gain a better understanding of the light within oneself that ‘sees’ it all as the *sākṣi*. Swamiji meticulously unfolded many verses in this section chosen to highlight the salient learning it contains. In his own imitable style, Pujya Swamiji explained using this text how many concepts in the *śruti* might appear at first reading to be either confusing or contradictory, by unfolding the simple concept of ‘as though’ as explained through *anyat iva*.

In continuation of the Narada Bhakti Sūtras from earlier years, Swami Tattvavidanandaji once again stressed *bhakti* as a *sādhana* that can take one closer to the Truth, *tattva*. Many of us students who have had the privilege of studying under Swamiji for years know his teaching style to be unwavering however strict from what the teaching is, especially when expounding the *jñāna* path to self knowledge. With the chosen topic here being *bhakti*, Swamiji spared no quarters in elevating *bhakti* on par if not above *jñāna* as a path to *mokṣa*, recalling *bhagavān* Śrī Kṛṣṇa from the *Gītā* time and again, as this text parallels *bhakti* in the *Gītā*. To drive home the point, Swamiji made comparison of trees growing in a forest seeking sun light, *mokṣa*; at the canopy it did not matter anymore out of which of the tree trunks, *jñāna* or *bhakti*, the branches and foliage emanate once they were able to ‘see’ the light.

Immediately following this camp was the two-week course, from Sept. 25 to Oct. 8. Having a single text in continuation from camp to camp allows a gentle flow in the process of unfolding any topic. The continued choice of Narada Bhakti Sūtra as a text for the one- and the two-week courses over the last few years prepares a student to better condition one’s heart, as a form of its purification towards these studies. This year, too, the transformation in one was palpable as we continued studying this text from the one-week into the two-week camp, with a lasting taste of *bhakti rasa*. Swamiji also used the serene morning guided meditations to establish that firm foundation every seeker needs, on which to build a heart and a mind conducive for such a transformation, be they on *śamatvam*, *śaraṇāgati* or even silence.

Pujya Swamiji’s two-week course text similarly was also a continuation from last year’s camp, of Śrī Ādi Śaṅkarācārya’s Upadeśa Sāhasri. Once again Swamiji continued with the direct teaching in detail so that the *mumukṣu* clearly sees that *mokṣa* is the most desirable end. Whether the teaching pertained to general traits of scholarship such as staying humble or a deep technical concept, Swamiji made it abundantly clear that it is all about understanding a ‘word’ and its ‘meaning’, using this text. Since words convey only a limited meaning, Pujya Swamiji’s unfolding of the purport of these teachings made this study that much more enriching, due to the innumerable quotations in this text by Śaṅkarācārya from so many different sources of *śruti*.

In addition to all the formal course teachings, one learns by just being in this Gurukulam setting away from routine *saṁsāra*. That these camps each Fall invariably straddle the *Navarātri* celebrations adds to the visual delight of seeing the *mūrti* in *alangāram* as *Durgā*, *Lakṣmī* and



On Mahānavami, as Goddess Sarasvatī

Sarasvatī, as also the arrangement in steps of *kolu* from the *āśramam*'s collections. Cultural programs – of classical Carnatic music concerts and dances – during these camps enrich the diverse experiences in these serene acres amidst the Poconos Mountains of Pennsylvania. Hours of unscheduled, open time each afternoon permit all students to explore the grounds in quiet solitude, particularly around the well-laid trail, *Śānti*, or peruse one of the best libraries of Advaita Vedanta books, audio and video collection in the US. Other regularly scheduled lessons in chanting, music, *Samskṛtam* or yoga each day round-out a busy daily class schedule that concludes each day with an evening *ārati* to Lord Gaṇeśa and Lord Dakṣiṇāmūrti. True to Gurukulam traditions each day ends only after at least an hour-long *satsanga* from 8 p.m., during which questions from the students are answered, clearing any doubts one may have for a better understanding of the Self.

சிறிசுப்பளிச் சுவைகள் அமுக்காய் உலகம்

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Śrī Śaṅkarācārya's Kāśī Pañcakam

