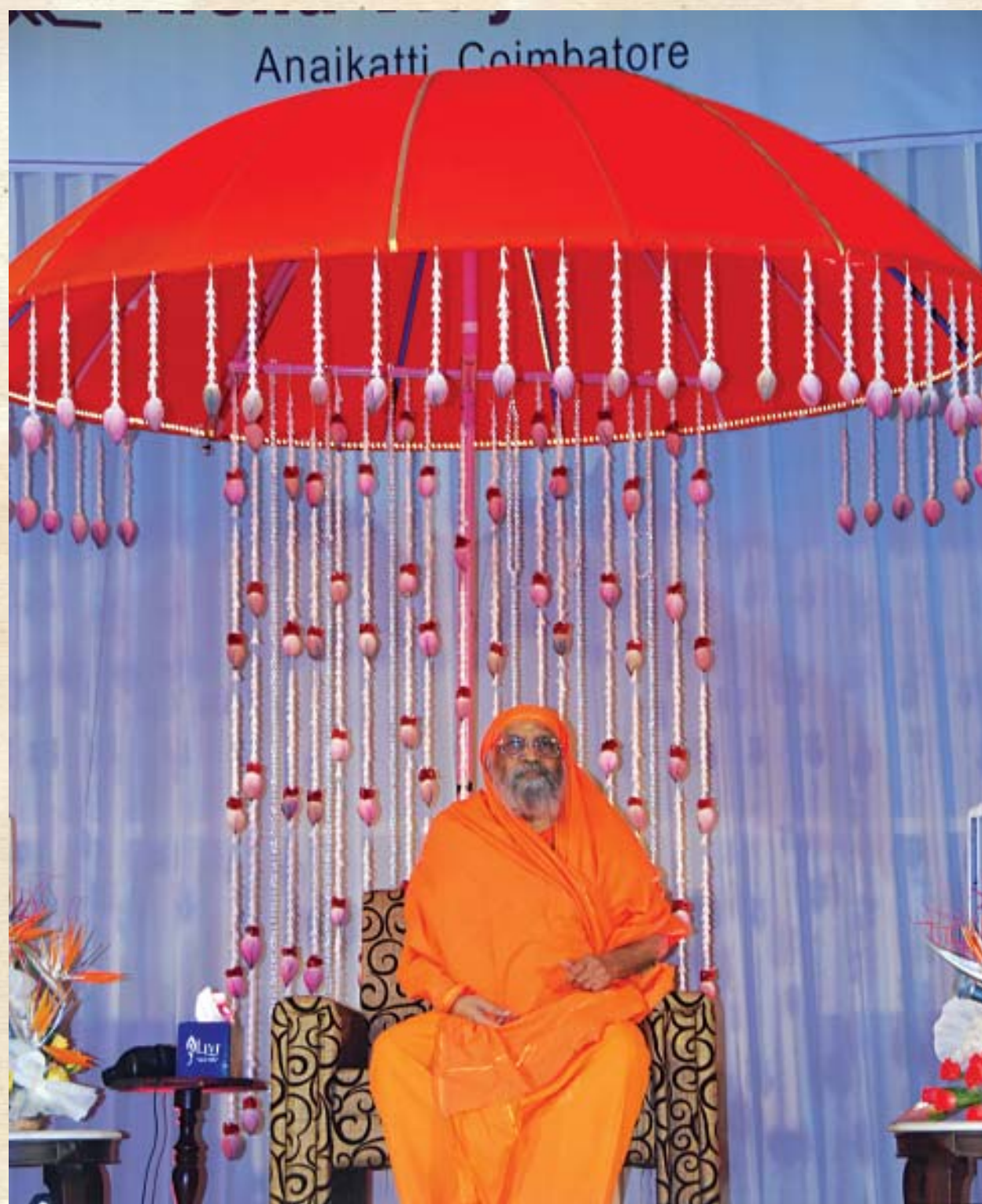




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*Arsha Vidya
Newsletter*

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 Mantrā 6



(Continued from last issue)

Mr. Spider, intelligent enough to create the web, is the efficient cause and also the material cause. The spider has an upādhi, an eight-legged body, which accounts for the material cause for the creation of the web. Therefore, from its own standpoint the spider is intelligent cause, and from the standpoint of upādhi it becomes the material cause¹. So, one cannot say there is no example. There can be a logical objection only when there is no example. When the logical objection is negated, what the śruti says becomes very clear, both the efficient and material cause can remain in one locus like in spider or like in a dreamer.

When we use the word 'material cause' it can be either a changing cause or an unchanging cause. It can undergo a certain modification in order to become a new product, like milk undergoing a certain change to become yogurt. Even clay undergoes a change to become a pot. The change is effected by a secondary cause, viz. fire. When the clay is fired, its elasticity, which is one of its natural attributes, is gone. Now it has become brittle. It is not just clay in the form of pot, but the clay has undergone a change in the process of firing. Even the gold is not the same mined metal that becomes an ornament. It is gold that is an alloy, wherein the gold is predominant. It is not possible for the goldsmith to make ornaments from pure gold. Combined with another metal alone it is available for shaping as different ornaments. You accept gold along with the copper as the substance that is material cause. Then we can say that gold has undergone a change of form only in becoming an ornament. That is the way to look at the gold example. The gold example is better than the clay. The clay example will still be a good example if there is no heating process involved. All these examples have their own limitations because there is no illustration for non-dual Brahman. Here in the creation of the jagat, the material cause is vivartta, non-changing, and not pariṇāmin, that which undergoes a change.

Brahman as intelligent cause has got to be a conscious being, equipped with all knowledge and power to create the world. The initial pratijñā, proposition, knowing which everything is known, is possible only when Brahman is also the material cause, which has not undergone any change. Therefore, it has to be understood as vivarta upādāna kāraṇa, not pariṇāmi upādāna kāraṇa. But

¹ *sva-pradhānena nimittam bhavati svopādhi-pradhānena upādānam ca bhavati |*

we can call it pariṇāmi upādāna kāraṇa from the standpoint of māyā, which makes Brahman the cause of everything. Brahman along with the upādhi called māyā is Īśvara.

Māyā is not considered an attribute of Brahman, but only an upādhi. An upādhi also can be viewed as a kind of attribute but not an intrinsic attribute. From the standpoint of māyā upādhi, Brahman becomes the upādāna-kāraṇa for the jagat consisting of various names and forms. Māyā has three qualities – satva, rajas, tamas. These three qualities account for the varieties of names and forms in the jagat. Māyā is a non-plus addition to Brahman; an addition without addition and everything is like that. The whole śāstra talks about 'iva, as though' creation. We can therefore say, Brahman is the material cause even without mentioning the word māyā, because māyā is not an addition to Brahman. What 'is' is Brahman alone. From one point of view you see the world of names and forms. If you shift your standpoint, all that is here is Brahman. This shift is very important.

