



# Arsha Vidya Newsletter

Rs. 15/-



**Pujya Swamiji addressing the audience  
on the 24<sup>th</sup> Anniversary Celebration of AVG Saylorburg  
on the 15<sup>th</sup> of August 2010  
which coincided with his calendar birthday.**



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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!

## कठोपनिषद् Kāthopanīṣad

न संदृशे तिष्ठति रूपमस्य न चक्षुषा पश्यति कश्चनैनम् ।  
हृदा मनीषा मनसाभिक्लृप्तो य एतद्विदुरमृतास्ते भवन्ति ॥ १ ॥

na sandrṣe tiṣṭhati rūpamasya na cakṣuṣā paśyati kaścanainam ।  
hṛdā maṇiṣā manasābhiklṛpto ya etadviduramṛtāste bhavanti ॥ १ ॥  
Asya rupam samdrse na tishtati. Na kascana enamcaksusa pasyati. Hrda manisa,  
sa abhiklptah. Ye etat viduh amrtah bhavanti.

His form does not exist within the range of vision. No one beholds Him with the eyes. By controlling the mind with his intellect and by incessant meditation, He is revealed. Those who know this become immortal ones.

A calm and focused intellect is a must for ātmajñānam. Citta ekāgratā is the qualification and yoga is the means for that. Karma yoga and Samādhi yoga are mentioned in the Bhagavad Gītā for Citta śuddhi and Citta ekāgratā. Samādhi abhyāsa, as mentioned in the 6<sup>th</sup> chapter of the Gītā, is not possible without these.

In the last mantra, Puruṣa was said to be aliṅga, meaning devoid of all distinctive marks. If it is so, how is it possible to know this aliṅga Ātmā? - katham tarhi aliṅgasya darśanam upadhyate? It is said:

Ātmā which is sarva pramāṇa agocaram and hence aprameyam, fortunately happens to be Svaprakāśa Caitanyam which is always available in the mind as awareness principle but as awareness mixed with varieties of thoughts – vṛitti miśrita caitanya rūpeṇa sarvadā upalabhyate. Here Svaprakāśa Caitanyam and aprakāśa vṛtiḥ are both mixed together. Ātmajñānam is shifting the attention from aprakāśa vṛtiḥ to Svaprakāśa Caitanyam.

Thoughts come and go; Awareness is there all the time. I am not the thought, but I am the Awareness which is not part, product or property of the thought. Awareness is in and through every thought illumining it. Awareness is not limited by the boundaries of thought; It survives even after the thought is resolved. But the surviving Consciousness is not accessible—not because it is not there, but there is no medium for its manifestation. anabhivyakta rūpeṇa

caitanya rūpa aham sarvadā bhavāmi. Śruti says: 'whoever claims this, will claim immortality'.

**Na sandṛṣe tiṣṭhati rūpamasya:** The nature of Ātmā being what it is, it is not available as an object for senses. 'Sandṛṣe' is a Vedic expression meaning 'samdarśana viṣaye na tiṣṭati. It means Ātmā does not fall within the scope of sensory perception. Saccidānanda nature of Ātmā does not fall within the scope of sensory perception. It is indriya agocaram.

**na cakṣuṣā paśyati kaścanainam:** No one can see this Ātmā by the sense organ, eyes. Mention of 'eyes' in the mantra is made only suggestively. It is an upalakṣaṇa. It includes all other sense-organs. If eyes cannot see Ātmā, then all other sense organs also cannot objectify.

### **hṛdā manīṣā manasābhikṛpta**

Since the Ātmā does not fall within the range of any sense organ, nobody can perceive the Ātmā with sense organs. Then how can one know that Ātmā? It is said: Hṛdā means hṛtsthā— By jahallakṣaṇa, Hṛdā means hṛtsthā. It points out to that which resides in the heart. Manīṣā means budhyā. Manīṣā is the name of buddhi. The word Manīṣā consists of two words: manaḥ and iṭ. Manaḥ is the extrovert mind and Īṭ is the controller. This word comes from the root iṣ and means 'to master'. Therefore, Manīṣā means the controller of the mind, the intellect, which rules over the mind. Such a masterly intellect pulls the mind from all other occupations at the time of Vedanta śravaṇam. With such a masterly, non-vacillating and one-pointed intellect, one has to know the Ātmā. Manasā - manana rūpa samyakdarśanena—with the help of a sharp intellect, right understanding takes place—and Ātmā is ābhikṛptaḥ— abhiprakāśitaḥ – revealed. Ātmā is revealed with the help of right understanding which is gained with the help of a right intellect.

**ya etadviduramṛtāste bhavanti** – Those who know it, te, they; amṛtaḥ bhavanti, become immortal.

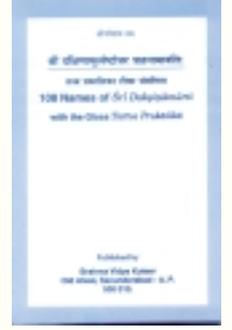
In this manner, Ātmā is available for knowing. The person who knows this Ātmā to be Brahman claims immortality which is already his nature— śruti tam atmānam etat brahma ye viduḥ te amṛtā bhavanti. He is free from birth, death and saṁsāraḥ.

The message of this mantra is a focussed and non-vacillating intellect is a very important qualification, and for that yoga is talked about in the next two mantras.

# 108 Names of Srī Dakṣiṇāmūrti With the Gloss Tattva Prakāśikā



By Swami Tattvavidananda Saraswati  
Translated into English by Puppala B.



९० ॥ ओं प्राणतात्याब्धिवाडवाय नमः

प्रणतानां शरणागतानां आर्तयः विपदः तासामब्धिः समुद्रः तस्य वाडवः समुद्रान्तर्गतोऽग्निः तस्मै नमः ।

संसारो दुःखप्रचुरः । अत एव समुद्रेण रूप्यते । जीवस्संसारमध्ये सर्वदा क्लेशमनुभवन्नास्ते । तथापि संसारक्लेशस्य निवारणोपायः संसारमध्ये एव लप्स्यामीत्याशया अन्विष्यानिविष्य मनुजो वितथस्सन् भगवतः पादमूले आत्मानं समर्पयति । तदेव तस्य संसारस्य अन्तो भवति । भगवत्कृपया स स्वस्य सतत्त्वं संसारस्य मिथ्यात्वं च विज्ञाय जीवन्मुक्तो भवति ।

90. Salutations to the One who is like a submarine fire to the ocean of sorrows of those who take refuge in Him.

Samsāra is full of misery. So it is figuratively described as an ocean. The individual continues to suffer pain within samsāra. Still, with a hope to find a solution to the miseries of samsāra, he surrenders himself at the feet of the Lord. Only then, his samsāra comes to an end. The individual gets liberated in this life itself, coming to know his essential nature and the unreality or falsity of samsāra through the grace of the Lord.

