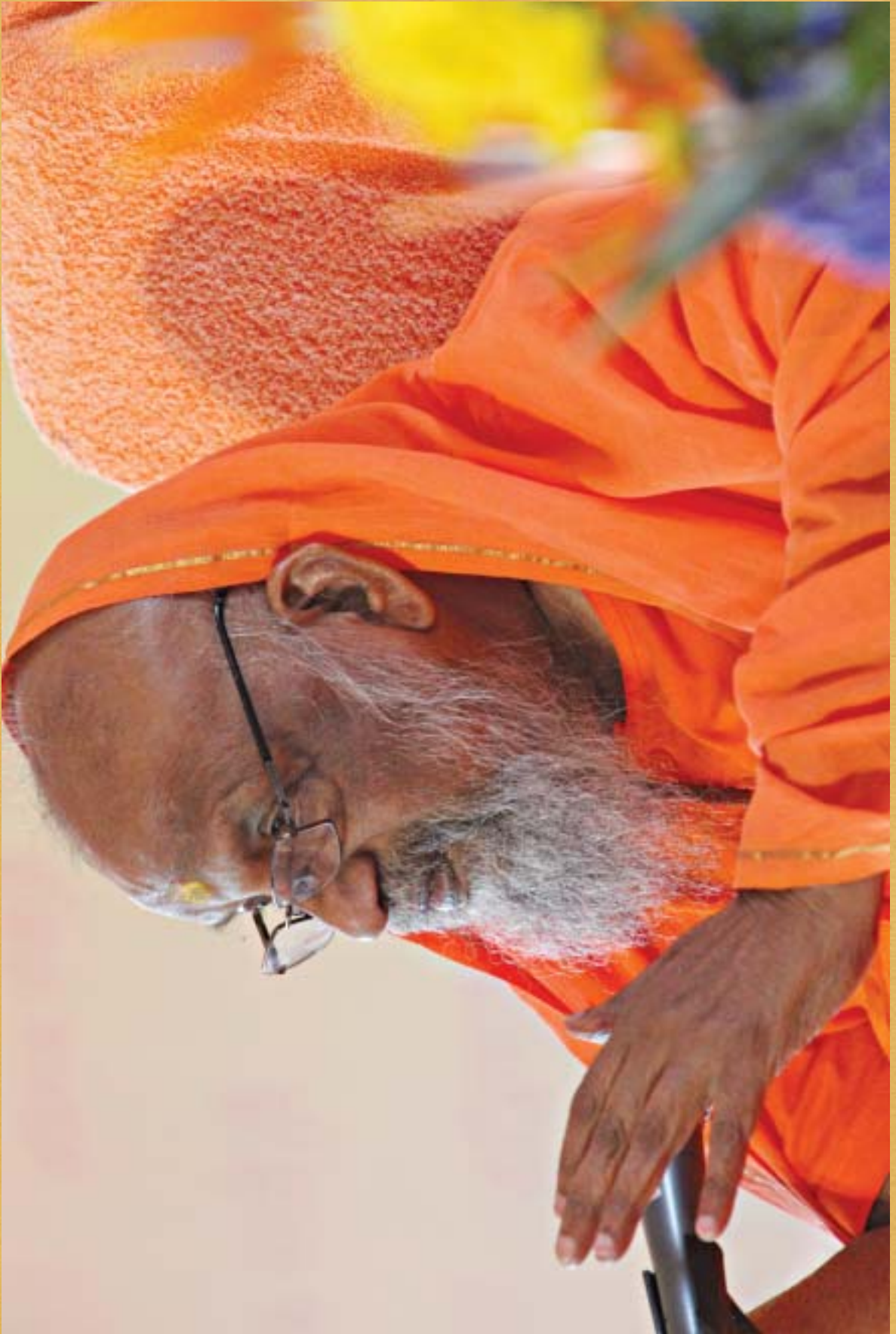




Arsha Vidya Newsletter

Rs. 15/-





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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!

Second Muṇḍaka Section 1

However, this conclusion happens to be wrong. One has to know the fallacy in this conclusion. The logic given above is valid if the object of knowledge is remote. Brahman is not something that is remote because, even before you know, it is *aparokṣa*, 'I' self-evident. After knowing, it is not going to become *parokṣa*, remote. There is no question of one gaining an indirect knowledge of Brahman by the words of the *śāstra*. This is pointed out here with an example.

Yathā sudīptāt pāvakaṭ visphulingāḥ prabhavante : just as shining sparks come out of well-lighted fire. *Visphulingāḥ* means sparks. In thousands they emerge from fire. *Pāvaka* is a name for fire because it purifies. The sparks that emerge from fire have the same nature as that of fire. Each spark reveals itself without another light. Heat and light, the two intrinsic attributes of the fire, are there in the spark. When a spark comes and strikes, one feels the heat. Even though the sparks seem to be separate from the fire, they are not; they are *sarūpāḥ*, of the same nature as that of the fire alone.

It is because of the *nāma-rūpa-upādhi*, one calls them sparks, like even water is called a drop or tears or a river or ocean, due to different *upādhis*. Fire is always fire, whether it is in the form of a flame or a conflagration or a spark; it does not give up its nature any time.

Tathākṣarād vīvidhāḥ bhāvāḥ prajāyante tatra caiva apiyanti: likewise, varieties of things and beings are born in millions from the *akṣaram brahma* and they go back unto that Brahman alone. The word '*bhāvāḥ*' refers to various existent things like the five elements, the five sense objects, the individual body-mind-sense complex, being like *devas* along with their heavenly names such as

^१ यद्यत् शास्त्र-गम्यम् तत्तत् परोक्षं । शास्त्र-वेद्यत्वात् स्वर्ग-पुन्य-पापादिवत् ।

Indra, Varuṇa Agni, and human beings with their individual names. Here, let us take the *bhāvas* as only conscious beings.

The spark example is excellent if one understands it properly. Otherwise, it can create all kinds of problems. Here, the example is not meant to show that the sparks come from the fire and go back into the fire, but it is to point out that one fire alone is in the form of many sparks due to many *upādhis*. The spark has some kind of *upādhi-viśeṣa*, attributes of a limited form. It is fire with a dimension of its own. With this conditioning, the fire is called a spark. Therefore, we use two different words, 'spark' and 'fire'. The sparks are many, but all of them are one fire. That is the extent of the example here. Similarly, from the *akṣaram brahma*, different *jīvas* are born because of the *upādhis*,⁷ body-mind-sense complexes. There are different types of *upādhis* like *manuṣya-upādhi*, *deva-upādhi*, *gandharva-upādhi*, *yakṣa-upādhi*, and so on. The animals and trees also have their *upādhis*. All of them are from *akṣaram brahma*.

The *akṣaram brahma* is *caitanya*, consciousness. From that *caitanya* so many *jīvas* are born. Each one of them is *ātman*, a conscious being. Therefore, how many conscious beings have come out now? They are so many. Each one has got a name, a peculiar form and individuality with its own problems. Even though many and varied *jīvas* have come, they are one *caitanya* only.

The difference in knowledge between *jīva* and *Īśvara* is due to the *upādhi* called *buddhi*. The *jīva*'s *buddhi* has limited knowledge, and therefore it is like a spark. The *akṣaram brahma* is not subject to fragmentation. A fragmentation takes place in time and place, in the sense, the object that obtained before is not the same now; it has become many parts. This kind of division is possible only when there is a spatial gap between the divided parts. There is no gap between the space obtaining 'here' and the one obtaining 'elsewhere'. There is space in between also, and so space is indivisible.