How you look at something is very important. If you look at the picture hanging on the wall here, the eyes contact the surface which has only some patches of colour, blue and white, and you do not see anything else. If you focus your eyes on your own reflection, inside the picture at a particular distance, you see the 'Statue of Liberty' standing there. So, your focus has changed. These are two different ways of looking at the same thing. One way of looking at it gives you only some meaningless patches. By another way of looking at it, you find some meaning in it.

A man is walking in a forest with his friend. He sees a huge wild elephant standing there near a tree with a lifted trunk. He is frightened and wants to run for his life. His friend tells him not to be afraid of the elepaht and he goes near and touches the elepahant. It is made of wood. If the focus is on the form you see an elephant there. It is very beautiful to note how a shift in standpoint changes the vision completely. You see a real jagat from your own vision based on ignorance, and you see it different from the vision of the śāstra. In the vision of the śāstra there is only Brahman. Both visions are there. Otherwise you cannot account for the jagat.

The vision that Brahman is both the intelligent and material cause is something unique to our śāstra. We do not find this concept of God anywhere else. God is always other than the jagat for all the others who have a concept of God. Sitting in one place, he created this world and from there he is constantly watching it. This is totally illogical. First, he should have a place to sit. He cannot be the whole jagat and still be in the jagat. Again, he cannot be inside the jagat and create the jagat. There is no place that is outside the jagat since the jagat includes space; every place is inside

the jagat. Therefore, the statement that 'God sitting in heaven created the world' has to be understood properly. We can give the benefit of doubt and try to give a meaningful sense for the sentence. It is meaningless in the way it is presented. Where there is no immediacy of total freedom, there is no spirituality. Any other spirituality is only confined to spirits, nothing more. If there is no solution to the human problem here, all you require, is a dogma because basically you are sinner. You require a saviour; it becomes a 'saviour' theology. There is a God and there is a saviour in between you and God. God has to save you because you have been condemned for good.

In the Buddhist tradition there is no 'saviour' theology. They have immediacy of liberation from saṃsāra, bondage. But they talk about this jagat very negatively. We are not talking negatively or positively about the jagat. We talk only about our confusion and show that it has no basis. Our confusion that 'I am bound' causes a sense of limitation and sorrow. That sense of limitation makes us continuously struggle and seek approval and so on. That is what we call saṃsāra. We do not say that the jagat is the cause for sorrow.

All that is here is one Īśvara. With reference to the jagat, Brahman is Īśvara. Sankara uses the word 'Īśvara' very commonly in the sense of Brahman as satyam jñānam anantam and Brahman as the cause of this jagat. There is no real difference between Īśvara and Brahman.

Brahman which is the cause of the jagat does not require any outside help and does not undergo any change in the process of creating. To point this out, the example of the spider is given here. Like the web that comes out from the spider, this entire world comes out from akṣara. Akṣara means that which does not undergo any change. That akṣara is Brahman.

Yathā pṛthivyām oṣadhayaḥ sambhavanti: just as the plants are born on the earth. This example answers another objection viz. how can the jagat come out of Brahman if the jagat is Brahman? Even though the jagat is Brahman, it can still come out of Brahman. It is exactly like the trees and plants, which are non-separate from the earth, have come from the earth. The trees and plants are derived from nothing but the minerals. They are non-separate from the earth. Similarly, even though the jagat is non-separate from Brahman, still it has come out of Brahman.

To be continued....

Śrī Rudram

Anuvāka 3

The whole anuvāka is one mantra.

R̥ṣi - Śrī Rudrah; Chandas – Bṛhati; Devata - Śrī Rudrah

Dhyāna-śloka

रूपयौवनसंपन्ना मूर्तेव वनदेवता ।
पुष्पितानेकपुन्नागसहकारशिशूपमः ॥
पञ्चविंशतिनक्षत्रमयूराकृतिशेखरः ।
अकलङ्कशरत्पूर्णछन्दबिम्बसमाननः ॥
प्रातर्विबुद्धपद्माभं वसानं चर्म कोमलम् ।
सव्यापसव्यविधृतकृतमालाविभूषितः ॥
धराकदम्बपुञ्जेन नभिदेशप्रलम्बिना ।
आजहृष्टं प्रेक्षणीयेन प्रेक्षणीयोऽपि शत्रुभिः ॥
मधुरस्य च चार्वाङ्गी कन्यालङ्कारशोभिता ।
आदर्शमूर्तिः शोभानामन्या नारीव निर्मला ॥
तस्य हस्ते धनुर्दत्त्वा शरमेकं च निर्मलम् ।
तदीयमंसमालम्ब्याशिलष्टं वामेन बहुना ॥
सुगन्धिपुष्पस्तवकमाग्रायाग्राय पाणिना ।
वीज्यमानो मन्दमन्दं वनपल्लवशाखया ॥
समावृतो बालकैश्च श्वभिश्चापि मनोहरैः ।
गच्छद्विभरग्रता दृष्टैः ध्यातव्यो जगतां गुरुः ॥
एवंरूपौ महातेजाः किरतवपुरीश्वरः ॥

rūpayauvanasampannā mūrteva vanadevatā ।
puṣpitānekapunnāgasahakāraśiśūpamaḥ
pañcaviṁśatinakṣatramayūrākṛtiśekharaḥ ।
akalaṅkaśaratpūrṇachandrabimbasamānanaḥ ॥

prātarvibuddhapadmābhaṁ vasānaṁ carma komalam ।
savyāpasavyavidhṛtakṛtamālāvibhūṣitaḥ ॥
dharākadambapuñjēna nabhideśapralambinā ।
ājaṅghaṁ prekṣaṇīyena prekṣaṇīyo'pi śatrubhiḥ ॥
madhurasya ca vārvāṅgī kanyālaṅkāraśobhitā ।
ādarśamūrtiḥ śobhānāmanyā nārīva nirmalā ॥
tasya haste dhanurdatvā śaramekaṁ ca nirmalam ।



tadīyamam̐samālambyāśiḷaṣṭam̐ vāmena bahunā ||
 sugandhipuṣpastabakamāghrāyāghrāya pāṇinā |
 vījyamāno mandamandaṁ vanapallavaśākhayā ||
 samāvṛto bālakaiśca śvabhiścāpi manoharaiḥ |
 gacadbhiragrato dṛptaiḥ dyātavyo jagatām guruḥ ||
 evam̐rūpo mahātejāḥ kiratavapurīśvaraḥ ||

The one who has a (beautiful) form like an effulgent and young forest deity, who is like the young plants of punnāga and mango that have flowers, who wears the feather of peacock, whose face is like the spotless autumnal moon, who wears a skin dress that is soft like the lotus that has blossomed at dawn, who is decked with yellow flowers worn on his left and right side, with the kadamba flowers hanging down from the waist reaching the knees, whose sight would be enjoyed even by the enemies, who has placed his left hand over the shoulders of the effulgent Pārvatī who shines like a well ornated girl illustrating beauty, who after having placed his bow and the single arrow in her hands holds with the (other) hand a bunch of fresh flowers, smelling their fragrance again and again while being fanned by a branch full of tender leaves, who is surrounded by beautiful children and dogs, who is in the teacher of the world, who is the most effulgent, who is in the form of kirāta (a hunter like form assumed by Lord Śiva to bless Arjuna) should be meditated upon. (Dogs are the four Vedas; children are the puruṣārthās).