With the commentary Tatva Prakāśikā

by

Svāmi Tattvavidānanda Sarasvatī

मनोनिवृत्तिः परमोपशान्तिस्सा तीर्थवर्या मणिकर्णिका च ।

ज्ञानप्रवाहा विमलाऽऽदिगङ्गा सा काशिकाऽहं निजबोधरूपा ॥ १ ॥

manonivṛttiḥ paramopśāntiḥ sā tīrthavarīyaṁ maṇikarṇikā ca ।

jñānapravāhā vimalā'ādigaṅgā sā kāśikā'haṁ nijabodharūpā ॥ 1 ॥

मनोनिवृत्तिः manonivṛttiḥ – quietude of the mind, परमा paramā – supreme, उपशान्तिः upaśāntiḥ – peace, सा .śā – that, च ca – indeed, तीर्थवर्या tīrthavarīya – the holiest of the holy, मणिकर्णिका maṇikarṇikā – the ghat Maṇikarṇikā, ज्ञानप्रवाहा jñānapravāhā – the flow of knowledge, विमला – vimalā' – pure, आदिगङ्गा ādigaṅgā – the original Ganges, सा sā – that, काशिका kāśikā – Kāśī, अहम् Aham – I am, निजबोधरूपा nijabodharūpā – having the form of one's own awareness.

I am that city of Kāśī in the form of my own pure awareness. The supreme peace that is the quietude of the mind is that Maṇikarṇikā ghat, the holiest of the holy. The flow of the waking consciousness is the divine Ganges.

Kāśikā means Kāśī, one of the holiest pilgrimage centres of India. The suffix *ka* does not enhance the meaning, like the *bālaka* meaning *bāla*, boy, and *kanyakā* meaning *kanyā*, girl.

In the statement, *kāśikā'haṁ*, I am that Kāśī, the literal meaning is already left behind. *Kāśaḥ prakāśaḥ asyā asti iti Kāśī*. Kāśī means Atman, the Awareness Absolute, in which everything shines. As Śrī Śaṅkarā says in *Dakṣiṇāmūrti Stotraṁ* (1) *viśvaṁ nijāntartagatam*, the universe is included in one's Self.

'I am' is the crux of Vedānta. Who am I? 'I am' is the most fundamental experience, the common matrix of all living beings. In fact, 'I am' is already present before anything else in the waking consciousness. Everything – pleasure, pain, religion, God etc. – exists only because of 'I am'. The entire content of the waking consciousness has its origin in 'I am'. What is the essence of 'I am'?

Vedāntins are *upādānaikaśaraṇā* meaning that the matrix is the most important for Vedāntins. If we take the world on its face value as a real collection of things and investigate its cause, we may end up concluding that Īśvara created this universe

from some material or out of nothing. This extreme duality is against the tenets of Vedanta and science. We have to understand that consciousness is the matrix of the universe. The universe is the content of waking consciousness, an appearance in the consciousness.

'I am' is the starting point of the waking state. It is the primordial intelligence. We should discover the true nature of 'I am' instead of rejoicing over a few superimpositions like 'I am a parent', 'I am a musician', 'I am rich', 'I am an American', 'I am a Brahmin', etc. There is no truth in such notions. We should not attach anything to 'I am'. 'I am' is the awareness of the being. That self-shining awareness is the Kāśi.

How do we know the existence of a pot? It does not declare its existence by itself. A conscious being has to validate its existence through the agency of the eyesight and the mind. Shining is of two kinds. One is shining of the outside light. But, there is knowledge of the pot only when the pot shines in the knowingness. Pot has to be loaded into one's consciousness to be recognized by him. There cannot be an existence that is altogether unknown to the conscious being. Thus, a pot is not svayamprakāśya, self-shining; it is paraprakāśya, shines by the light, by the light, by the eyesight and by the mind as the content of the waking consciousness. On the other hand, 'I am' shines in its own light.

'I am' is prior to perception and conception. 'I am' is not an idea; it is prior to the mind. Time and space are categories of the mind. There is time only when there is a thought and there is space only when we identify with the body. As we identify with the body, we are limited in space, and as we identify with the mind, we get caught in the flow of time. Therefore, 'I am' is prior to both the body and mind. It is Kāśi, the spaceless timeless self-shining conscious presence.

Purāṇās tell us that Kāśi is the center of the universe. The infinite has centre everywhere/ The infinite has center everywhere. God is the Infinite centered in every human heart. 'I am' or Kāśi is that center. Physical body is a speck in the universe, not 'I am'. The entire universe springs up from the waking consciousness, is in the waking consciousness, is sustained in the waking consciousness, and resolves in the same.

Sā tīrthavaryā maṇikarnikā ca. The Maṇikarnikā ghat in Kāśi is the popular cremation ghat and yet the most sacred. Most dead bodies in and around Kāśi are brought there for cremation. The pious take bath there and conduct their prayers. This ghat symbolizes the negation of identification with the body. One has to die to the body to become awake to the truth. As long as we take the body to be ourselves, the truth remains far off in spite of what we say or do. Intellectualization of the truth is not the truth. The truth will reveal itself only when we prepare ourselves for the revelation, and the preparation is the negation of the identification with the body.