९१ । ओं भूतानां प्रमाणभूताय नमः ।

भूतानां प्राणिनां प्रमाणं प्रमाकरणं ज्ञानसाधनं प्रत्यक्षादि । मनोवृत्तिरूपं तत् आत्मचैतन्यस्य विवर्तमेवेति आत्मनः अभिन्नम् । भगवदभिन्नं आत्मचैतन्यमेवप्रमाणं भवति । अथवा पृथिव्यादीनां भूतानां भौतिकानां च सत्तस्स्फूर्तिप्रदः । तस्मै नमः ।

Salutations to the One who is in the form of means of knowledge validating the existence of the beings. Or, Salutations to the One that lends its existence and light to the elements such as the Earth etc. and the elementals.

Perceptions etc. are the means of knowledge for the living beings. As the mind modification is an illusory appearance on the background of the awareness that is Self, it is non-different

from Ātman. Ātman, which is non-different from Brahman, alone becomes the means of knowledge by an apparitional transformation in the form of consciousness.

९२। ओं प्रपञ्चहितकारकाय नमः।  
प्रपञ्चस्य हितं करोतीति तस्मै नमः।

भगवान् दक्षिणामूर्तिः सनकादिभ्यः आत्मज्ञानं प्रदाय जीवलोकस्य परं हितमकरोत्। तदेव तस्य ज्ञानावतारस्य परमं प्रयोजनम्।

92. Salutations to the One who is the benefactor of the world.

Lord Dakṣiṇāmūrti granted Self-knowledge to Sanaka and others and did great service to the world. That is the utmost purpose of the Knowledge incarnate.

९३। ओं यत्तत्त्वमसिसंवेध्याय नमः।  
यत् तत्त्वमसीति महावाक्यं तेन सम्यक् वेध्यः। तस्मै नमः।

उपनिषस्तु गीतादिस्मृतिषु च त्रिविधानि वाक्यानि सन्ति जीवपराणि ईश्वरपराणि जीवेश्वरयोरभेदबोधकानि चेति। एतेषु जीवपराणि ईश्वरपराणि च न महावाक्यानि असमग्रत्वात्। जीवं विहा ईश्वरस्य तु रूपं उपासनादिषु मनसि धार्यते। तत् वेदनमेव, न तु संवेदनम्। ईश्वरे जीवं जगच्च विलीय ईश्वरं प्रत्यग्रूपेणे यद्वेदनं तदेव संवेदनम्। अनात्मतया ब्रह्मणो वेदनं ब्रह्महृत्यैव भवति तादृशस्य ब्रह्मणः अनात्मत्वादेव जडत्वविनाशित्वाद्यापत्तेः। मतः परतरं नान्यत्किञ्चिदस्ति धनञ्जय (श्रीमद्भगवद्गीता ७-७) नेह नानास्ति किञ्चन बृहदारण्यकोपनिषत् (४-४-१९) इति हि स्मृतिः श्रुतिश्च।

93. Salutations to the One who is revealed completely through the mahāvākya, 'That Thou art'.

There are three kinds of sentences in the upaniṣads:

1. Relating to the individual.
2. Relating to the Lord, and
3. Revealing the non-difference between the individual and the Lord.

Among them, the sentences relating to the individual and to the Lord cannot be called mahāvākyas (profound statements), as they are incomplete. The Lord's form is contemplated in meditation etc., leaving out the individual. There is only a feeling or sensation, but not knowledge in meditation. Resolving the individual and the world in the Lord, and knowing the Lord as one's own Self is alone knowledge. To know Brahman as an object other than oneself amounts to killing Brahman, since such Brahman, which is non-Ātman, is bound to become insentient, transient etc. 'O Dhanajaya, there is nothing else whatsoever higher than Myself (Gitā 7-7)'. There is no difference (separateness or diversity) whatsoever in it (Brahman) (Bṛhadāraṇyakopaniṣat 4-4-19)'. Such are the statements from the smṛti and śruti.

## ARSHA VIDYA PITHAM

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### **PUJYA SRI SWAMI DAYANANDA SARASWATI**

Will be conducting Four camps at Dayananda Ashram, Rishikesh

During March-April 2011

**As per details given below:**

CAMP NO.	FROM	TO	TOPICS
CAMP NO. 1	06-03-2011	12-03-2011 (7 DAYS)	Yajnavalkya- Maitreyi Dialogue Brahadarankopanisad- 2-2- 3,4,5 and 4-4-12
CAMP NO.2	15-03-2011	21-03-2011 (7 DAYS)	How to analyze & evaluate Experiences of Life for Happy & Healthy Living. Mundaka- 1-2-12 & 3-1-1 Kathopanisad- 2-1-11
CAMP NO.3	24-03-2010	30-03-2011 (7 DAYS)	Knowledge and Mind. Discussion on Kenopanisad- 1-1-1 and 1-1-2
CAMP No. 4	02-04-2011	11-04-2011 (10 days)	Pancadasi- Chapter- 10 Nataka Deepa Prakarana

Those who are interested in attending the camp are requested to apply in the prescribed application form before 15 DECEMBER 2010.

The application form could be down loaded from our Website- [www.dayananda.org](http://www.dayananda.org) and is separately attached in AVNL, Or it could be obtained by sending e-mail or by post from our Ashram. Address for communication is given below:

Swami Aparokshananda Saraswati

Swami Dayananda Ashram, Purani Jhadi, Post Box No.30

Rishikesh-249201 (Uttarakhanda)

Phone Numbers-Ashram General Number: 0135-2430769/ 2431769

Swami Aparokshananda: 0135-2433769 (only between 7-30 to 9-30 P.M.)