Result: By chanting the mantras in this anuvāka five thousand times along with a religious discipline known as prājāpatya-kṛccra¹ one will not have the fear of enemies and fear from other countries. The mantra also destroys contagious diseases pertaining to humans, animals and plantsw that spread over the entire kingdom. In other words, it destroys all forms of disease and fear.

Here, the Lord is invoked as sahamāna, one who validates and accepts if one goes to him. No matter what one had done, he condones the person. This is the idea of the whole anuvāka.

नमस्सहमानाय निव्याधिन आव्याधिनीनां पतये नमः ॥
 nāmāssahamānāya nivyaādhinā āvyādhinīnām̐ patāye namah̐ ||

namaḥ – salutation; sahaṁānāya – to the one who condones, nivyādhine – who afflicts always (the enemies); āvyādhinīnām – of afflicting deities; patāye – to the Lord; namaḥ – salutation.

Salutation to the one who condones, who afflicts the enemies always and who is the Lord of the afflicting deities.

Namaṣsahaṁānāya – Salutation to him who condones any wrong doing (when one seeks his help with devotion). When people commit crimes, they are called pāpīs. Nivyādhin namaḥ— nitarām vidhyati iti, one who is in the form of afflicting people and afflicting devatās; unto the one who afflicts, my salutation. Every devatā can cause afflictions in the form of summer sun or a hurricane. He is the afflicting devatā and he is the one who helps you put up with or remove afflictions.

Āvyādhinīnām patāye namaḥ—Salutation unto him who is the Lord of all the afflicting ones. Ā samantād vidhyanti iti āvyādhinyaḥ, those who always afflict. Here, the Lord is presented as one who is always afflicting like Lord Yama. He does not have any other job. There are devatās for every disease. Each disease is caused by its own devatā. Lord Yama is not an insignificant deity. Even though his is a thankless job, he is the Lord of dharma. But Īśvara is the Lord of all the afflicting devatās. It is he who gives them the power to afflict. Being the Lord of all the afflicting devatās, you can ask him for redress.

To be continued..

¹ tryaḥam prātastryaḥam sāyam tryaḥam adyād ayācitamtryaḥam param ca nāśniyāt prajāpatyam caran dvijaḥ - prajāpatya-kṛccra is a type of fasting where for three days one takes food only in the day and avoids supper. During the next three days, he fasts during the day and eats only supper. For three days thereafter he accepts whatever food thata comes to him unsolicited, as the Lord's gift. He takes to total fasting for the next three days (Manu-11.210).

The Fifth Acharya Sabha Meet

The Fifth Acharya Sabha Meet was held from the 6th to the 8th November, 2012 at Swami Narayan Gurukul Vidya Pratishthanam (SGVP, Ahmedabad).

This meet, though hosted at SGVP, was organized with the help of joint efforts of H.H. Shastri Madhavpriyadasji (SGVP), H.H. Swami Krihnamaniji (Acharya, Krishna Pranami Sampradaya), H.H. Shri Deviprasadji (Head, Aandabawa Sansthan – Jamnagar), Shri Mahant Shambhunathji (Mahant, Savaiyanath Gaddi) – all member Acharyas from Gujarat.

All Acharyas were offered traditional welcome on arrival and were led to Sabha Hall in procession – Brahmacharis chanting Vedas, students performing Rasgarba and musicians playing traditional welcome gujarati music, led the procession to the meeting venue.

Shastri Sri Madhavpriyadasji inaugurated the meet along with the member Acharyas from Gujarat. Shastri Sri Madhavpriyadasji welcomed all on behalf of SGVP and member Acharyas from Gujarat.

Shastri Sri Madhavpriyadasji said that Gujarat and in particular SGVP is blessed to have all Acharyas here. And today the spiritual pillar has become very well strong. Science, sports and spirituality are the three main pillars of our institution. We have an international boarding English medium school and Sanskrit Mahavidyalaya.



PUJYA SWAMIJI'S INNAUGURAL ADDRESS AT THE 5TH ACHARYA SABHA

This sabha is important thing that has happened in the history of Hindu Dharma. Hindu Dharma has survived centuries, millennia – not by any organization, priests, congregation etc. But it has survived all these centuries by Vruddha Vyavhar.

The elders have passed the culture to next generation. We embibed the culture from parents. Again, if we want to know more, we go to teachers.

We have the privilege of teaching tradition – guru shishya parampara. Therefore we are able to retain this culture against all onslaughts.

I received a letter from organization hero who wants to revive their native indigenous religious traditions like phaganism and so on. The letter was inviting me to tell a conference to tell people how Hinduism survived against all onslaughts and they could not survive.

We must be having some secrets. They wanted to know the secret. Our secret is our parents, our grandparents, our gurus and jagadgurus. This is our secret. But where there is an organized attempt to destroy this culture, this religion, wee need to ocme together and when the state also is joining forces we have no choice we need to be together to save what we don't want, what we can accept.

A lot of things had happened in the constitutions. There was a promise – a very good promise.

"We, the people of India, having solemnly resolved to constitute India into a sovereign socialist secular democratic republic. . ."





"to secure to all its citizens: Justice, social, economic and political; Liberty of thought, expression, belief, faith and worship; Equality of status and of opportunity; and to promote among them all Fraternity assuring the dignity of the individual and the unity and integrity of the Nation."

We need to understand a few things.

In the world, there are privileges given to ethnically minority people. They get second privilege. No where in this world except in this country there is religious minority privilege for religious minority. Because of this the common personal law that was promise of constitution is not yet enacted. Promise remains always in the storage. It has not become a reality. The promise is not fulfilled since last 60 years.

This is the consequence of this deficiency – nonfulfilment of this particular promise that is far reaching and we have too many problems because of this.

Common personal laws is something that Acharya Sabha should insist and force govt. To pass this common law. And this is not going to happen unless we have the government which has commitment to the country, to the people, to the culture, to the tradition.

Acharya Sabha has to make resolution after discussions regarding this Common Personal Law.

Resolutions of 5th Hindu Dharma Acharya Sabha

Whereas The Common CIVIL CODE remains an unfulfilled promise of the constitution,
And whereas the absence of Common Civil Code extends extra advantages to certain religions communities against Hindus,

The Acharya Sabha resolves :

1. That the Common Civil Code law has to be enacted without further delay; it is further resolved that Acharya Sabha members will take this matter to people to bring about awareness about the Common Civil Code.