* नाना-देहोपाधि-भेदमनुविधीयमानत्वाद् विविधाः। च मुण्डक भाष्यम् फ

श्री रुद्रम्
Śrī Rudram
Mantra 7

R̥ṣi - Atriḥ; Chandas - Tr̥ṣṭubh; Devatā - Śambhuḥ

Dhyāna- śloka

कुर्वाणं सन्निधौ देव्यां देवमानन्दताण्डवम्
हुताशनधरं ध्यायेत् तप्तकाञ्चनसन्निभम् ॥

*kurvāṇaṁ sannidhau devyāṁ devam ānanda-tāṇḍavam,
hutāśanadharaṁ dhyāyet tapta-kāñcana-sannibham ॥*

May one always meditate upon the Lord who dances in joy in the presence of Goddess Pārvatī, who holds in one hand the torch of fire and whose form is shining like the melted gold.

Result for the chanting of the seventh mantra: One gains success and longevity. One also gains *mantra-siddhi* by observing fast for three days and chanting this mantra non-stop for three nights.

आरात्ते गोघ्न उत पूरुषघ्ने क्षयद्वीराय सुम्नमस्मे ते अस्तु ।
रक्षा च नो अधि च देव ब्रूथथा च नः शर्म यच्छ द्विवर्हाः । ७ ।

*ārātte goghna uta pūruṣaghne kṣayadvīrāya
sumnamasme te astu, rakṣā ca no adhi ca deva
brūhyathā ca naḥ śarma yaccha dvibarhāḥ (7)*

ārāt - close; *te* - your; *goghne* - (of the form) which destroys the cows; *uta* - further; *pūruṣaghne* - of the form which destroys people like sons and grandsons; *kṣayadvīrāya* - which destroys warriors; *sumnam* - the blessing form; *asme* - to us; *te* - of you; *astu* - be; *rakṣa* - may you protect; *ca naḥ* - us; *ca* - and; *deva* - O, Lord! *adhibrūhi* - talk in favour of us; *athā ca* - further; *naḥ* - us; *śarma* - both happiness

born of objects and the ultimate happiness; *yaccha* - may you give; *dvibārḥaḥ* - O one who increases both types of happiness!

O Lord of destructive forms — that destroy the cows, the people, sons, grandsons and warriors — be auspicious form, be ever with us. Further, may you favour and protect us. You are the bestower of worldly happiness and of the ultimate; may you grant both.

Ārāt -means either from proximity or from a distance — that which helps us indirectly or directly. Here we are praying to the Lord to bless us from near and far. May the Lord's auspicious form be near and his frightening form be far away. The words *goghne*, *pūruṣaghne* and *kṣayadvīrāya* are in the fourth case, but their meaning is to be construed as of the sixth case. *Goghna* means one who destroys cows, *pūruṣaghna* means one who destroys persons and *kṣayadvīra* means one who destroys warriors. The Lord destroys all of them as the Lord of time and also as the giver of fruits of *karma*. Let the auspicious form of the Lord be near us.

Anything born dies. Lord Rudra is the *saṁhāra-kartā* and thus exercises the exhaustion of *prārabdha* in all beings. He is Rudra in whom everything finally resolves. May the destructive force of the Lord be far away and may his *prasanna-rūpa*, pleasing form ever be with us. Here you are invoking the Lord in the form of the benign happiness, the *sthiti-kartā* and not the *saṁhāra-kartā*, the destructive form.

Suppose the *devas* ask the Lord, "How can you protect this *pāpiṣṭha* just because he asks?" Then, may the Lord speak in favour of me, *adhibrūhi*. The Lord has to say, "He is my devotee, he has the result of his prayers, grace."

Athā ¹²⁹ *ca*, further, you are the one who gives *mokṣa-sukha* and also the happiness of healthy living. Nourish us with both types of *sukha*.

¹²⁹ the lengthening of the final 'a' is Vedic exception.

24th Anniversary of AVG

AVG, Anaikatti celebrated its 24th anniversary on Nov 16, 2014 in the presence of **Pujya Swami Dayananda Saraswati**. Around 800 devotees attended.

PRAYER: The auspicious celebrations begun with the prayer song rendered by Pavithra Srinivasan in her melodious voice.

MUSIC CONCERT: There was a scintillating carnatic music concert by Dr. Sriram Parasuram and Smt Anuradha Sriram. The highlight was the rendering of the new composition of Pujya Swamiji "Devi Jnaneswari..."

WELCOME ADDRESS: Sri Ravi Sam, Trustee welcomed the gathering. He thanked Pujya Swamiji for his exemplary service to the society through Arsha Vidya Gurukulams, AIM for Seva and Hindu Dharma Acharya Sabha. Releasing successfully the Chidambaram temple from the clutches of Government control is one major achievements of Pujya Swamiji's initiative. Next step is to totally free the temple administration from HRCE.

RELEASE OF E BOOKS APPS: Pujya Swamiji released an apps titled 'TEACHINGS OF SWAMI DAYANANDA' which will enable the readers to read his books online.

GURUKULAM REPORT: Sri.V. Sivaprasad, Secretary in his annual gurukulam report, highlighted the activities in the teaching of Vedanta and the mission of protecting Hindu dharma and culture. Three months course on Vedanta and Sanskrit was conducted from May 1, 2014 to July 31, 2014. 75 students attended. The course was conducted under the guidance of Pujya Swamiji by Swami Sadatmanda with Swami Shankarananda and Swamini Agamananda.

After successful completion of three months course, a three year long term course on Vedanta and Sanskrit was started on August 15, 2014. 60 students have enrolled. The course is going on in full swing. Pujya Swamiji conducts regular classes on Vedanta. Swami Sadatmandanda teaches Vedanta. Swami



Sri Ravi Sam
Trustee Sruti Seva Trust



Sri N. Ravi
Editor-in-Chief, Hindu



Book Release

Shankarananda, Swamini Agamananda and Brni Medha Michika teach Sanskrit. Swamini Vedarthananda and Swamini Saradananda teach Chanting.

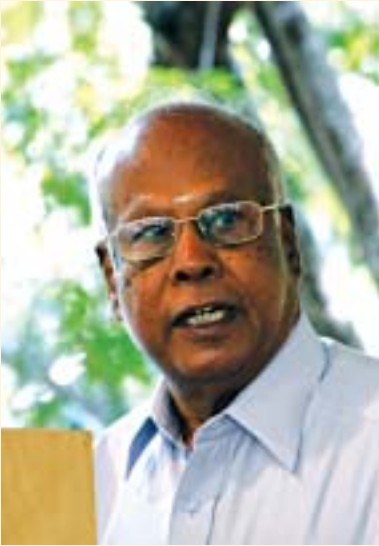
50 students attended Pujya Swamiji's **Gita Camp for VIPs**. 65 students attended Swami Vasudevacharya of Australia's camp. 50 students attended Swami Sudeerananda's camp. 150 students attended Swami Brahma Yogananda's camp. 60 students attended Swami Atmaprakashananda of UK's camp. 6 students attended camp of Smt Neema & Shri Surya's camp. 60 students attended Swami Guhuhatmanda's camp. 75 students attended Swami Chitruapananda's camp. 75 students attended Swami Parmatmanda's camp.

671 students have directly attended the residential camps and courses at Anaikatti during the year. More than 1000 non residential students have benefitted by taking part in the above classes.