E-mail ID for the 2011 camps: dayanandacamps2011@gmail.com

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Purani Jhadi, Rishikesh - 249201 (Uttaranchal), India  
Phone: 0135-2430769/2431769/2433769  
E-mail: dayanandacamps2011@gmail.com  
Website: [www.dayananda.org](http://www.dayananda.org)

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(or)  
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## **Application Form for Camps on Vedanta**

**Last Date for completed applications: 15th December, 2010.**

**NOTE:** Attach a separate sheet if the space is inadequate to give details in any item or you may want to say more **Please apply for ONE CAMP only so that more persons can listen to Pujya Swamij.**

Applying for: (Please tick)

- |  |         |                          |
|--|---------|--------------------------|
| Camp-1 (March 6 <sup>th</sup> to March 12 <sup>th</sup> 2011)  | 7 days  | <input type="checkbox"/> |
| Camp-2 (March 15 <sup>th</sup> to March 21 <sup>th</sup> 2011) | 7 days  | <input type="checkbox"/> |
| Camp-3 (March 24 <sup>th</sup> to March 30 <sup>th</sup> 2011) | 7 days  | <input type="checkbox"/> |
| Camp-4 (April 2 <sup>nd</sup> to April 11 <sup>th</sup> 2011)  | 10 days | <input type="checkbox"/> |

1. Full Legal Name Mr. / Mrs. /Ms.....
2. Gender (M / F)                      3. Age .....
5. Citizenship .....
6. Address for Communication:  
.....  
.....  
E-mail ID .....
- Phone (O) .....(R).....  
(Cell).....
7. If you have attended a previous camps conducted by Pujya Swamiji here or at Anaikatti Ashram please gives details year wise & any other information you may like to give about yourself.

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

**Date**

**Signature**

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

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

**WE CANNOT OFFER SINGLE ROOM ACCOMMODATION.**

Please bear with us.

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

We will send intimation to all the participants separately around the 1st week of Jan, 2011 whether they are selected or not.

- 6 Last date for receipt of completed applications is **15<sup>th</sup> Dec, 2010**.
- 7 Please bring with you any medicines etc that you need during the camp.

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

Therefore students who have done long-term-courses and Sannyasis who have studied with Pujya Swamiji are requested not to apply for the Vedanta Camps 2011.

## “Puja Swamiji’s 80<sup>th</sup> Birthday Celebrations & 24<sup>th</sup> Anniversary function at AVG Saylorsburg, USA”.

The skies in Saylorsburg, PA around the Arsha Vidya Gurukulam reverberated with the sound of Vedic hymns and prayers for four days and the air gleamed with the Vedic fire, while the Lord Varuna also bestowed his blessings of rain showers upon the earth. It appeared as though the pancha bhutas themselves were joining hands with the hundreds of devotees serenading the 80<sup>th</sup> birthday celebrations of Puja Swami Sri Dayananda Saraswati. With the blessings of Lord Dakshinamurthy and beloved Puja Swamiji, the 80<sup>th</sup> birthday and the Arsha Vidya Gurukulam’s 24<sup>th</sup> anniversary events were celebrated in a grand manner at AVG, Saylorsburg, PA from August 12 through 14<sup>th</sup> of 2010. Disciples and well wishers of Puja Swamiji, filled with a deep sense of gratitude and devotion, participated in great numbers in the festivities making the celebrations a grand success. The four day celebrations were filled with religious and cultural events and further blessed by discourses and satsangas with Puja Swamiji. As a grand finale to the events, the Gurukulam’s 24<sup>th</sup> anniversary was celebrated on Aug 15<sup>th</sup>, which also coincided with Puja Swamiji’s calendar birthday.

### Religious events

Sixteen priests and vedic scholars, who were well versed in the rituals, from many Hindu temples from near and far had assembled to conduct the religious functions in a specially constructed tent. The rituals were coordinated splendidly by AVG priests, Sri Ganesan and Sri Ravi. Beginning auspiciously with the abhisheka to Lord Dakshinamurti on the morning of Thursday Aug 12<sup>th</sup>, the function began with Ganapathi Homa dedicated to Lord Ganesha for blessing the function to proceed without any hindrances. A variety of homa dravyas including fried modakams were offered during the 1008 repetitions of Ganapathi mantra. This was followed by Dakshinamurthy mula mantra japa. Sitting before the decorated kalasams and invoking Lord Dakshinamurthy and performing shodasopachara puja, more than 130 devotees recited the mula mantra 1008 times each amounting to more than 100,000 repetitions. The kalasams were transported to the temple and abhishekam to Lord Dakshinamurthy was performed with the mantra-imbued holy waters of the kalasams. In the evening, the Vedic pundits chanted the taittryopanishad and Gana and Jata parayanam from the four Vedas, and performed the Rudra trishati archana with the 300 names of the Lord from the famous Rudram.

The second day saw the performance of rudra ekadasi --- eka dasa rudras invoked in 11 kalasams and the chanting of sri rudram 11 times by 11 priests followed by an anuvakam of chamakam for each repetition. A rudram homa followed with the purna ahuti and vasordhara accompanied by the complete recitation of chamakam. It was heart-warming to see Swamiji getting an abhishekam with sprinkling of the kalasa teertham and flower petal abhishekam. Devotees felt blessed to be part of the moment. More than 150 women dressed in traditional Indian attire performed the deep pooja and kumkuma

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<sup>1</sup> Reported by Dr. Shankar Sundaresan and Dr. V. Swaminathan

archana on the auspicious Adi Friday evening with the chanting of Lalitha Sahsrnamavali seeking the blessings of the Universal Mother.

On Saturday, a variety of homas including Mrutyunjaya Homa, Apamrtyusukta Homa, Mrtsanjivani Homa, Sudarsana Homa, Dhanvantri Homa, Avahanti Homa and Ayushya sukhta Homa were performed on behalf of Pujya Swamiji by the priests praying for a long life for Swamiji, removal of all rogas and obstacles. With the completion of the Vasordhara with the chamakam recitation and purnahuti, Pujya Swamiji was received with a red carpet welcome with poorna kumbha, crowned with a flower kreedam, garlanded and offered the maha prasada with the resounding aashir vachanams from the assembled vedic pundits. Swamiji's purvasrama brothers and their families had graced the entire occasion and the whole festivities were celebrated by the assembled devotees as their own family function. A sense of peace and happiness pervaded the entire Gurukulam.