Whereas various countries do not recognize religious minority, but India is the only country in the world which has religious minority recognition and all kinds of privileges are given by the government.

2. It is resolved that the Acharya Sabh demands removal of privileges on the basis of religious minority and abolition of minority commission for good.

Whereas Hindu temples and Hindu religious endowments are in the hands of state governments – implying huge expenses for administration & the temple properties are leased away by the officials and politicians against the documented wishes of the donor.;

Whereas there is interference in religious matters by both, the officials & the politicians.

3. It is resolved that Acharya Sabha members fully back the case filed in the Supreme Court, challenging the Hindu Temple Endowment Act by three Swamijis – Sri Swami Dayananda Saraswati, Sri Swami Vishweshwarananda and Sri Swami Paramatmananda.

Whereas Gangaji & Yamunaji are considered holy by the Hindus. Whereas, Gangaji & Yamunaji are part of the daily life of people living at the banks of these rivers.

4. The Acharya Sabha, expresses their total disapproval of construction of various dams on both Gangaji and Yamunaji.; It is resolved that Central government make sure that Gangaji & Yamunaji continue to flow in their natural course.;

5. It is resolved to form Regional Committees to fulfil and further the objectives of Acharya Sabha for the Convener H. H. Swami Dayananda Saraswati may constitute committees in consultation with Acharyas of respective regions.

6. Whereas the government of India is boasting itself for “Pink Revolution”, patting itself on its back, for maximum export revenue of meat.

The Acharya Sabha condemns severely the cow slaughter and also slaughter of other animals in the land of Mahatma Gandhi who gave his life for Ahimsa.

ACHARYAS WHO ATTENDED HDAS MEET

NATH SAMPRADAYA
SHAMBUNATHJI

GALESHWAR MUTTH
VENKATESH SWAMIJI

SRI ADI CHUNCHANGIRI MATT
SRI SWAMI NIRMALANANDANATHJI

DAIVAJNA BRAHMAN MUTT
SRI SACCHIDANANDA JNANESHWAR
BHARATI SWAMIJI

SHRI GOSAI MAHASAMSTHANA MUTT
SHRI JAGADGURU SURESHWARANANDA
BHARATI

SHRI JAGADGURU MOORUSAVIRA MATT
GURUSIDDHA SRI RAJAYOGEENDRA

JNANAYOGASHRAM
H.H. SHRI SHANTAMALLIKARJUN
SWAMIGALU

SRI KUDALI SHRINGERI SANKARACHARYA
SRIMAD JAGADGURU SRI VIDYABHINAVA
VIDYARANYA BHARATI SWAMIGLU

SRI PEJAWAR ADHOKSHAJA MUTT
SRI SRI VISVESHATIRTHA SWAMIJI

SHRI RAMACHANDRAPURA MATT
SHRI RAGHAVESWARA BHARATI
MAHASWAMIGALU

SHRI SONDA SWARANAVALLLI
MAHASAMSTHANAM
SRI GANGADHARENDRA SWARASWATI
JAGADGURU SANKARACHARYAJI

SHRINGERI SHANKARACHARYA
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SHRI ADISHANKARACHRYA SHARDA
LAKSHMI PEETAM
SHRI JAGADGURU SWAYAMPRAKASH
SACCHIDANANDA SARASWATIJI

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MA NI PRA MALAYA MAHANT SHIMOGA

ADI CHUNCHANGIRI MATHA
SWAMI BALAGANGADHARNATHJI

HALLIPUR MATH
SHRI SHRI VAMANASHRAMAHASWAMIJI

AGNI AKHADA
ACHRYA MAHA MANDALESWARA
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SWAMI SRI KADSIDDHESHWARJI

KAILASH MATH
ACHARYA MM SHRI SW. SAMVIDANANDA
SARASWATI

SRIMAD JAGADGURU SHANKARACHARYA
MATH KARVEER PITH
SRI VIDYANARASINH BHARATIJI MAHARAJ

VARKARI PITH
SHASTRI RAMKRISHNA

SANNYAS ASHRAM
SWAMI VISHWESHWARANANDAJI

ADVAIT VEDANTA ASHRAM
SWAMI ADVAITANANDAJI – VASI

RADHAKANT MATT
MAHANT SHRI KRISHNA GOPALDAS

RADHA VALLABH MATT
SHRI RAMAKRISHNADASJI

SHRI DHANI NATH GIRI MATH
SWAMI VISHOKANANDA BHARATI

AKILBHARIY SEN BHAKTIYA PEETH
SWAMI SHRI ACHALANAND GIRIJI

SHRI MUTTH
KUMAR SWAMI THAMBIRAN SWAMIGAL

THIRUVAVADUDHURAI ADHEENAM
SHRI SIVAPRAKASH DESIKA
PARAMACHARYA SWAMIGAL

MAILAM BAOMMAPURA ADHEENAM
SRI SIVAGNANA BALAYA SWAMIGAL

KALYANPURI ADEENAM
SRI LA SRI RAJ SARAVANA MANIKVASAG
SWAMIGALU

SRI AHOBILA MUTT
E.V. DESIKAN – REPRESENTATIVE

KANCHI PITH
KANCHI SANKARACHARYA JI

SIRAVAI ADHEENAM
KUMARA GURUBARA SWAMIGAL

TONDALMANDALA AADHEENAM
SEER VALAR SEER THIRU AMBALA DESIKA
SWAMIGAL

JUNIOR PERUR AADHEENAM
THAVATHIRU MARUDHACHALA ADIGAL

DHARMAPURAM AADHEENAM
THAVATHIRU KUMARA SWAMITHAMBIRAN

THIRU JEER MUTT
PERARULALA RAMANUJA JEER
THIRUKURALGUDI

KOONAM PATTI AADHEENAM
THAVATHIRU RAJALINGA
MANIKAVACHAGAR SWAMIGAL

SHRI KASI MUTT THIRUPANADAL
SRI SUNDERMURTI THAMBIRAN SWAMI

KABIRACHAURA MATH
SANT VIVEKADAS ACHARYA

SRI SWAMI AKHANDA PARAMDHAM
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SHRI PANCHASAMPRADAYA JUNA AKHADA
SWAMI SHRI AVADHESHANANDAJI

HARIDWAR
ACHARYA M.M. HANSDEVAACHARYAJI

SRI.BHARATI VIDYALAY-HARIDWAR
M.M. PREMANANDAJI

GITA IN DAILY LIFE

Pujya Swamiji's Talks in Mumbai

*Samatvam yoga ucyate
Yoga karmasu kausalam
Dukha samyoga viyogam yoga samjitam*

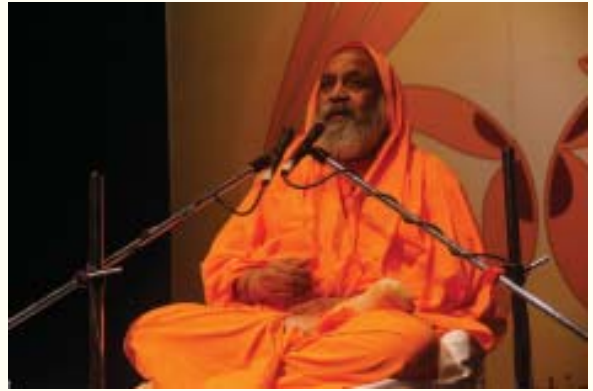


In the *Puranas*, we remember the story of Lord Siva making the Ganga descend from the heavens to earth to nourish the people. From October 26 to 29 of this year, Pujya Swamiji Dayananda Saraswati caused the Ganga to flood its distributaries with knowledge and clarity that was succinct in delivery as it was revealing and delivered with an intimacy and love which, only he can!