Summer camp for 50 children was held in April 2014 by Smt Savithri Mani, Brni S. Radha and Brni S. Girija.

Four residential camps of **Dharma Rakshana Samiti** were held, where totally 500 persons attended.

40 persons participated in the **Veda Agama Patasala** workshop.



Sri Sivaprasad

590 persons have benefitted by participating in the above activities for protection of Hindu Dharma and culture.

A new dining hall has been constructed adjacent to the existing dining hall to cater to the growing requirements. All the guest rooms have been renovated during the year.

Pujya Swamiji's 84th birthday was celebrated on Aug 15, 2014 with performance of laksharchana. Maha Sivaratri, Shankara Jayanthi, Guru Peyarchi, Ganesa Cathurthi and Navratri puja were celebrated with fervor and enthusiasm.

Ayurveda Treatment Centre was inaugurated at Anaikatti on June 5, 2014. It has become a full-fledged Ayurveda Hospital on Aug 29, 2014.

Veda Patashala has been functioning from April 8, 2013 at Anaikatti. 9 students study Jaimini saka of Samaveda.

Swami Paramarthananda's jnana yagna was held at Bharathiya Vidya Bhavan between April 27, 2014 and May 3, 2014, where 500 students attended.

ADDRESS BY CHIEF GUEST: Sri N. Ravi, Editor-in-Chief, The Hindu, Chief Guest of the day appreciated the activities of the Arsha Vidya Gurukulams, Hindu Dharma Acharya Sabha and AIM for Seva. He praised Pujya Swamiji for initiating dialogue with other religious leaders. He said that this has great potential to promote harmony in a fractured society.

CONFERRING AWARDS: Pujya Swamiji conferred the ARSHA KULA SRESTHAH awards on

- **Dr. L. MAHADEVAN**, for his contribution to Hindu Dharma through Ayurveda
- **SHIVASRI S.K. RAJA BHATTAR**, for his contribution to Hindu Dharma by training authentic Shivagama priests and having performed more than 1200 temple consecrations.
- **Dr. S. RAJASEKARAN**, for his services in Orthopaedics and Spine surgery through his unit in Ganga Hospital. The father of the awardee, Dr. S.J. Shanmuganathan received the award on his behalf.



GM, AVG

ARSHA KULA TILAKAH award on **Sri. S. SRINIVASAN**, for his dedicated service with wit and wisdom as Editor of Arsha Vidya News Letter for 19 years.

BOOKS RELEASE: Pujya Swamiji released following books

‘SRI BHAKTA VIJAYAM’ written by Sri Krishnan Ramaswamy.

‘TAITTRIYA UPANISAD’ written by **Smt Sarojini Varadarajan**, based on Sw Paramarthananda’s teachings.

‘SANSKRIT ALPHABET STUDY BOOK VOLUMES I & II’ written by **Brni Medha Mickika**.

PUJYA SWAMIJI’S ANUGRAHA BHASHANAM: Pujya Swamiji in his anugraha bhashanam the important value of Ahimsa.

This address is published as a separate article in the title **‘PRAY FOR SANITY’**.

VOTE OF THANKS: Sri B. Ganesan, Manager proposed a vote of thanks.

The celebrations concluded with sumptuous and delicious lunch supplied by Raja & Raja, Caterers.

Report by N. Avinashilingam



Section of audience at Annual Function

Arsha Kala Bhushanam Awards 2014



Royal Reception

ArshaVidyaGurukulam under the auspicious of its cultural wing ArshaKalarangam, as a prelude to the 8th Annual Music Festival, organized a solemn function on November 16, 2014 at Kikani School, Coimbatore and conferred Arsha Kala Bhushanam awards to highly acclaimed five artists of Indian Fine Arts. The awards were given out by Sri. Dr. Gowri Shankar, Administrator, Sri Sringeri Sarada Math, Sringeri, in the presence of Pujya Sri Swami Dayananda Saraswati.

The five artists were lead to the function hall in a Royal procession with Veda Ghosaham and

mallari on the nagaswaram, accompanied by young dancers of Lavanya School.



Dr. Gowri Shankar

INAUGURAL ADDRESS: Dr. V.R. Gowri Shankar in his inaugural address commended Pujya Swamiji's efforts in the promotion of Classical Art forms and the

encouragement he provides to the artists by instituting such awards, that too without any agenda. Classical music is primarily is nadopasana- for communion with Isvara. It is pleasing to note that there are committed youngsters interested to learn such fine arts, at the cost lucrative careers.

AWARDS PRESENTATION: Pujya Swami Dayananda

Saraswati gave the awardees a citation, a purse of Rs. One lac and a Silk shawl with the awardees name engraved.

This year's Arsha Kala Bhushanam awardees are:

- **SRI SRIRAM PARASURAM** — Vocalists and Violinist
- **SRI V.V.SUBRAHMANYAM** — Violinist
- **SMT ARUNA SAIRAM** – Vocalists and abhangspeacialists
- **SRI THIRUVAARUR BAKTHAVATHSALAM** – Mridangists.
- **SMT REVATHY RAMACHANDRAN** – Dancer and Choreographer

ACCEPTANCE SPEECH: The awardees thanked Pujya Swamiji for honouring them and with reverence considered the award as gift from Ishvara Himself. By such award they carry further responsibility to pass on the tradition to the next generation.

PUJYA SWAMIJI'S ANUGRAHA BHASHANAM: 'In the manifestation of jagat/



Opening Ceremony-Dance by Abhinaya School of Lavanya Shankar

world, Akasha was the first of the five punca-bhutas emerged' Pujya Swamiji quoted Upanishad pramanam. This akasha's quality is

sound or nada. Thus the very nada itself is Ishvara, having come out of Ishvara as karanam. With the seven notes as basis the whole system of Classical music evolved. No other culture has this type simple system with profound versatility. We look at the very music as Ishvara and invoke raga as a Devata. The vadyakara's lyrics are in praise or description of Isvara. Classical music and Isvara go together. Our musicians know this and bring this to the awareness of the audience.

Smt Anuradha Sriram, herself an accomplished artists, was the master of ceremony.

Report by N. Avinashilingam

16 Nov 2014



Recipients 2014



Sri. Sriram Parasuram
for his extraordinary accomplishment in both violin and vocal music, and for his knowledge of music in general, including Western classical, making him a teacher of musicians.



Sri. V.V. Subrahmanyam
for his contribution to Carnatic music through violin, as a soloist and accompanist in both Carnatic and Hindustani music, and for his compositions and creating a generation of violinists.



Smt. Aruna Sairam
for her contribution to Carnatic music by bringing joy and satisfaction to the music lovers through her vibrant music, abhangas, and for creating a parampara.



Sri. Thiruvhaarur Bakthavathsalam
for his contribution to Carnatic music through the percussion instrument, mridangam, as an accompanying artist to all vidvans for over 50 years, and for creating numerous well-accomplished mridangam artists.



Smt. Revathi Ramachandran
for her performances revealing the classicism in abhinaya of the Melattur style, for her excellent skills in choreography, and for creating a number of very well-accomplished dancers.

Pray for Sanity



Anugraha bhashanam by Pujya Sri Swamiji delivered on the occasion of the 24th Anniversary of Arsha Vidya Gurukulam, Anaikatti on November 16th 2014.

Taking cue from the opening speech of Sri Ravi.N. Editor-in-Chief, The Hindu, Swamiji emphasized that unless until Ahimsa is considered as universal value by all religion, it will be difficult to put an end to conflicts arising out of religious beliefs.