There is nothing more satisfying to a disciple than to revere his Guru and the morning of Aug 15<sup>th</sup> began auspiciously with a pada pooja to Pujya Swamiji. Swami Veditatmanada performed the pada pooja and did the archana with the chanting of the Dayananda ashtottara. As more and more flowers gathered on the Guru's feet, the disciples felt more and more elated as if the pratibandhakams (obstacles) to seeing the truth were removed.

### **Cultural events**

Many cultural events were also organized on all the days. Every evening the audience was treated to a variety of Indian classical music and dance programs. Noteworthy is that many of the artists were young adults whose families have been blessed to have long and deep association with the Gurukulam. Miss Shreya Adiraju, who is pursuing an undergraduate degree at Emory University, gave an inspired Carnatic vocal concert which included a few of Swamiji's compositions. Ms. Sumitra Guha, with equal felicity in both North Indian and Carnatic styles, enthralled the audience with a well rounded North Indian music concert. The Bharata Natyam dance recital by Ms. Rukmani Vijayakumar showcased several items with authentic delivery. Gurukulam's ashthana vidwan, Pandit Sri Mukesh Desai, enthralled the audience with his soulful voice and melodious songs. On Saturday, AVG young adults presented a beautifully choreographed dance presentation that high-lighted Pujya Swamiji's multi-faceted activities and contributions to humanity. About 22 dancers, ranging in age from 10 to 22, presented fourteen creative dance pieces in various styles set to the choicest and appropriate selection of songs from a wide ranging selection that included the Dayananda panchakam, Sambandhar thevaram, Bharathiyar's song, Valmiki Ramayanam Dr. U.V. Swaminatha Iyer's song and Bharta desha hitaya, the anthem of All India Movement for SEVA, to highlight Swamiji's projects and contributions to education, AIM for SEVA chaatralayas, Chariot Project at Thiruvaidaimarudhur, Oduvar project, Rama Sethu and Veda Pathasalas among others.

Felicitation to Pujya Swamiji were made by several of his disciples and students who shared the warm memories of their interaction with Swamiji over the years, and recounted the highlights of his teaching, his work, compassion and service to humanity. A huge birthday cake was lit in a decorated mantap to the accompaniment of dancing youngsters, who participated in the cultural program.

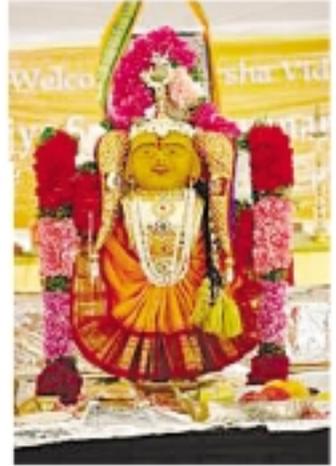
## 24<sup>th</sup> Anniversary Celebration

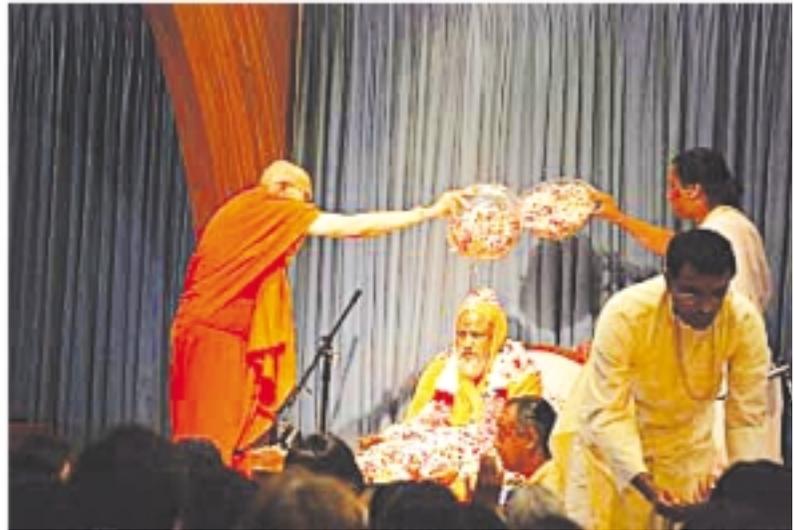
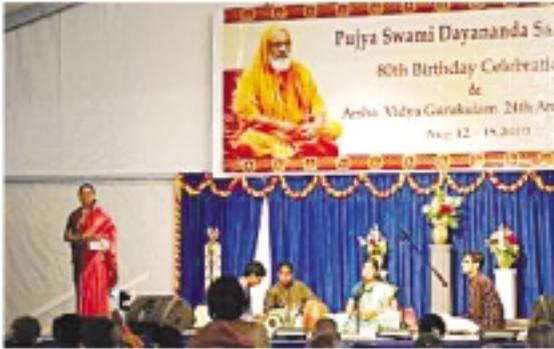
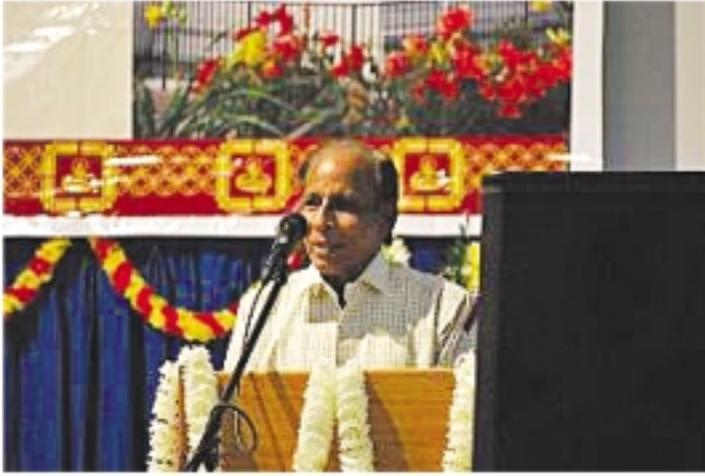
The twenty-fourth anniversary of the Gurukulam celebration formed the pinnacle of Swamiji's 80<sup>th</sup> birthday festivities. The function began with a Carnatic music concert by Maharajapuram Sri Ramachandran who fittingly set the appropriate tone for the occasion with the rendering of suitable kritis. Several of the dignitaries who were present addressed the audience and felicitated puja Swamiji.