रागम् - शिवरन्जनि

महालिङ्ग विभो

ताळम् - आदि

महालिङ्ग विभो

गुहा निहित स्वयं प्रभो ।
 चिदंबरेण श्री त्यागराजेन
 श्री वक्रतुण्डेन गणाधिपेन
 प्रणवार्थदेशिक-स्वामिनाथेन
 वन दुर्गा क्षेत्रेण परिवेष्टित - महालिङ्ग विभो ॥
 पञ्च महाभूत भुवनत्रयाधीश
 पञ्च रथ मण्डित पञ्च महाक्षेत्रेश
 बृहदंब-हृदयेश पालय
 जनान् पालय पालय
 बन्धात् मोचय मोचय मोचय
 धर्मान् स्थापय स्थपय स्थापय - महालिङ्ग विभो ॥

***Latest composition of
 PUJYA SWAMIJI***

Letters to Pujya Swamiji

October 25, 2011

Dear Swamiji,

Namaskarams. We enjoy reading the Gita Home Study program and discuss in the class for a length of time. You have taught us so much; they have changed our attitudes about what is important in life. It has helped me keep my sanity in so many sticky situations. I do still react impulsively. But I am alert more and more and thankful in my heart that life has brought you and ashram close to us.

When we read some sentences, I always wonder when somebody is talking and if they could talk such beautiful sentences spontaneously, it tells me how much they have been immersed in that thought. I also try to remind myself to be in your teachings of Gita, and not get carried away with the situation at hand.

Our anantha koti namaskarams.

Usha & Chandrasekhar.

Dear Respected Swamiji,

Our family started visiting the Ashram somewhere around 1995, only on New Years. Growing up in India, my husband and I did not have the opportunity to attend talks of spiritual content. After listening to one we were impressed—what better way to start the New Year; a talk that relayed an important message, interspersed with humor and neatly tied up in the end. We haven't missed since.

That started our attending Gita Home Study classes at a friend's place, bimonthly. Studying about oneself did get interesting, and the curiosity increased, lot of questions and mananam started. Also, it started an interest in the teacher – I got a biography about you. After layoffs at work, I started a GHS at home on weekdays, with a few close friends. The numbers grew, the women formed a bond. Along with learning, we were noticing changes in our behaviours. We were happier, our families felt the changes. We became more giving, less subjective, more accepting, we still have a long way to go.

Based on the circumstances at home, we discussed Gita in context, with kids and husband. Sometimes our kids would point out what we should be doing based on Gita like "Mom, didn't you say Gita tellsz you to not get upset?" or "didn't Gita teach you to give without expecting, then why do you complain about it?" – we were getting our medicine back, made us look at ourselves and say, "you better start at least faking what you preach untill you make the value your own!" We climb the ladder of inner maturity, slip down and start again, but we are trying. Also, by seeking and listening to all Swamiji's regularly, the knowledge is slowly sinking in. Ashram is a place we look forward to coming with love. We feel welcome and at home.

I also want to thank you for helping me on a personal level. You gave me your undivided attention, visited our home and inquired about my well-being whenever I met you. I would think, "how does he remember an insignificant person like me when he meets so many people every day, in so many locations?" Once when I came to visit you, when going through a bad time at home, you gave me a smile as radiant as a thousand suns – no words, just a smile. My whole world was blessed. Even now, I just remember that day and feel happy and cry. All we are probably looking for is love, I guess. Every time we expressed interest in seeing you, you always made time for us, never refused and followed it through. Your steadfast value for your word is the message for me. Your discipline, dedication, and constant giving of yourself are valuable lessons for us.

We pray for your health and well-being. Thank you for everything.

Love and respects,
Geetha Bhasker

Pujya Swamiji,

My pranams to you. My name is Sujatha Chitta. I live in Coopersburg, PA. I feel blessed for living close to the Ashram, able to get your teaching. I find a huge difference in my attitude and approach to the life since I started coming here for the last couple of years.

First major change I noticed is the way I look at the life and its events. I used to think 'why this way and why not this way'. When something goes wrong

(according to me), instead of thinking how can this happen, now I think 'In the grand scheme of things, how much does it matter? Suddenly it becomes not such a big thing to dwell on'. I am able to accept changes easily. Now I don't think why it happened this way; only think that meant to be this way. I understood the sentence 'accepting with prasada buddhi', but able to practise it in baby steps and I will say it's work in progress. All I realized is people or things or events are the way they are. Only difference is my approach towards them. That gives me so much peace. My family and close friends see a big difference in me. My son tells me that 'I used to tell him what and how to do. Now I am so much open to his ideas. I let him choose his method'. Now, I let him be himself while guiding him. I wouldn't have known this but for coming here.