Veda says Ahimso paramo dharmaH
आहिम्सो परमो धर्मः । All other values are derivatives of ahimsa. Ahimsa is basically based on common sense based value and hence is universal. Religious beliefs should sub-serve common sense based values.

But there are relegions who do not accept such values. For them their theology is supreme and it cannot be compromised against any other value system, since their theology is WORD OF GOD!

In our culture, not only the physical hurting but also all other forms of hurting – by word, by action and even by mind are all considered ahimsa. Pujya Swamiji quoted Sheeksha Valli of Taitreeya Upanishad in this connection.

The final section of this upanishad is in the form of instructions from teacher to students. After having advised them to follow the various values, the teacher instructs that in case of doubt or conflict in the adherence to dharma, students should emulate the brahmanah -cultured elders. Or even in the matter of simple day-to-day conductance they should follow the brahmanah.

अथ यदि ते कर्मविचिकित्सा वा वृत्तिविचिकित्सा वास्यात् ।
ये तत्र ब्राह्मणास्सम्मर्शिनः । युक्ता आयुक्ताः ।

अलूक्षा धर्मकामास्स्युः । यथा ते तत्र वर्तेरन् । तथा तत्र
वर्तेथाः ।..... एष उपदेशः ..

The vrttavicikitsa, Pujya Swamiji said includes even the table manners. One cannot afford to hurt someone by not following the etiquets. This depicts how our scriptures are so sensitive to even to these trivial issues.

Swamiji again emphasised that unless every one agrees to these values, it will not be possible to come to an lasting understanding in regard to relegious matters. He said he himself, with the best of intention and with most satvic approach could not convince others. Only prayer could help.

All relegions believes in prayer. It works. Disciples' prayer was responsible for Pujya Swamiji himself to recover from serious illness. So it works. If at all any prayer is done it should be the **PRAYER FOR SANITY** – soundness of mind to follow AHIMSA by one and all. So please pray for sanity .. pray for sanity.

*Report by
N. Avinashilingam*



Sriram & Anuradha Concert

Sriram Parasuram and Anuradha Sriram rendered an excellent concert on the occasion of the AVG annual function. The highlight of the concert was the Pujya Swamiji's a new composition on Goddess Jnaneshvari, the presiding deity of the Gurukulam. This is reproduced below.

Pujya Swamiji's new composition on Goddess Jnaneshvari

Ragam.. Bhageshvari ; Tallam.. Rupakam

देवि जानेश्वरी पालय माम् । पालय माम् ।
 भावित ब्रह्मेश्वरी तारय माम् । तारय माम् ।.....पल्लवि
 अखिलाण्डेश्वरी देवी अनन्यभक्त्या लब्धेश्वरी ।
 नमदेश्वरी देवी नमस्करोमि त्वाम्.....अनुपल्लवि
 परमेश्वरी भवधारिणि जगदीश्वरी जगद्धारिणि ।
 कामेश्वरी करुणामयि हयहारिणि सुखदायिनि.....चरणम्

Devi jaaneshvari. paalaya maam . paalaya maam .
 Bhaavitabrahmeshvari . taaraya maam . taaraya maam .(Pallavi)

Akhilaandeshvari devi Ananyabhaktyaa labdheshvari
 Narmadeshvari devi Namaskaromi tvaam . (Anupallavi)

Parameshvari bhavadhaariNi Jagadiishvari jagaddhaariNi
 Kaameshvari karuNaamayai BhayahaariNi sukhadaayini devi . (Caranam)

Oh Devi Jnaneshvari. Protect me. Protect me.
 Oh Goddess of the manifested world. Let me crossover. Let me crossover.
 Oh Goddess of the entire universe, Devî, who is, reached by non-differentiated devotion,
 Oh goddess of Narmadâ, I do salutations to you.
 Oh Supreme Goddess, sustainer of creation, overlord of the universe,
 Oh Goddess of desire, Full of compassion, Remover of fear, Giver of happiness

Rajkot Swami Paramatmananda's Camp at AVG

Swami Paramatmananda of Rajkot conducted spiritual camp at Anaikatti between October 28, 2014 and November 3, 2014. He was assisted by Swamini Dhanyananda. Around 75 persons participated in the camp.

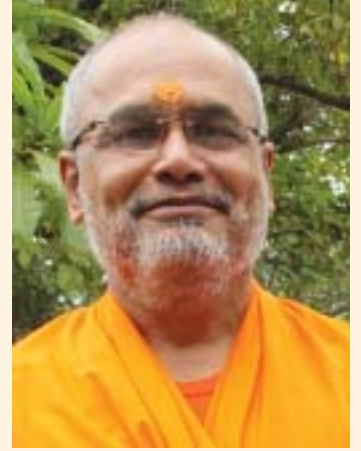
Swami Parmatmanada is the founder Acharya of Arsha Vidya Mandir, Rajkot. He is also the Secretary General of Hindu Dharma Acharya Sabha. His talks reveal clarity about the vision of the Sastras and deep understanding of modern life. His talks are enriched with systematic, rational and lucid presentation with relevant lively examples.

Swamini Dhanyananda is an excellent Teacher of Vedanta who communicates

directly, which imparts clarity to the listeners.

The camp commenced with prayers at Lord Dakshinamurthy temple. Swami Paramatmananda taught **Isavaya**

Upanisad in the morning. Later in the morning and in the afternoon, Swamini Dhanyananda taught two classes on **Bhagavad Gita, Chapter VI**. Swamini Saradananda taught **chanting**. In the afternoon, Swami Paramatmananda taught



Bhagavatam. Late in the evening, there was a **satsangh** session, when Swami Paramatmananda answered the questions raised by the campers.

Pujya Sri Swami Dayananda Saraswati answered the questions raised by the campers one day. Regarding emotional problems, he said that one should welcome emotions like jealousy and fear and at the same time not act upon it. It should be resolved within *Isvara* as it surfaces and accepted as



Isvara's order. Responding to a question regarding enhancing self confidence, he said that big ends should be reduced to small ends and small ends can always be done. His message to children was that we should inform them that our inherited wealth is spiritual heritage and it needs to be protected. They will imbibe value for our spiritual heritage.

The students enjoyed the spiritual atmosphere and the excellent facilities at Anaikatti. They were given the profound vision of the Sastra and explained the life style required to own up the knowledge.

Report by N. Avinashilingam

Arsha Vidya Newsletter

To the subscribers of Arsha Vidya News Letter

Many subscribers of this newsletter are getting hard copies regularly. A new team has been formed at our end to streamline few issues connected with subscription, its renewal, its proper distribution etc,. Please send your enquires to our dedicated e-mail address **nlquery2014@gmail.com**.

All your letters relating to subscription should be clearly **marked in the envelop top** itself as “ **Arsha Vidya News Letter query — Attn Br.KumaraCaitanya**”.

This will enable us to act fast.

Thank you

Editor.

ARSHA VIDYA GURUKULAM

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Skanda Sashti Puja at AVG



Lord Muruga also known as Subrahmanya, Karthikeya, Skanda and Kumara is the son of Lord Siva and Goddess Sakthi. In Bhagavat Gita, the Lord says that He is Skanda among the army generals (Chapter X Verse 24). Lord Muruga as the Commander-in-chief of the Devas' army fought for six days against the armies of the asuras Simhamukha, Surapadman and Tarakasura. On the sixth day he vanquished all of them. The sixth day or sashti of the waxing moon in the month of Ashada (October-November) is celebrated as Skanda Sashti.