Many new books, including Pujya Swamiji's masterly "Yoga of Objectivity," Advaita Makaranda with Tattva Prakasika commentary of Swami Tattvavidananda and manisha panchakam of Swami Viditatmananda and CDs were released on the occasion. Swamiji spoke on "uddharet atmana atmanam – May one lift oneself by oneself." After a sumptuous lunch, the audience returned for Question and Answers session with Pujya Swamiji that lasted for three hours. Swamiji patiently addressed all the questions with his characteristic style and wit and the audience left for home with the powerful message of self upliftment and warm wishes for the ashram and Pujya Swamiji.

It is gratifying to note that the grand success of the entire event was made possible by the dedicated AVG staff under the inspiring leadership of Sri Suddhatmaji and a volunteer corps that included about 100 families and 200 members working tirelessly for long hours irrespective of the blazing sun and the pouring rain during the four days.







## Cheerfully Facing Difficult Situations, Titiksa

Swami Dayananda Saraswati

What is *titikṣā*?

*Śītoṣṇa-sukhaduḥkhādi-sahiṣṇutvam.*

*Sahiṣṇutva* is the capacity to cheerfully, if not happily, put up with difficult situations. Why cheerfully? Because 'putting up with' is not enough. Whether you like it or not, putting up with something is always going to be there. Now, suppose it's hot. It will get hot here in a couple of months, and people will say, "Oh, it's hot, it's so hot." And if someone says that you have to put up with the heat whether you like it or not, you have to put up with that person. What can you do? If it is cold, you can wrap yourself up so that only your nose is exposed.

But if it is hot, what will you do? You have to strip yourself, but how far can you strip? There is a point where you have to stop. You can only go up to the skin, not beyond, and even then it is not enough. What are you going to do? You have to become a skeleton, then you will have no problem, either with heat or cold. What a nice thing it will be. The Swami is one skeleton, sitting here and talking, and other skeletons are sitting there and listening. This will be a great wonder—skeletons attending the Vedanta classes, and one skeleton talking. It should be a sight for the gods to see, only the gods. Local fellows cannot see that, because they will not come anywhere near; they will faint.

You have to learn how to cheerfully face an unpleasant situation, and for this, naturally, you have to learn how to avoid lumping. It is like trouble shooting . . . the problem first has to be identified.



What is said here is that cold and heat, *śīta* and *uṣṇa*, you have to deal with—putting up with them is not exactly what is said. Whether you like it or not you put up with them, but cheerfully putting up with them is what is required. And that is possible. We have to learn how to put an end to this emotional shivering. To go on complaining about it will only increase the discomfort. Instead, you say, "Yes, this is how it is, period." That is different; the whole thing is different.

Suppose there is pain. You can create further pain by what I call 'lumping'. It is like this. One person goes to the doctor and says, "I am in great pain," and the doctor asks, "What kind of pain?"

"Oh I have body pain."

"Is the whole body aching?"

"No, no, the whole body is not aching, my leg."

"Your legs are aching?"

"No, no, not the legs, the knee."

"Oh, the knees; both the knees are aching?"

"No, no, only the left knee." Then with his hammer he goes on checking. He knows when you respond, where the pain is. "There?"

"There is no pain."

"Here?"

"There is no pain."

"In the center?"

"Yes, somewhere there is the pain."

"Here there is pain?"

"Ah, yes there is the pain."

Why do you say, "I am in pain"? Why this lumping? If

you lump things together like this, you cannot have *titikṣā*; if you don't, you will have *titikṣā*. It is that simple. You have to learn how to cheerfully face an unpleasant situation, and for this, naturally, you have to learn how to avoid lumping. It is like trouble shooting.

When there is trouble, the problem first has to be identified, and then solved. Suppose in a business there is a loss. They try to find out what is the problem—is it here, is it there, what is the problem, where is the loop hole? Then they find out one or two areas where there is leakage of funds, and block them. Otherwise they will be saying, "I am losing, I am losing," without knowing what is going on. But here, you zoom in on the whole thing and don't lump anything. Yes, it is hot, but then again, it is not always hot. It is hot between twelve and three o'clock, so between twelve and three o'clock you don't go out; it is easy. That it is hot between twelve and three o'clock is entirely different. You only have to deal with these three hours, which is easier than the generalized situation of being hot. "It is hot; Oh! India is very difficult to deal with." These leaves are difficult? The coconut is difficult? The birds are difficult? The earth is difficult? The sky is difficult? Tell me, what is difficult? Don't lump it, "Oh India is difficult; America is easy." What is easy, tell me, in America? Saying that India is difficult is all too much to say. India is not difficult. Maybe certain areas are difficult—who says they are not, but then, if you pinpoint the area, if you are able to discern the area of difficulty, then you can deal with it. You cannot simply drink water from the tap, for instance. When you just acknowledge that and act accordingly, *titikṣā* becomes easy. When we find that certain things are inevitable,

we have to accept that. If it is inevitable, what can you do? So you accept it. When you accept it, you acknowledge that this is how it is, and do what you can do. Accepting it does not mean that you should not do anything about it, if you can. You acknowledge it and then do what is to be done. And there is a certain cheerfulness, so we don't go about complaining all the time.

Accepting it does not mean that you should not do anything about it, if you can. You acknowledge it and then do what is to be done. And there is a certain cheerfulness.



These are all certain attitudes that make life simple. We have to simplify our living, otherwise it becomes more and more complex. Simple living doesn't mean that you should live on a shoe string, but if it is O.K. for you, that may also be part of your lifestyle. Here, simple living is a life without

these kinds of complexities. I know the area where there is a problem, and where I have to be guarded, I am guarded and am cheerfully able to put up with the inevitable, unpleasant situation.