For four days we were blessed with a *darshan* that was remarkable in its content

and substance. These were talks that delved deeply within the sacred texts revealing their true meaning. It was an awesome revelation and the crowds that gathered to meet Pujya Swamiji after the talks each day was confirmation of his impact. And Swamiji knew almost every face and remembered what mattered to them which made them feel even that much more special!

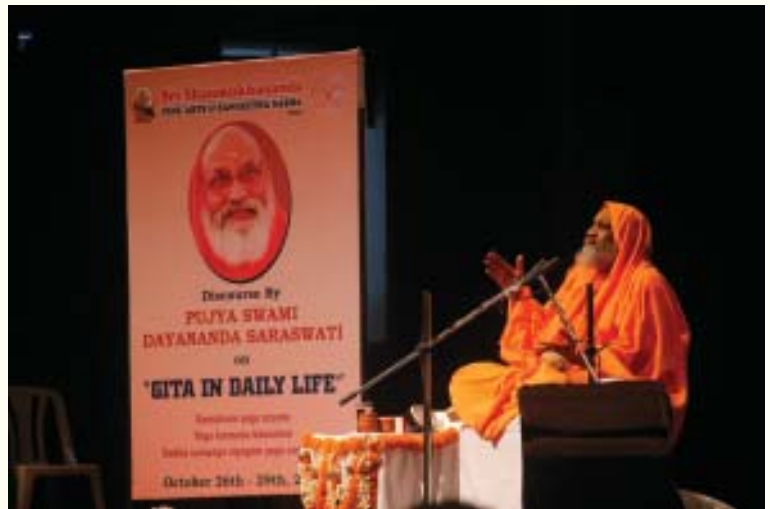
From the first day itself Pujya Swamiji revealed the uniqueness of India and its



contribution to the world. He spoke of *bhavana* being an attitude. Both wisdom and maturity manifests itself in our attitudes. Such attitudes towards life cannot be taught but imbibed by a cultural “osmosis”!

The entire *Jagat* includes our physical body as it included even space and time. The entire creation is not separate from the Creator. The laws that govern the universe are nothing but the laws that reveal Isvara’s order. The universe should not intimidate me: it is after all Isvara’s order. “There is a law and order manifest in the form of Isvara, and therefore, it never fails me.” The entire *jagat* being nothing but knowledge, and that knowledge cannot rest unless it is in a conscious being. The very locus of knowledge is a conscious being.

Every human being has the choice over action. One may perform action as a response, or not perform action, or do it differently. Whatever the choice of action,

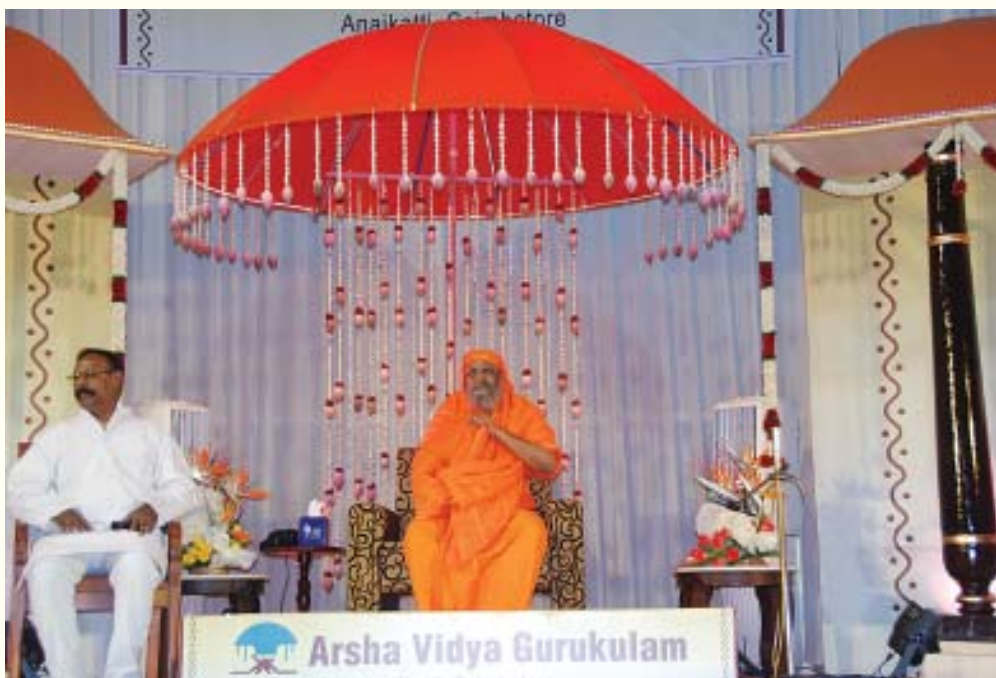


the result can never be determined; for there, in the result, there is no choice. To accept the result one requires *prasada buddhi* - in the same way a diabetic may accept a sweet *laddu* knowing it has come from Lord Tirupati. This *Prasada buddhi* allows everyone a *samatvam* towards the result, whatever it might be. This is not blind acceptance of what is, but an understanding!

The audience was spell bound and absorbed in a *laya* which left every one refreshed with a balm of maturity and understanding.



Arsha Kala Bhushanam Awards 2012



In 2007, Pujya Swami Dayananda Saraswathi founded Arsha Kalarangam as a cultural wing of Arsha Vidya Gurukulam to encourage classical musicians and dancers. Pujya Swamiji has also instituted the award titled 'ARSHA KALA BHUSHANAM', which is awarded to musicians and dancers in recognition of their outstanding service to classical music or dance. Upto the year 2001, 23 performing artists have been given this award.

Sarojini Nataraj Auditorium, Kikani Higher Secondary School, Coimbatore witnessed this solemn function on 15th November 2012. The function was planned

and executed by Sri M. Krishnan of Sree Krishna Sweets. The names of awardees were suggested by Maharajapuram Sri Ramachandran and Nagai Sri Muraleedaran. The final selections of the awardees were made by Pujya Swamiji. There was live telecast of the function in Sankara TV. It was also webcast.