On October 29, 2014, Skanda Sashti was celebrated at the Murugan temple situated atop the hill at Anaikatti. The temple was decorated all around elegantly, creating a

festive atmosphere. The presiding deity, **Sri Kalyanasubrahmanyaswamy with his consorts Valli and Devasena** were worshiped with an elaborate puja, eleven dravya abishekam, chanting of Subrahmanya astotram and devotional songs. The puja concluded with Mahadeeparadana.

All the Swamis, Swaminis, long term course students and campers attending Rajkot Swami Paramatmananda's camp participated in the puja. It was a grand sight to see the temple and the precincts overflowing with devotees, worshipping the Lord with devotional fervor and enthusiasm.

Report by N.Avinashilingam

The Seven-Week Vedanta Retreat



The Seven-Week Vedanta Retreat has begun at Arsha Vidya Gurukulam.

The 7 week Vedanta retreat of 2014 has begun with its characteristic thoroughness on October 7, 2014 at Arsha Vidya Gurukulam - Saylorsburg, Pennsylvania. About 60 + students arrived from many parts of USA and the world to be immersed in the teaching of Swami Tattvavidananda Saraswathi (known with affectionate respect as Swami TV to his students).

There are two main topic areas being taught by Swami TV in this camp, which include BhagavadGita Chapter 13 with Sri Sankara Bhashya and selected verses from

Mumuksu Prakaranam of the scripture Yogavasishta.

This extraordinary learning opportunity for the students is best illustrated by describing the typical day of a sincere student. The day starts at 5:45 am with attendance of a daily event of Abishekam and Puja of Lord Dakshinamurthy and takes about an hour. The students begin the day engrossed in the precise and majestic Vedic chants by Sri Sudhatma along with the priests and devotees.

Swami TV is known to start all his classes on time with legendary precision within few seconds of the scheduled time. Sharply



at 7 am, Swami TV begins his guided meditation class with methods derived from the course topics to ensure students are able to directly begin the practical application of the concepts and ensure their effort is supported by purification and quieting of the mind.

Gurukulam serves a generous, sumptuous and Satvic breakfast, lunch dinner. Breakfast begins after the meditation class at 7:30 am. This is followed on most days with students learning to chant Mantras with precision from Sri Sudhatma who has started to teach the Shanti Mantras and other verses as requested by students. The class ends shortly after 8:45 am

Swami TV teaching begins sharply at 9 am with his own Sampradaya of developing the subject matter with rigor and clarity supported by enormous number of well-chosen metaphors and anecdotes. At 10 am

sharply he ends while students continue to be spell bound wanting to hear more.

At 10:15 Sri Kalpesh Jaspara begins his advanced Sanskrit class. Though the topic areas like Samasa are advanced, Kalpesh makes the class very interesting and teaches with enthusiasm, clarity and consideration for the beginners. Most beginners are able to enjoy the classes and are simply amazed at the inherent beauty and precision of Sanskrit while being enthralled by the command of the language by Kalpesh who is able to bring this to the student's level regardless of their background. Incidentally Kalpesh continues to have a full time job and the student are grateful that he is able to find time to come to the Gurukulam without fail to teach everyday.

At 11:20 am Swami TV starts his second lecture of the day on the topic of Bhagavad Gita which goes till 12:20 PM at which time the Noon aarati begins for Lord

Dakshinamurthi. This is followed by Satvic and tasty lunch.

At 1:15 pm Terry Coe teaches Sanskrit class for beginners and makes the topic interesting for both beginners and advanced students. Many have chosen to attend both Sanskrit classes since Terry's class reinforces many concepts assumed in Kalpesh's class. Terry's class finishes at 2 pm.

Some students go for a nice walk on this 1 mile trail within the Ashram's campus which is a special treat. Others may choose to visit the Gym or visit the one-of-a-kind bookstore.

On most days the Yoga class with Lance Davis starts at 3 pm and goes till 4:15 pm. This is followed by afternoon tea time before the 5 PM class by Swami TV on Yogavasishtam verses. The class ends at 6 pm when the evening Aarati for Lord Dakshinamurthi begins. It concludes at 6:30 pm with widespread audience participation chanting tribute to Ganga Mata.

Once again students are treated to a tasty and satvic dinner from 6:30 pm. Students try to finish their dinner as soon as possible so that they can write their questions for Swamiji. The Q&A session and Satsang with

Swami TV begins promptly at 7:30 pm who answers not just the questions but goes the extra mile to remove the confusion that gave rise to the question. The day ends at 8:30 pm with melodious rendering of Nirvana Shatakam by Mrs Bharathi Badrinath.

The Bhagavad Gita Chapter 13 has begun with detailed unfolding of the concepts of Kshetra and Kshetragnya during the first week. Every line of the Bhashyakara's commentary is analyzed by Swami TV in depth. The first week has covered only the first verse in full. This provides a glimpse at the rigor and details involved in the class.

While Valmiki Ramayanam has about 24000 verses, Yogavasishtam which is now presented as a separate scriptures has about 30000 verses and represents teaching of Sage Vasishta to Sri Rama. The topic area is broken into sections (called Prakaranam) which includes many stories within stories to illustrate Vedantic concepts.

In the Mumukshu Prakaranam Swami TV has personally gone through the entire section and has provided a rigorous abbreviation as part of the text for the class.

Summary of class notes will be provided at the end of the camp.

Page sponsored by:

Sri Ramachandra Trust, N.Ramachandran,
5, Devadi Steet, Mylapore, Chennai 400004

Purna Vidya Ashram Inauguration



Pujya Swami Dayananda Sarasvati inaugurated the Purna Vidya Ashram at Molapalayam, off Siruvani Main Road, Coimbatore, on Nov 2, 2014. He unveiled the inauguration stone for the *ashram* and laid the foundation stone for the *goshala*. He also released two books by Swamini Pramananda titled "Indian ethos and self transformation" and "Introduction to Hindu civilization".

Swami Siddhabodhananda welcomed the gathering of around 500 invitees. He said that Purna Vidya Foundation is an outreach programme designed as per the vision of Pujya Sri Swamiji. It will serve the cause of Hindus, Vedanta and Sanskrit.

Swamini Pramananda's captivating address was like the smooth flow of Ganga. She

said that that day was a significant mile stone in the Purna Vidya Foundation. With 25 books to its credit, it was the completion of a big journey. Although her name is there in the books, she cannot claim it as her own. It was some divine power manifested. Pujya Swamiji had read every line of them and given his inputs.

Our youth today are well educated to be global citizens. But they are disconnected with their parents and our glorious culture. Hence, we have designed programmes like *suparivar*, *sukanya* and *sukumara* which are aimed at connecting them with our spiritual roots. We plan to reach at least 10,000 students in the next one year.

Coimbatore has many retirement homes with highly intelligent and competent

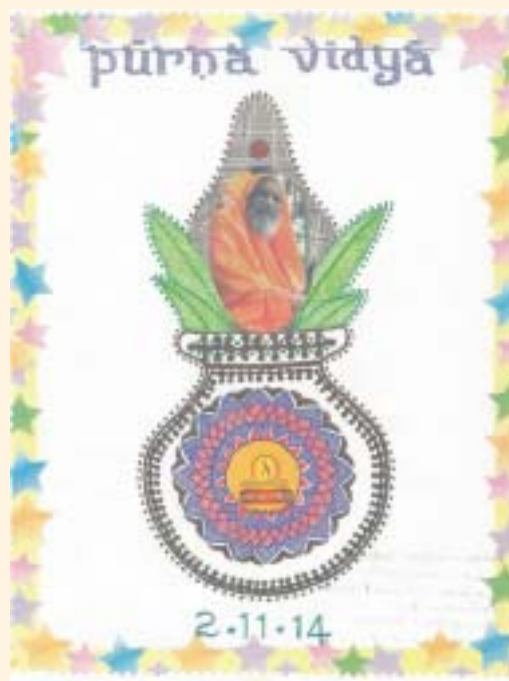


resources. If we can tap these resources, we can serve more.