Mostly, your sentence 'Be a contributor' resonated in me. I realized how many ways we can contribute in our own little way. I am trying to put it in practice. One day I will reach where I sweep the whole universe as one kutumbam. Pujya Swamiji, it amazes me to see your inner strength for taking classes everyday while you are getting the treatment. Where else is Bhagavan? My prayers for your good health.

With pranams and regards

Sujata,
Oct 1, 2011

October 2, 2011

Pujya Swamiji,

Thank you

For teaching us to be

- Prayerful, contemplative and meditative,
- Thinking persons, dropping preconceived wrong notions
- Net contributors (not consumers)

For opening our eyes to the "reality".

From

Purushottam and Indra Ghai
Allentown, Pa 18104 USA

ஓம்

ராகம் ப்ருந்தாவளி

தாளம் ஆதி

பல்லவி

உன் பாதம் சரணடைந்தேன், ஸத் குருநாதா
மாந்தர்களை கரையேற்றிடும், ஜெய குருநாதா (உன் பாதம்)

அனுபல்லவி

வாழ்க்கையில் முன்னேறிட உன். அருள் வாக்குத்தான் துணையே
தாழ்மையுடன் உந்தன் பாதம் . பணிந்தேன் என்றும் துணையே
(உன் பாதம்)

சரணம் 1

அக்ஞானத்திலிருந்து மீள் உன் பொன் மொழிதான் துணையே
மெய்ஞானம் அடைந்திட உன் அருள் வேண்டும் குருதேவா
தத்வமஸி பொருளின் உண்மையை விளக்கிய குருநாதா
ஸதாபிஷேகம் கண்ட ஸ்வாமி ஸ்ரீ தயானந்த ஸரஸ்வதி (உன்பாதம்)

சரணம் 2

தினம் உந்தன் அருள்மொழிக் கேட்டு
மனம் கனம் குறைந்ததே!
எண்ணங்கள் லேசானதே!
தெய்வத்தை நேர் முகம் குருமூலம் பார்க்கின்றேன்!
ஆனந்த நிலையை அடைந்தேனே!

மத்யமகாலம்

ஆனந்தம், ஆனந்தம், ஸ்ரீ தயானந்தம்!
ஆனந்தம், ஆனந்தம், ஸச்சிதானந்தம்!
ஆனந்தம், ஆனந்தம், பூர்ணானந்தம்!
ஆனந்தம், ஆனந்தம், நித்யானந்தம்
ஆனந்தம், ஆனந்தம் ஸங்கீதானந்தம்
ஆனந்தம், ஆனந்தம், பரமானந்தம்! (உன்பாதம்)



I offer this song with heart full of prayers and pranams
To the world Acharya Pujya Sri Swami Dayananda Saraswati;
who makes my 'Day Ananda'!

Koti Namaskarams
Smt. K. Lakshmi Amma

Arsha Vidya Vaarshiki, Jaipur

The “Arsha Vidya Vaarshiki”, the annual function of the Chhaatraalayam and Ashrama’s foundation was celebrated in a grand manner on Sunday.

The presence and blessings of so many Sadhus was spectacular. Sri Swami Siddhanandaji lit the inaugural Lamp and all the Sadhus blessed the children and audience with Vedic chants.

This is the first time the Chhaatraalaya children were exclusively exposed to the public and their skills and training showcased.

In an impressive performance applauded by one and all these sweet youngsters chanted the Ganesha-Pancharatnam to start, followed by praise of the Motherland “Jahan Daal Daal par Sone ki Chidiyan Karti hon basera..”, danced the culture and valour of Rajasthan - “Dharti Dhoran Ri”.

They presented the episode from Mahabharata “Sudama and Krishna”, and sang melodious bhajans.. Gurudeva Mere,

and Sri Radhey.., led by Gulab. All were transported to the jungles of Jadoul, as the parents of these Children presented their traditional Tribal dances - those of the Shepherd-Raibaris and “Gavri” based on the Puranas. The lotus of each heart was touched when they performed Yogasanas in a Lotus formation which would open and unfold gently... sending the message of purity, warmth, knowledge and dispassion. All of them concluded it with Swasti Mantraaha.

The word “Tribal” acquired a new meaning and people could see it as TRI BALAM three powers, Culture(Kalaa) Balam, Valour (Shourya) Balam and Atma balam which is their Self esteem!

The vision of Pujya Swamiji was conveyed in a unique way.

Everyone partook of a sumptuous prasadam at the Chhaatraalayam and proceeded with lingering sweet memories..

AVT Jaipur

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