It is said elsewhere, *sahanam sarvaduhkānām apratikārapurvākam cintāvilāparahitam sā titikṣā nigadyate*. *Sahanam*, putting up with, *sarvaduhkānām*, all unpleasant situations,. How? He says, *cintāvilāparahitam*, without anxiety, worry and complaining. And then again, he says, *apratikārapurvākam*, only with reference to things we cannot do anything about. In all other situations, where we can really do something, we should do it. Where people are involved, and you cannot change them, you give them the freedom to be what they are, and draw boundaries to take care of yourself. That is called *titikṣā*, *sā titikṣā nigadyate*. That is how *titikṣā* is defined in the *sāstra*, and this we can learn.

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*The heads of four Mutts in the South have issued a joint statement, emphasizing the intrinsic glory of Bharatiya culture, the importance of Dharma and Desachara and the need for 're-orientation of education so as to bring out the best in our children, in conformity with the great culture which they have inherited.*

*Surely the appeal contains little that most of us are not aware of - we have been reading such pronouncements in the press almost every morning. But it does have a significance in this that the Heads of four mutts, widely separated from each other due to very many reasons, have at last come together and addressed the public. Perhaps this is a phenomenal event in the history of Hinduism. Let this event herald the beginning of their collective endeavour to revive the spirit of Dharma in the hearts of millions of Hindus in this country!*

*Menace to our Dharma and Desachara did not come so much from the crusaders of alien faiths as it came from our own religious leaders and pundits. Under the pretext*





*of caste and cult, the Hindu society was split up into groups and ival groups. It is alive with sectarianism, bigotry, and ever so many other negative forces. If we are to covert the Hindus into true Hinduism, we should help them first rise above these negatives. For this, they are to be educated - educated thoroughly - in their scriptures like Geeta and Upanishads.*

*We feel religion cannot and should not be thrown upon a person. By persuasion and compulsion we cannot make a man truly religious. And this is the reason why, in spite of all our appeals, the people all the world over are growing more and more irrelilgious. If appeals could salvage the people from their colossal wreck, the Ten Commandements would have done the job long go.*

*Religion springs forth from within. A man who has understood himself and therefore his relationship with the world and God, is religious. We, therefore, opine that the Heads of Mutts will do well to take such steps as to effect understanding in the hearts of millions of ignorant Hindus in our society.*

*Editorial written by*

**Pujya Swamiji**  
*in the magazine  
“Tyagi” dated  
January 15, 1959*



## Inauguration of Ārṣa Vijñāna Gurukulam at Washington, DC.



Pūjya Śrī Svāmijī inaugurated the Ārṣa Vijñāna Gurukulam at Washington, D.C. on the 11<sup>th</sup> of September 2010, the most auspicious day of Ganesha Chaturthi.

Ārṣa Vijñāna Gurukulam is the fifth Gurukulam to be established by Pūjya Svāmijī.

The fact that this new Gurukulam was inaugurated in Washington, D.C., the capital of the United States, is very appropriate to a Guru of the stature Pūjya Svāmijī. There are many devotees in the area who are in need of a Gurukulam for their Vedantic studies.



The day began appropriately with an elaborate pāda pūjā ceremony at the Gurukulam in Lanham, Maryland. Pūjya Svāmijī was accompanied by Sri Svāmi Pratyagbhodānanda, and Sri Svāmini Prajñānānandā. Sādhvijī performed the pāda pūjā for Pūjya Svāmijī. The āvahanti mantrā was chanted, and an ārati for Dakṣiṇāmūrti was performed. About 50 regular students were in attendance and received prasāda from Pūjya Svāmijī.

The second part of the inauguration was held at a public location provided by Smt. and Sri Ramani. Three hundred devotees





waited for Pūjya Svāmijī to arrive at the venue. They sang bhajans and there was a great excitement in the air.

Amid many festivities, including presentations and speeches, the highlight of the day was a talk by Pūjya Svāmijī entitled, “Spiritual Growth and Śāstra.”

Pūjya Svāmijī began the talk by pointing out that the word “spirituality” meant different things to different people, unlike the word “table,” which meant the same thing to everyone. He reminded us that there was no communication when a speaker and a listener had different understandings of the words being used. Svāmijī discussed the basic human problem of self-judgment. He said: “animals do not have self-judgment. They do not sense inadequacy in themselves. A show dog, for example, does not need a pedigree certificate. The certificate is for the human owner, not the dog. It is the human being that has the problem of self-judgment and inadequacy. The human being alone has a sense of want. No matter how one looks at oneself, one is found wanting. When one doesn’t want to be wanting and is yet found wanting, the problem is never solved, even if one moves to new surroundings”.

Pūjya Svāmijī pointed out that if the sense of want was real, there was nothing that could be done about it, and if it was not real, there was no need to do anything about it.

Tying in his earlier comments about the meaning of spirituality, he made sure that we understood exactly what he meant when he used that term. For a topic to be considered within the realm of “spirituality,” it must offer a solution to the basic human problem of self non-acceptance. It must be able to solve that problem here and now, not by seeking refuge in the hereafter, such as heaven, or in some other place and time.

He said, “If the problem can be solved here, when alive and kicking in this body with all the limitations and wants at every level, if there is a solution in spite of all this, then there is spirituality - this is the only spirituality. We can see for ourselves that the basic problem can be solved, because we are not always wanting. We have times of happiness and joy, sometimes for no apparent reason. We never have a day where we do not find ourselves with some sense of want, yet there are also times when we are happy”. Pūjya Svāmijī asked us to consider what this conveyed.



“This is where Śāstrā highlights our experiences and tells us whether or not it is true that our sense of wanting is real, in spite of the fact that we are happy from time to time. We can learn from this. With the help of the Śāstrā, we can inquire into this deeply and discover that limitlessness is our true nature. The Śāstrā tells us judgment is wrong. It is true that the body, the knowledge one has, and one’s perceptive powers are all limited; the one that is conscious of these limitations has got to be limitless. That is the truth we must recognize. If limitation is a point of view - what is the view? The view is that one is free of all limitations. This is what we can learn from the Śāstrā. One is already free, not from the result of any action, but because it is one’s nature and the truth of the self. This we must know. Quoting the Mundaka Upanishad, Pūjya Svāmijī said, “The uncreated is not a consequence of action. The discernment and dispassion of the seeker leads her or him to this understanding, after the seeker has examined all fields of experience and arrived at the conclusion that they are time-bound. All action is limited and can yield only time-bound gains. Actions cannot produce the limitless, because limitlessness is uncreated; it just is. To see this with clarity one requires the help of a teacher.