Purna Vidya Foundation will be yet another centre of Pujya Swamiji. It will be a model institution. It will create a road map, and it will belong to all of us. With *Ishvara's* grace, it will be shared all over the world.

Sri Arvind Kikani and Dr. K.G. Bakthavatchalam addressed the gathering. The message of Sri C. Soundararaj was read. Sri Acharya Balkrishna of Pathanjali Yogapeeth gave his benedictory address.

Pujya Swamiji gave his anugraha bhashanam. He said that rain on the occasion confirmed the blessings from heaven. This institution is meant for reaching out to people our spiritual heritage. Even a simple villager in India knows that all that is here is *Ishvara* through the elders. We are born into a great culture viewing everything as a manifestation of *Ishvara*. One cannot afford to miss to imbibe the proper attitude towards all aspects of life. Purna Vidya will reach out and help imbibe this and hand over the spiritual heritage to the next generation. This cause



requires more financial resources. He requested people to contribute generously to this worthy cause.

The function ended with *maha prasadam*. For more details visit www.purnavidya.com

Report by N. Avinashilingam

Long Term Course at AVG during October - November 2014

A summary of the Vedanta classes held during October – November 2014 is presented below:

CLASSES ON VAKYA VICHARA BY PUJYA SWAMI DAYANANDA SARASWATI

Pujya Swami Dayananda Saraswati taught select mantras from various Upanisads covering significant topics.

SAARIRAKA BRAHMANA

ATMA IDENTIFIED AS A SAMSARI: Brhadaranyaka Upanisad 4.4.5 “savaayamatma brahma...” Atma who is in reality, Brahman, seems limited when identified with intellect (vijñanamaya), mind (manomaya), prana (pranamaya), senses (cakshurmaya, shrothramaya), as one made up of the elements (prthivimaya, etc), thinking (tejomaya), having desires (kamamaya), etc. Having identified with these limitations, the jiva is prompted by desires (kama) to perform action (karma) that further ensnarls him into the cycle of samsara.

ATMA IS BRAHMAN: Brhadaranyaka Upanisad 4.4.22 “savaeshamahanajah...” This jiva who has identified himself with vijñanamaya is in fact, Atma, the one who abides in the budhi as ‘I’, the one who lends existence to the whole world of beings and the one who as the order makes everything function and gives one the result of one’s karma.

TRANSITION IN A SADHAKA’S LIFE: Brhadaranyaka Upanisad 4.4.6 “athakamayamanoyokam...” Atma-jnani understands that he is of the nature of fullness and gives up binding desires. The transition is described beautifully: From being a person full of desires, he becomes the one who is free from desires, then the one from whom desires have gone, to a person who has attained all that is to be attained and finally as one who is ananda himself. Such a person has no more re-birth, loses jiva-hood and becomes one with Isvara.

ANTARYAMI BRAHMANA

ADHIDEIVATHAM: Brhadaranyaka Upanisad 3.7.3 “eshate atmaantaryamrutah...” ‘Eshate atma’ is a mahavakya. Brahman is the one who remaining in the earth, makes the earth function the way it does, whom the earth does not know, cannot be objectified and for whom earth is the body.

Just as it sustains the earth and supports its function, water, fire, space, air, heaven, sun, directions, moon, stars, darkness and light are also sustained. Similarly, remaining within everything, Brahman through the various orders makes everything function the way it does.

That Brahman is your Atma, who is the antaryamin.

ADHIBHOOTAM: Brhadaranyaka Upanisad 3.7.15 “yahasarveshubhooteshu...” Brahman remaining in the living beings, sustains them and makes them what they are. That Brahman is your Atma, who is the antaryamin.

ADHYATMAM: Brhadaranyaka Upanisad 3.7.16 “yapranetistan...” The individual is covered. Brahman is the one remaining within the sense organs: nose, tongue, eye, ear, skin, mind and intellect and making them function. That Brahman is your Atma, antaryamiamrtaha.

SVARUPA NIRUPANAM: Brhadaranyaka Upanisad 3.7.23 “adristodrista, asrutaha, srota...” Brahman is never seen, but is the seer; is never heard, but is the hearer; is never thought, but is the thinker; is never known as an object, but is the knower of all that can be objectified; Brahman as Atma is the witness of all activities.

EVERYTHING FUNCTION AS PER ISVARA’S ORDER: Brhadaranyaka Upanisad 3.8.9 “etasyavaaksarasya...” As per Isvara’s order the sun, moon, heaven, earth, time and rivers function. Isvara’s order is manifest as this jagat and all functions of this jagat.

ATMA, THE INVARIABLE IN ALL THE 3 STATES: Mandukya Upanisad 3.5 “**nantha prajnam na...**” Atma is presented as the invariable witness that exists **during all the three experiences of waking, dream and deep sleep.** People wrongly consider the atma to be the fourth state distinct from the above three states. However, in reality, atma is the only reality in and through all the three states and yet independent of them. Atma cannot be objectified by words, has no characteristics and not available for sense perception, yet is the content of every experience. Atma is the one in whom the whole world of experience and the experiencer resolve into.

MAITREYI BRAHMANA

THE VEDAS EMERGED FROM BRAHMAN: Brhadranayaka Upanisad 2.4.10 “**asya mahatho bhutasya...**” When fire is lighted, sparks fly in all directions. Similarly, **the Vedas, puranas, sutras and other forms of the books of knowledge manifested from Brahman as if they were effortlessly breathed out by Bhagavan.**

Different sense perceptions end in their respective sense organs. A crystal of salt dropped in water becomes one with water. Similarly all differences are resolved in Brahman.

ANTARYAMI BRAHMANA

BRAHMAN IS THE WITNESS OF ALL ACTIVITIES: Brhadranayaka Upanisad 4.3.23 “**yadvai thanna pasyathi...**” Sun lights up all objects, but it does not have any doership of lighting up. Similarly **due to the presence of Atma, which is not bound by time, everything becomes evident.** Atma is present as sight consciousness in sight, smell consciousness in smell, taste consciousness in taste, sound consciousness in hearing and touch consciousness in touch. Consciousness experiences touch, taste, sound, etc. due to the upadhi. By itself it doesn't undergo any change. Atma is the witness of all activities.

THE VISION: (General talks)

THE SEEKER IS ALREADY THE ONE WHO IS SOUGHT: What one seeks through various pursuits is a happier, secure and satisfied self, living a life of constant struggle

to ‘become’ happy. This cannot be gained by obtaining external objects. Attainment of desired objects does not guarantee eternal happiness or security. Happiness seems to last only between the fulfillment of a desire and the rise of the next desire. **One need not fulfill any wants to be happy. Otherwise in spite of pending desires, one cannot be happy. It means one is already happy.** But one is not aware that his true nature is happiness and it is due to the two-fold powers of Avidya, Avarana - not knowing the real nature of the self and Vikshepa - distortion that causes the mistaken notion of the non-self to be the self.