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

Sri K. Vaidyanathan, Editor, Dinamani was the Chief Guest. He said that when



music is alive, our culture is alive. When our culture is alive, our identity is alive. He said that Hindu society is the only one that is associated with music daily.

Pujya Swamiji conferred the title “Arsha Kala Bhushanam” on:

Prof. S.R. Janakiraman for his dedicated seva at the altar of Carnatic music and admirable contribution to musicology through his books on different topics, especially on the laksanas of ragas.

Smt Sudha Raghunathan for her enthralling musical talent, classicism, conformity to traditions, love and devotion to her gurus.

Smt E. Gayathri for her contribution to Carnatic music through the divine instrument, Veena all through her life with

her in-born talent, dedication to clarity backed by creative freedom born of profound scholarship.

Sri M.S. Anantharaman for his life-long seva to Carnatic music by performance and teaching to create hundreds of accomplished artists through the instrument violin.

Mannargudi Sri A. Easwaran for his remarkable contribution to Carnatic music through the mrdangam, occupying an enviable place of admiration among the accompanying artists, by his brilliance in not only following but also expecting the next step of the main artist.

Smt. Chitra Visweswaran for her admirable accomplishments as a performing dancer, choreographer and









teacher of the classical Bharata-natyam with her innovative interpretations.

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

The awardees thanked Pujya Swamiji for selecting them for the award. They felt that this award was special because it was a divine award. They dedicated the award to their respective Gurus. They were motivated to contribute more to fine arts.

Pujya Swamiji gave his anugraha bhasanam. He said that the awardees dedicated their whole life to fine arts, which they chose to master. They had put

many years of efforts under their Gurus. Each one of them had created a style of their own without compromising with the classicism. Our fine arts is Gandharva Veda from Rishis with a tradition of more than 2000 years. Every thing in this creation is manifestation of Iswara. Each melody is a Devata. Human voice is the greatest musical instrument. Music is not directly manifest. It requires talent, effort, dedication and commitment for the possibility of music to be actualised. He felt that he was honoured, when he honoured the awardees.

Report by N. Avinashilingam

Page sponsored by:

A Well Wisher

Arsha Kalarangam 6th Annual Music Festival

Arsha Kalarangam celebrated its 6th annual music festival at Kikani Higher Secondary School, Coimbatore from 16th November 2012 to 18th November 2012. Pujya Swami Dayananda Saraswathi blessed it by his presence.

DAY 1

Sri Sanjay Subramaniam is a genius in Carnatic music combining tradition and modernity. By profession he is a Chartered Accountant. He gave an enthralling Carnatic music concert on the 16th of November 2012. His energetic voice kept the rasikas captivated. He was well supported by Sri S. Varadarajan on Violin and Neyveli Sri P. Venkatesh on Mrdangam.

DAY 2

Selvi Pavithra Srinivasan teaches bharata-natyam and Vedic heritage at Arsha Vidya Gurukulam in Saylorsburg. She gave a delightful dance performance on the 17th of November 2012. She was supported by Sri Arun, Vocalist, Sri Karthikeyan on Mrdangam, Sri Muthukumar on Flute and Sri Rajesh on Violin. She, along with her Gurus, Sri Dhanjeyan and Smt Shantha presented "Ram Nadagam", a dance drama presentation on one episode from Ramayana. The performance was a feast to eyes, ears and heart.

DAY 3

Aridwaramangalam Dr. A.K. Palanivel, Taval Vidwan and his troupe presented a programme "Swara Layam", a musical ensemble on the 18th of November 2012. The other artists were Sri Durai Bharatidasan on Nadaswaram, Neyveli Sri C. Radhakrishnan on Violin, Sri Sivaramakrishnan on Sitar, Sri Ganesh Rao on Tabla and Adambakkam Sri Shankar on Ghatam. After the programme, Pujya Swamiji congratulated the artists for the excellent concert of instrumental music.

Rasikas of Coimbatore enjoyed the enlightening cultural utsav on all the three days.

Report by N. Avinashilingam



***Dr. Srikant Jichkar Memorial
ARSHA VIJNANA GURUKULAM
Vedapuri, Nagpur***

Foundation Course in Vedanta and Sanskrit

By the grace of the Lord Dakshinamurti and Sadguru we the president and the trustees of Arsha Vijnana Gurukulam are glad to announce a foundation course as a preliminary to the third Three Year Course in Vedanta and Sanskrit.

The course will commence on January 18, 2013 and will end on March 31, 2013. The course will be conducted under the guidance of the Sadguru, Pujya Sri Swami Dayananda Saraswati, by his disciple, Swamini Brahmaprakasananda Saraswati.

The admission to the course is entirely dependent on the discretion of the Acharya and the Board of Trustees. Those who would like to attend this course may apply to the following address.

Swamini Brahmaprakasananda

Chief Acharya

Arsha Vijnana Gurukulam

72, Bharat Nagar, Amravati Road, Nagpur, Maharashtra, 440033

Phones: Office: +91 98902 93641

Mataji: +91 98226 99996

Email: avgngp@gmail.com

Vedanta Camps in March/April 2013

VEDANTA CAMPS in MARCH/APRIL 2013 with PUJYA SWAMI DAYANANDA SARASWATI

To apply online for the Vedanta Camps to be held in March/April 2013 register in our site.If you are already a registered user login.

PUJYA SRI SWAMI DAYANANDA SARASWATI will be conducting three camps at Swami Dayananda Ashram, Rishikesh, during March/April 2013 as detailed below:

CAMP No.	DATE	TOPIC
1	(7 days) March 14th - March 20th 2013	Two Lifestyles
2	(7 days) March 23rd - March 29th 2013	Bringing Vedanta into Living
3	(10 days) April 1st - April 10th 2013	Only God

Register Online for Vedanta Camp 2013

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For queries mailto: dayanandacamps2013@gmail.com

Swami Santatmananda Saraswati

Swami Dayananda Ashram

Post Box No.30, Purani Jhadi, Rishikesh-249201

Uttarakhand - INDIA

Contact:

For further enquiries please send an email to

dayanandacamps2013@gmail.com

or call us at +91-135-2430769/2431769

between 08:00 to 12:00 & 15:00 -19:00 Hrs only

Sri Ramakrishna Prayer Hall Inauguration



Sri Vivekananda Ashramam, Vellimalai, Kanyakumari District, Tamil Nadu is doing yeomen service for promotion of religious education. They have opened "Sri Ramakrishna Prayer Hall" at Malumichampatti, Coimbatore on the 4th of November 2012.

Swami Dayananda Saraswathi inaugurated the new building.

Swami Vedanishtananda was the master of ceremony. In the function more than 600 students participated. Sri R. Krishnan welcomed the gathering.