Pūjya Svāmijī said: “having a guru in one’s life is not for the sake of hero-worship”. He further added that if a spiritual leader was to say that he or she gained the knowledge without any teaching, or seeking help from a guru, the correct response would be to tell the spiritual leader to keep whatever they had gained



to themselves and enjoy what they had without sharing it with others. Svāmijī pointed out that the Śāstrā says that the qualified teacher is the one who has gained the knowledge by listening to his or her teacher. This is the meaning of the word “śrotriya.” Thus the knowledge has survived through an unbroken teacher-student lineage. To believe that one could gain self-knowledge without effort or teaching was at best spiritual romanticism. Pūjya Svāmijī came to a perfect conclusion of his talk by making it vividly clear that to properly utilize the Śāstrā as a mirror, one must have a teacher who has studied the Śāstrā to guide one through the quagmire of self-doubt and self-judgment. “When limitless truth of the self is revealed through the words of the Śāstrā aided by a qualified teacher, all mistaken notions of the self are dismissed”, he said.



Pūjya Svāmijī discussed the importance of studying with a teacher, while acknowledging the fact that removing self-ignorance is not a quick-fix, but rather a committed pursuit dedicated to the gain of the knowledge. This knowledge has been handed down through many generations, and Pūjya Svāmijī having received it from his teachers has handed it down to his disciples who were in turn handing the knowledge down to their students.

Pūjya Svāmijī spoke highly of Sadhviji, who is the Acharya of the newly inaugurated Arsha Vijnana Gurukulam, and stated his confidence that the studies to be held at the Gurukulam were in keeping with the sampradāya and that we could feel

confident in taking full opportunity for study. Pūjya Svāmijī expressed enthusiasm about the attendees, and said that after seeing the size of the crowd, he was encouraged to go about the Gurukulam in a big way. Svāmijī encouraged the people to immediately buy property, and promised to make a fundraising trip to Washington D.C. during his US visit in December and January.

The program concluded with a vote of thanks, after which the audience were served with special lunch.

*Report by  
Ed Akehurst, Pennsylvania, USA*

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## Message of Peace on 9/11 from Hindu American Seva

Source: [www.hinduamericanseva.org](http://www.hinduamericanseva.org)

WASHINGTON, DC, September 11, 2010: (Press Release) "As Hindus, we believe in what Mahatma Gandhi repeatedly emphasized, the Vedic statement 'Ahimsa Paramo Dharmah' meaning non-violence is the foremost duty, to the extent that it supersedes all other duties," emphasizes Anju Bhargava today, September 11. She is a key member of Hindu American Seva Charities and also a member of President Obama's Advisory Council on Faith Based and Neighborhood Partnerships.

Explaining the value of ahimsa, Sri Swami Dayananda Saraswati said, "A human being, as any other living organism, has an instinct to survive. Being endowed with free thinking he/she can recognize the same instinct in all living beings; a value is born: ahimsa. Therefore, the Vedas state that not hurting is the primary value. All others, like non-stealing, non-cheating and so on, are derivatives of ahimsa because each one of them would hurt the victim. If people practice, with care, ahimsa, abiding peace and harmony will prevail in the world."

Increasingly, Hindu Americans and people of all faiths are remembering other things that happened on September 11 and also altered the course of history, but for the best.

Mahatma Gandhi's Satyagraha movement started in South Africa on September 11, 1906, the launch of the modern Non-Violent Resistance Movement, which inspired America's Civil Rights movement.

It was on September 11, in 1893, that Swami Vivekananda, the first Hindu saintly leader

to come to America addressed the first World Parliament of Religions in Chicago, saying:

"Brothers and Sisters of America. It fills my heart with joy unspeakable to rise in response to the warm and cordial welcome, which you have given us. I thank you in the name of the most ancient order of monks in the world; I thank you in the name of the mother of religions, and I thank you in the name of millions and millions of Hindu people of all classes and sects."

This year, 9/11 even more significant. Based on the lunar calendar, it happens to be the Hindu holy festival of Ganesh Chaturthi, when Hindu Americans across the world will observe festival through prayers, as a day of the birth and renewed remembrance of Ganesh, the remover of obstacles. For the Hindus, it is a day to take fresh spiritual resolve and pray for inner spiritual strength to attain success in all undertakings. This observance and prayer for the removal of obstacles is especially relevant now as the country faces difficult challenges ahead.

Hindu places of worship and spiritual centers will also invoke these values through prayers and service, such as YogaSeva as a way of healing. And, in honor of the 9/11 Day of Remembrance and Service, Hindus will organize service projects to strengthen their communities and build stronger bonds, and offer prayers for peace. HASC is continuing to partner with Corporation for National and Community Service to organize the Hindu American Call to Service (seva), bringing together members of the dharmic religions (Hindu, Sikh, Buddhist, Jain) and collaborating with all faiths.

## Subramanian Swamy demands legislation in support of Ram temple

Mon, Sep 13 12:19 AM

Hyderabad, Sept 12 (PTI) Janata Party President Subramanian Swamy today demanded the central government bring in a legislation in support of building Ram temple at Ayodhya if the pending court verdict on this matter adversely affects the Hindu sentiments. "If the court verdict on Ram Janmabhoomi-Babri Masjid title suit adversely affects the Hindu sentiments, the people should take up agitation and the government should bring a legislation in support of Ram temple by declaring the dispute area as special zone," Swamy told media persons. He was responding to queries after inaugurating the legal cell-AP chapter of Hindu Dharma Acharya Sabha here.

When asked what would happen if the Allahabad court verdict on Ram Janmabhoomi-Babri Masjid title suit to be pronounced later this month is delivered against Hindus, Swamy said the centre should bring an amendment in the constitution on the lines of Shah Banu case. He further said a massive agitation would be launched in the country for the construction of Ram temple at Ayodhya if government fails to amend the constitution for ensuring construction of Ram temple, he said.

Earlier, addressing the gathering he said legal cell of Hindu Dharma Acharya Sabha would address the problems ranging from securing to safeguarding the temples in the country. "Before taking any decisions the government was considering its policies based on vote bank politics," former union minister alleged.