Therefore, freedom from a life of ‘becoming’ can be gained only in terms of knowledge that one is already the happy, secure and satisfied self that one seeks.

Vedanta is not a philosophy or a school of thought. It talks about you. It liberates you from the false sense of bondage.

QUALIFICATIONS OF A SEEKER:

Bhagavad Gita Chapter XIII, teaches some attitudes and values for the seeker:

AMANITVAM: Amanitvam means absence of self praise. The person following this value has self respect, but does not demand respect from others even for the good qualities one actually possess.

ADAMBHITVAM: Adambhitvam means not declaring one's own glories that one does not have. Persons having dambhitvam demands respect from others for the qualities one does not actually possess but pretend to possess.

AHIMSA: Ahimsa is not hurting the living beings. Our dharma sastra says that ahimsa is the main dharma one should follow. One having ahimsa, will eventually develop all other required values and attitudes. Vegetarianism is ahimsa allowing animals to live.

KSHANTIH: Kshantih is remaining unchanged when one is wronged by another. One having this virtue will have the capacity to allow others to be what they are. One will have the mental space to accommodate others with their own beliefs and practices.

Report by N. Avinashilingam

Special Retreat Camp

Pujya Swamiji conducted A special retreat for invitees from corporate sector at Swami Dayananda Ashram, Rishikesh from 26-29th October 2014. About 100 persons participated.

Pujya Swamiji addressing the participants elaborated on the fact that everything is given to us. This includes our body, mind, sense complex. The possibilities of change and growth also are given. In this given there is vast all – encompassing order. The order implies knowledge and power, which can rest only with a conscious entity. This all-knowing all-powerful is “ISVARA” who is the “giver”. In that order, in ISVARA we can find the much sought inner leisure. With the discovery of inner leisure, one also discovers the cushion to relax, and not to be affected by the unpredictability of people’s actions and the results of one’s

actions. In the discovered trust of ISVARA, a person can look upon the results as ISVARA prasada. In the attitude of prasada, one retains the inner peace and composure.

We are all participants in this world and so we contribute to the welfare, happiness of our family, our society, our country and the world. We give our best. One excellent way to contribute is to give. In being the giver, DAATA, a person discovers ones bigness. In our culture, DAANAM is part of life. Each person and each family gives. These small small contributions keep alive various institutions and individuals.

In our understanding of the order called ISVARA we also discover our “SVADHARMA” which is our roles and to-be- done duties. The truth about the roles is that the role player is essentially free



from the roles- like an actor who plays the role of a beggar is free from the role. Father, mother, brother, sister, teacher – all these are roles which helps us earn “PUNYA”. We play our roles with the attitude of offering to ISVARA the giver.

There is a verse in the Bhagavad Gita which is a summary of the whole Gita. **“Yatah Pravrittih Bhutanam, Yena Sarvam Idam tatam, Svakarmana Tam Abhyarchya Siddhim Vindati Manavah”**this is a take home gift of teaching to all the participants.

Pujya Swamiji made all the participants recite this verse, explained the meaning and said that if we understand this verse and live our lives in that understanding, then we can know the meaning of the entire Gita and we can live in fullness.

The retreat was highlighted by Various interactive Question & Answer activities such as Sadhu Bhandara on all the four days sponsored by participants, and a visit to Swami Dayananda Saraswati School during its 10th Annul day celebration.

Swami Pratyagbodhananda ji conducted the post dinner Satsang highlighting various teachings in Srimad Bhagavatam. Swami Santatmananda ji conducted the morning meditation sessions.

Sri Sriram Parasuram the famous singer of both the classical forms of Indian music and Rukmini Vijaya kumar the well known Bharatanatayam exponent, gave performances which thrilled the appreciative participants.

The Participants expressed their feelings of blessedness in one voice.

The retreat concluded on 29th October.

Appeal from Editor

आर्ष कुटुम्बम्।

Arsha Vidya News Letter was initiated by Pujya Swamiji to serve the purpose of proliferation of his teachings as well as important happenings within the ‘Arsha’ आर्षcommunity.

Now this Arsha community has expanded many folds with 5 major Ashrams and more than 200 Sanyasi and Brahmachari students of Pujya Swamiji teaching Vedanta, Sanskrit and allied activities across the World. This News latter is an appropriate forum for exchange of information which could benefit everyone.

More than 6000 copies this news letter are being send by e-mail, besides 600 hard copies. Also the whole archives are available in our web-site.

The **Arsha community includes** all of Pujya Swamiji’s organisations – **AIM for Seva, Dharmarakshana Samity, Chatralaya, Acarya Sabha, Sandya Gurukulam and Arsha Vidya Research & Publication division etc.**

It is here-by requested that you all may send major happenings –like completion of a course, start of a new course etc – to avgnl2014@gmail.com. We will suitable publish in our forth coming issues.

SanyasaDiksha



PujyaSwamiji's graceful presence in Rishikesh from 18th to 29th Oct 2014 was among other events, marked by SanyasaDiksha to eight of Swamiji's disciples, in two batches, on 20th & 22nd Oct 2014.

Swami Akc-ayânandaSaraswati
(Purva-ashrama name - Chandra Bhushan)



Swamiji from childhood was inclined towards religion. He got master's degree & B. Ed in Sanskrit; taught Hindi & Sanskrit at higher secondary school in Gujarat for 4 years, before he

came in contact with Rashtriya Swayam Sevaka Sangha (RSS) in 1990 and became its pracharaka.

Swamiji worked with what is now known as Samskrit Bharati & has trained over 1000

spoken samskrit teachers in Gujarat. He met Swamini MaSamanandaSaraswati (a disciple of Swami Brahmânanda Saraswati) in Gandhinagar and studied Vedanta from her for over 4 ½ years. Teaching got completed in Aug 2013. He stays at the ashram in Gandhinagar. He speaks Sanskrit, Hindi & Gujarati fluently; also Marathi & English. He is open about future roles; is contented in nididhyasana.

Swamini Prabhavânanda Saraswati
(purva-asrama name-BhuvanSwaminathan)

Swaminiji obtained qualification in Chartered Accountancy at Chennai & worked in this field for around 20 years, which includes 5 years in Kenya.



Swaminiji had inclination to understand Vedas, from the very childhood. While working at Chennai she started attending Vedanta classes delivered by Swami Parmarthanandaji. She found her 'Guru' here in Swami VisaradanandajiSaraswati, under whose guidance her pursuit took the form of a jijnasu. Eventually in year 2008, she began her full time study with Swamiji. She has received the teaching of the scriptures & as of now, wishes to continue the pursuit.

Swami SivajnananandaSaraswati
(purvaasrama name- K[-pachaitanya)



Swamiji is a science graduate from Malaysiya. He associated with Swami Sri Paramahansadasaji at Maleka ashram for 20 years; has his own Sri Vidya ashram at Skudai, where classes

are being conducted on a regular basis; once a month by Swami BrahmanandaSaraswati also. He joined the 3 year course at Anaikati in 1998, but had to return after a year. He however, maintained the contact by attending short duration courses. Eventually he completed the 3 year course at Anaikati, that concluded in Oct' 13.

Bhagawan Sri AdiShaE-karacharya & PujyaSwamiji have modelled Swamiji's life & prompted him to take to the life of a sannyasi. He conducts classes for children and the Gita home study course for adults and wishes to extend the benefit to a larger membership.