Swami Chaitanyananda, Ekadharmakarta of Sri Vivekananda Ashramam, Vellimalai gave a brief report on the activities of the Ashramam. Swami Madhurananda had formulated a five level programme for imparting religious education in Tamil language to School children. Presently 2500 volunteers impart this religious education to 40000 children in 750 locations. Weekly classes are conducted for a duration of two hours each. Examinations are conducted and certificates are awarded to successful students. Those who successfully complete all the five levels of examination are awarded the title "Vidya Jothi". The other



activities are vilakku puja, prayer for auspicious functions, atma shanthi prayer for the departed, teacher training for religious education, yogasana training and temple priest training.

Swami Tatprabananda, Head of Sri Ramakrishna Mission Vidyalaya, Perianaicken Palayam gave special address. He explained the religious and social welfare activities undertaken by the Mission.

The students undergoing religious education participated in the elocution and music contests. It was a testimony of the appropriate cultural education imparted. The students displayed great talent in elocution and music.

Swami Dayananda Saraswathi gave his benedictory address. He said that whatever we use like dress, vessels, house, vehicles and human body accumulate dirt. We clean them daily. We cannot do any activity without using our mind. For

cleaning our mind, we should pray daily. We pray for having a pure mind and for removing obstacles in achieving our dharmic desires.

We can make efforts. It will take time to achieve results. But the most important ingredient for success is Iswara's grace. To be at the right place and at the right time, we require Iswara's grace. We can earn the grace by prayer.

Swami Madhurananda was known to him in Rishikesh. His method and organisation of religious education are commendable. Pujya Swamiji blessed the students.

Swami Kesavanda, Head of Sri Ramakrishna Ashramam, Pallapalayam distributed prizes and certificates to successful students.

The function concluded with lunch.

Report by N. Avinashilingam

Pujya Swamiji's address at Nagpur on the Vijayadasami Day

On this great Vijayadasami day, I am very happy to be with all of you. When I saw you, doing the drills I felt that Bharat is alive. Bharat has a great future. Bharat is not just a geographical entity. It is a breathing organism. It has a culture. It has religion. It has wisdom. Our social custom, manners, cultural forms religious rituals and practices and spiritual wisdom — they are all one. *Āsethu-himācalaparyantam* the culture is one. Religion is the same. It is based upon wisdom. And the wisdom is enshrined in our Vedas. People do not know the Vedas. What the Vedas are, they do not know. But the Vedic statement, '*īśāvāsyam idaṃ sarvaṃ* — all that is here is *Īśvara*; one should look upon this entire *jagat* as *Īśvara*.' This is a Vedic statement. Go to a villager who has no education, no exposure to the Vedic teaching. If this villager continues to be a Hindu, ask him this question, 'where is God, *Īśvara*?' He will answer you, 'All that is here is *Īśvara* — *sub Bhagavān hai*,' in his own language. You may go to the himalayan villages, to any village in this country. And please ask the same question to any one. The answer will be the same — if the person is not converted ofcourse. If the person happens to be the recipient of our traditions, gained from our elders, he will give the same answer, 'All that is here is *Bhagavān* — *sub Bhagavān hai*.'

Vṛddha-vyavahāreṇa — through the thinking and practice of the elders, people have received this Vedic knowledge without knowing the Vedas. Through customs and manners they have received this knowledge. India is therefore a breathing organism; a live organism. It is not just some geographical area. That is why India is formed of the customs and manners, and attitudes of its people. No other culture has this vision. No where in the world will any one look up on a book as Goddess Sarasvati. No where in the world does any one look up on money as Goddess Lakshmi. Not only money is looked upon as Lakshmi, children are Lakshmi, a home is Lakshmi; success is Lakshmi; land is Lakshmi, *dhānyam* is Lakshmi. What is not Lakshmi? And any form of learning, any art, *kalā*, is Sarasvati, the *śakti* of *Īśvara*.

And we have a tradition to teach this wisdom. And we have very sophisticated methods to communicate this knowledge. We have it all. The wisdom is enshrined in our scriptures and the religious forms. It is integrated in to all our day to day activities. This great vision is present only in Bharat and the people of Bharat. It is the people of Bharat that make Bharat. And their customs and manners are very important; the forms are very important. When you take a bath in the morning and

you put *chandan* and *kumkum* on your forehead and put flowers in your hair, it is *ātmapūja*. When you see the *pūja* that is done at an altar or a temple, it is the same thing. They do *abhiṣekam*, which is same as *snānam*; they offer food; they decorate with *chandan* and *kumkum*. They offer flower, *vastram*. In the same way everyday in the morning when you take a bath all that is offered to the Lord is offered to yourself by yourself. This is an amazing culture! It is a religious culture, a spiritual culture. There is no other country that has this kind of vision or this kind of culture. And this has to be preserved. It has to be protected. One way of preserving is to see that it is inherited and followed. And the other thing is that we have to make sure that it is protected.

If you look at the animals, there are two types of animals; one is the vegetarian animal, the herbivorous, the other is the carnivorous animal which eats the vegetarian animals. The carnivorous animals have to survive for which they have to find food and water. All they have to do is catch one vegetarian animal. And their job is over. They have only one job. A tiger has to find a deer, a rabbit and its job is over. Whereas, if you look at a deer, a cow, or a buffalo, they have two jobs. One is that they have to find grass to graze; and the other is they have to look around to the left and to the right, to see whether there are any predators around. Being vegetarians, I suppose that they are more evolved and thus have two jobs. And a human being also has got these two jobs of finding food and protecting himself from the predators. In addition to this, he has one more job. And that is, he has to deal with himself. Like the animals he has to survive; he has to find food; in addition he has to deal with himself. He has to accept himself. He has to protect himself. And he should have a certain self esteem. He has to respect himself because he is self-conscious. This is common for all human beings. But if he is a Hindu, not just a human being, he has one more job. Like that vegetarian animal he has to live his religion and also look around and see whether there is any predator around who would destroy his religion. He has to see whether there is any source of harm and he has to protect himself. It is important. Therefore as a Hindu, we have certain responsibilities. We have to take care of our country, religion and culture. I am always a very positive person. Now seeing all of you here, I become more positive. I am very happy that we have people and people to take care of this great religion. Thank you all.

Subliminal Experience

Event The festivity at Arsha Kalarangam included music, dance and more. T.K. Ganapathy

The sixth edition of Arsha Kalarangam's Cultural Utsav, organised by Arsha Vidya Gurukulam, Anaikatti, Coimbatore, was inaugurated by Sri Dayananda Saraswati. The three-day event took place at Sarojini Nataraj Auditorium.

Eminent artists such as Sudha Ragunathan, E. Gayathri, M.S. Anantharaman, Mannargudi A. Easwaran, Prof. S.R. Janakiraman, and dancer Chitra Visveswaran were honoured with the Arsha Kala Bhushanam award by Swami Dayananda Saraswati.