Swami Somesananda Saraswati
(purvaasrama name- Somesachaitanya)

Swamiji is a diploma holder in Pharmacy from Junagarh. He got exposed to Vedanta through talks & study of literature, written by Sri J Krishna moorthy, and by VimalaThakar.



In 1993 he met Swamini Subhananda Saraswati (a disciple of Swami Brahmatmanandaji Saraswati, Baroda), who

now is his teacher & the guide. Knowledge of the Sastra has been unfolded to him over a period of time. Swamiji has begun teaching also. He speaks Gujarati & Hindi well; also English. Sanyasa, he feels, reinforces his commitment to Sastra.

Swamini Brahmaprajnananda Saraswati
(purvaasrama name - Mrinalini Rao)

Swamini is M.Phil in Psychology from Mumbai; worked in this field as a visiting professor. Her quest of God was evident early; as a teenager she took to books by Swami Vivekânanda.



Later she attended Swami Brahmavidanandaji's classes in Mumbai for over 12 years. Her inclination to seva& social change and her organisational abilities are well demonstrated through her work with UK based funding organisation, which she headed in India and impacted lives of thousands of street children.

Swaminiji completed the 3 year Vedânta& Sanskrit course that concluded at Anaikati in Oct' 13. She now teaches Bhagavatgita, conducts workshops on personal growth, at a few centres in Mumbai.

Swami Sarvananda Saraswati
(purvaasrama name - Sivatmachaitanya)

Swamiji got early education in Madurai & a degree from BITS Pillani in 1995. Swami Paramarthanandaji's classes at Chennai helped Swamiji firm up his resolve to



pursue Vedanta studies and took him to Nagpur for the 3 year course that concluded in 2007. Since then he has been studying Vedanta subjects & Sanskrit at Anaikati& also teaching there. He gave a helping hand to Aim for Seva project in Uttarakhand.

Swamiji has moved to Theni to teach a long term Vedanta course at Swami Chidbhanandaashram, of Pujya Swami Omkaranandaji. Swamiji wishes to work to getting a 'formal recognition' to the 'traditional Vedanta teaching system' so that more teachers are trained, and the knowledge reaches more people.

Swamini Vidyananda Saraswati
(purvaasrama name - Vasanthi)

Swamini is a Maths graduate & Sanskrit gold medalist. Her father inspired her to think & look beyond the planet. Her life seems to move along the axis of "Vidya". She feels that a statement by the visionary PujyaSwamiji that "Instead of teaching 20 children, train 20 teachers, and each will teach 20" gave her enough light & fire to train over 300 teachers in Tamil Nadu villages, who run sandhya gurukulams reaching out to over 8000 children.



Swaminiji completed the 3 year Vedanta & Sanskrit course that concluded at Anaikati in Oct' 13. She now conducts classes at 'ArshaParampara' Madurai; so too at Tirunelveli & Chennai. She takes no credit for her enthusiasm or drive, and feels that it is the Compassionate PujyaSwamiji's grace, which she got in plenty, that makes her what she is.

Swami VisvatmanandaSaraswati
(purvaasrama name - Visvachaitanya)

Swamiji is a B.Com graduate from Palaghat. He got initial exposure to Vedanta from Swami SadanandaSaraswati, who later introduced him to PujyaSwamiji. He attended many short duration camps at Anaikati& at Rishikesh. He learnt LaghuSiddhantaKaumudi from Swami ParabrahamanandaSaraswati at Haridwar.



Swamiji completed the 3 year Vedanta & Sanskrit course that concluded at Anaikati in Oct' 13. Since 2008 he is in PujyaSwamiji'sSeva& also attends classes. He wishes to start teaching Vedanta at the home town, in due course. Swamiji speaks Malayalam, Tamil & English fluently.

Please Note:

Pujya Swamiji's Rishikesh Camps changed dates :
First Camp : From 10.3.15 to 24.3.15
Second Camp : From 27.3.15 to 10.4.15



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New Year Puja

A special **Abhisheka and Puja** will be performed at the Gurukulam on **Thursday, January 1, 2015** to invoke the blessings of **Lord Medha Dakshinamurti** for the welfare of all.

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

P R O G R A M E

Ganapati Homa	...	04.00 AM
Nitya Puja	...	05.00 AM
Puja at Subrahmanya Temple	...	08.00 AM
New Year Puja	...	10.00 AM
Diparadhana	...	12.15 PM
Prasadam	...	12.30 PM

P.S. Please send your offering to reach us on or before 01.01.2015. Use the form given below. Please make your Cheque or DD payable to **Sruti Seva Trust**, Coimbatore.

PUJA OFFERING

Enclosed is my offering for the NEW YEAR on 01.01.2015

Name (in Block Letters)	Naksatra	Gotra	
1			{ Rs.251/-
2			
3			{ Rs.251/-
4			
My Address (in BLOCK LETTERS)			
.....			
Phone Mobile E-mail			
Cheque/DD No. Bank Date			



*Swami Dayananda Saraswati S.C.P. School Educational Society,
Chandareswar Nagar, Rishikesh-249201*

Date: 25th August 2014

We are glad to inform that Swami Dayananda Saraswati SCP School has successfully completed its 10th year and is now completely taken over and run by Sri Gangadhareswar trust. Most of the children studying are economically weak.

We are in a verge of expanding the school and invite your generous contribution for the following schemes:-

- Yearly educational contribution:- INR-10000/= per student
- Monthly special coaching fee:- INR – 5000/= per student
- Smart Classes Aid INR-60000/- (require five smart classes).
- Computers in kind (20 nos required).
- Purchase of a bus 100,000/=

School progress shall be sent to all the donors on yearly basis.

The school secured 85% pass in X Standard board exams during the year 2013-2014.

(All the Donation can be made in the name of SWAMI DAYANANDA SARASWATI SUKHANAND CAREER PUBLIC SCHOOL EDUCATIONAL SOCIETY) No Income Tax Exemption (80-G) can be taken on this.

*If you require 80-G exemption please send the Cheque/DD in the favor of
SRI GANGADHARESWAR TRUST*

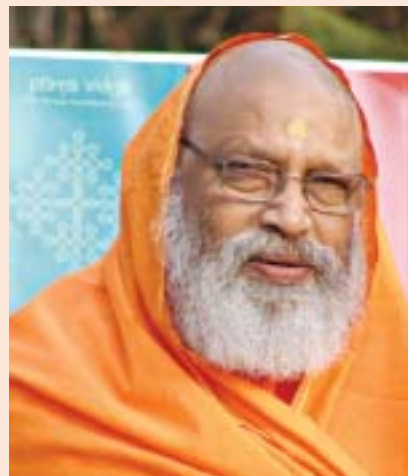
**SWAMI DAYANANDA SARASWATI
CHAIRMAN**

Pearls of Wisdom



Vedanta does not remove any limitation, it only makes you understand that you are already free from all of them.

The 'I am' in you is now and here. But the 'I am so-and-so' is from somewhere with the past.



You want to change others so that you can be free, but it never works that way. Accept others totally, and you are free; then you will discover love, which is yourself.



Each job is sacred as any other job. It is not what you do that makes the action great; but the attitude with which you do it. You should see the sanctity in anything that you manage.

One who can manage his wants is a successful person; and the one who allows wants to manage—his life struggles to be successful.



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Pujya Swamiji with Awardees (From left) Sri Srinivasan, Dr. Shanmuganathan, Pujya Swamiji Dr.Mahadevan and Shivasri Raja Bhattar (see article on page 8)

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Pujya Swamiji with Arsha Kala Bhushana Awardees