Sanjay's forte

The award function was followed by the vocal concert of Sanjay Subramanian. Beginning with the Begada varnam, 'Inthachala,' in two speeds Sanjay Subramanian struck an instant rapport with the rasikas with his robust style and recalcitrant voice. 'Kaappadhuve Unadhu' in Anandhabhairavi that came next was a powerful interpretation. His raga vinyasams of Harikhambodi for the kriti, 'Paamaalaikkinaiyundo,' and Dhanyasi for the kriti, 'Paradevata Brihatkuchamba,' woven with telling musical phrases braced



with raga bhava took the audience to a world of sublime.

'Maragave O! Manasa' in Sama offered ample scope for him to display an array of sangatis and swaras. Sankarabharanam seemed to be Sanjay's forte. The delineation of this raga for his RTP – 'Dakshinamurthe Amurthe,' with power-packed korvais brought out varied nuggets of the raga. 'Haridasulu Vedale' in Yamunakalyani was an animated version. Varadarajan's deft handling of the bow in his solo versions of the ragas and swara repartees were impressive and spontaneous. Venkatesh's accompaniment and thani in mridangam was noteworthy.

Controlled adavus

Pavithra Srinivasan's Bharatanatyam recital showcased her talent and artistry with rhythmic combination of expressive abhinaya and a neat and controlled



adavus to convey the meaning of the lyrics. Her obeisance to Lord Siva in 'Bho Sambho,' composed by Sri Dayananda Saraswathi, in different moods and expressions with crisp and firm teermanams, brought out the bhakti bhava with ilan. The following Nrityopaharam in Ataana, a composition of Thuraiyur Rajagopala Sharma, portraying the request of the devotee to obtain the grace of Lord Krishna with pulsating passages by Arun (music support), especially Draupadi's 'maana samrakshanam,' was awesome.

The highlight of the recital was the Ramanataka episode — Sree Rama Pattabhisheka Bhangam. It portrayed the wickedness of Manthara (Kooni) in persuading Kaikeyi to demand the two boons from King Dasaratha and the King's plight at the hands of Kaikeyi, played by

V.P. Dhananjayan (Dasaratha) and Shantha Dhananjayan (Kooni). The whole episode was packed with a surfeit of emotions.

Petite Pavithra's graceful movements, combined with her netrabhinaya, impacted the dance buffs immensely. The impact of the recital was enhanced by Arun's melodious rendition of the songs.

The orchestra included Rajesh (violin), Muthukumar (flute), Karthikeyan (mridangam) and Shantha Dhananjayan (nattuvangam). The final day of the utsav showcased swaralayam, a music ensemble, by Durai Bharathidasan (nagaswaram) with Radhakrishnan (violin), Sivaramakrishnan (sitar), Ganesh Rao (tabla) and Shankar (ghatam), led by A.K. Palanivel, thavil vidwan, enthralled the rasikas. The fusion music also included a Tillang piece – 'Moksha,' Tyagaraja's pancharatna kriti and an RTP following an alapana in Hindolam. The festival culminated with the rendition of 'Bho Shambo' in Revathi

Courtesy: 'The Hindu'
Dated 23.11.12

Arsha Vidya Newsletter

Annual Subscription: Rs.180/-

Published by V. Sivaprasad

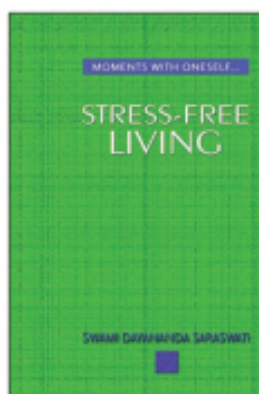
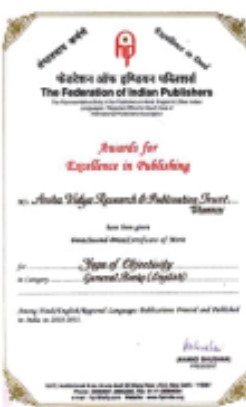
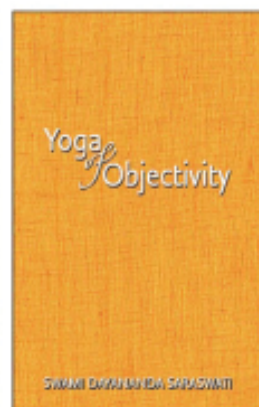
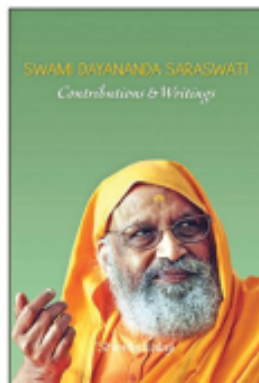
Trustee, Sruti Seva Trust, Anaikatti, Coimbatore 641108

Edited by S. Srinivasan - 0422-2657001

Printed by B. Rajkumar, Rasi Graphics Pvt. Ltd.,

40 Peters Road, Madras 600014. Ph. 28132790, 28131232

★ Award for Excellence in Book Publishing ★



It was a hat trick for the team at Arsha Vidya Research and Publication Trust (AVR&PT), Chennai, by receiving an award for **Excellence in Book Publishing** from the Federation of Indian Publishers (FIP). The FIP is a representative body of publishers in Hindi, English and other Indian languages, representing more than 80 percent of the publishing industry. **For the third consecutive year, AVR&PT has been the proud recipient of this prestigious award.** This year, the book titled **Swami Dayananda Saraswati, Contributions and Writings** by **Ms. Sheela Balaji**, has won the award under the category of Reference Books (English). More than 1600 books and 75 publishers vied for the honours, which are given across 13 different categories. The previous titles, **Yoga of Objectivity** and **Stress Free Living** by Swami Dayananda Saraswati, won the certificate of merit for **Excellence in Book Publishing** in the years 2011 and 2010.

This year, the award was presented on 7 September 2012, in a function that was attended by nearly 200 members of the Indian publishing industry. Shri V. Narasimhan, Manager, Project Monitoring, AIM for Seva, received the award from the Chief Guest, Shri Jawahar Sircar, Chief Executive Officer, Prasar Bharathi. Ms. Rita Menon, Chairperson and Managing Director, India Trade Promotion Organisation, was the Guest of Honour.

AVR & PT, a public charitable trust, is the single source for books by Swami Dayananda Saraswati, committed to spread Swamiji's teaching and vision. The Trust transcribes, edits and publishes Swamiji's talks and classroom lectures in book format. So far it has published more than 50 titles such as Public Talks, Moments with Oneself, Exploring Vedanta and the Upanishads. The books are available at Arsha Vidya Gurukulams of Anaikatti and Rishikesh and its office at No. 4 Desika Road, Mylapore, Chennai.

Arsha Vidya Research and Publications Trust

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Date of Publication : 30th of every month

RNI NO: TNENG/2000/2250
REGISTERED REGN. NO. TN / CH/(C) / 175 / 12 - 14
LICENSED TO POST WITHOUT PRE-PAYMENT OF
POSTAGE WPP NO. TN/PMG (CCR) WPP-286 / 2012-2014