Former Chief Justice of Karnataka High Court Y Bhaskar Rao and ex-governor V Rama Rao were among those who attended the function.

<http://in.news.yahoo.com/20/20100912/1416/tnl-subramanian-swamy-demands-legislation.html>

## Pujya swamiji's Brith Day Function in Hosangabad M.P.

On the 15 of August, on the occasion of Pujya Swamiji's 80th Birth Day, we had a grand function on the bank of Narmada River in our Hosangabad Chhatralaya in Madhya Pradesh. The importance of it was - that day's Bhandara( Food ) was given by all the student's parents( Adiwasi people). Almost 200 people have taken food on that day.

On the special occasion of Pujya Swamiji's Birth Day and Independence Day, Shri Anil Daveji, Rajya Sabha Member, Shri Saratar Singhji, Forest Minister of Madhya Pradesh Gov., Shri. Madhukar Rao Harde M.L.A, Smt. Maya Narolaji, President of Municipal Corporation of Hosangabad, 50 parents of Chhatralaya students and many well known people from Hosangabad were present.

The whole Programe was managed by students from Hosangabad Chhatralaya. Kumar Amit Bhargo, a student from 9th class spoke about Pujya Swamiji's life and made a request to the public to come together and be a part of Pujya Swamiji's samkalpa. Kumar Vikrama Kuswah, class 10, spoke about how the Pujya Swamiji's samkalpa was making difference in the life of thousands of student's in India.

Shri Anil Daveji spoke about how a lot of changes had taken place in his life after having been associated with Pujya Swamiji.



Shri Saratar Singhji said now onwards he would be a part of Pujya Swamiji's samkalpa and wherever the organization needed his support, he would do his best.

Proposing a vote of thanks, Sri Swami Aishwaryananda Saraswati spoke about how Pujya Swamiji's Satabhishaka Mahotsava would be celebrated all over the world through out this year.



## Dr. Vijaya Home for Aged, Thanjavur Celebrated the birthday of Pujya Swamiji

Residents of Dr. Vijaya Home for the Aged at Pillayarpatti, Thanjavur celebrated the 80<sup>th</sup> birthday of Pujya Swamiji on the 15<sup>th</sup> of August, 2010.

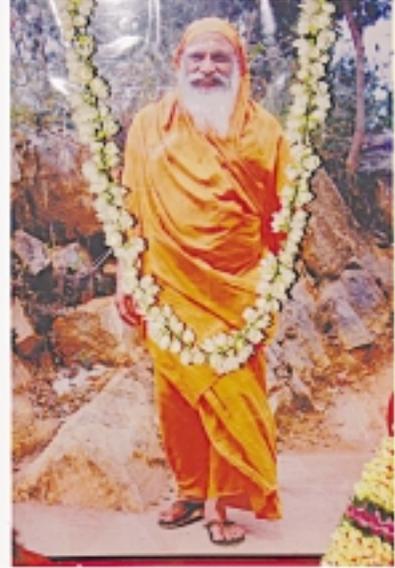
Early in the morning the residents assembled at the Home's temple and performed Guru Puja and Sri Dakshinamurthy Ashtotra Archana.

Led by Smt. Shanta Natarajan, they chanted Maha Mrityunjaya Mantra.

Led by Smt. Meenakshi Amma, they also chanted Rama Nama for an hour. Ashtothra puja was performed to the deities in the Home's temple. Sri Sharma of the Home led the chanting of Maha Mritunjaya Mantra. Smt. Shenbagavalli Amma chanted Rama Nama for an hour and this was followed again by chanting of Maha Mritunjaya Mantra by Sri Shanmuganathan.

Chanting of Rama Nama and Maha Mrityunjaya Mantra alternated from 1 p.m. to 5 p.m. The programme concluded with Bhajans and Arathi at 5.30 p.m.

It was a full day of Sadhana for the residents of the Home on the star (Revathi) birthday of Pujya Swamiji which was on the 1<sup>st</sup> of August. Besides chanting of Lalitha Sahasranama, Maha Mritunjaya Mantra, Rama Nama and performing Ashtothra archanas, they played and listened to the cassettes of Kanda Sashti Kavacham, Kandar Anubhuti and bhajan cassettes. They also listened to the readings from Ramayana and concluded the day with archana, arathi and prasada distribution.



*Dr. R. Vijaya*

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**in**

### **Coimbatore City**

In order to coordinate and expedite matters relating to correspondence, brochure distribution, collection of donation and preparation for the grand function next year, a full-fledged and dedicated office has been established in the Coimbatore City known as "SAMARPANAM" at the following address:

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CELEBRATION COMMITTEE**

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Please visit or contact Samarpanam Office for your participation

## **Do you want to be a contributor?**

### **Here is an opportunity!**

The Arsha Vidya Research and Publication Trust is a single-source Centre that has taken up the mammoth task of publishing all of Pujya Swamiji's teachings for the benefit of devotees and seekers of Vedanta. These books are personally edited and perused by Pujya Swamiji himself.

The Trust is looking for persons (devotees/disciples) who can and is interested in devoting a couple of hours every day to transcribe Pujya Swamiji's teachings from the audio material. Knowledge of Sanskrit, English and having a computer/laptop is essential.

#### **Mode of work:**

Audio files have to be transcribed verbatim in Word format and to be sent as attachments through email to the executive editor of the Publication, within the agreed time frame.

Interested devotees/disciples can call or email (details given below). On hearing from you, the Trust will provide you with the necessary software for transcribing. An informal initial test will be there to assess the transcribing skills.

#### Kindly contact

Mr. V.Ramanathan – Manager (admin & marketing)

Ms. K. Chandra – Executive editor

at

Arsha Vidya Research and Publication Trust,

32/4 Sri Nidhi Apartments, 3<sup>rd</sup> floor,

Sir Desika Road, Mylapore, Chennai-600 004.

Tel : 044- 2499 7131/ 24997023

## ArshaVidya Research & Publication Trust

We are glad to announce that the books published by the Trust will in the near future be available with the ArshaVidyaKendras, Centres where Swamis/Swaminis/ disciples of PujyaSwamiji conduct their classes & AIM for Seva activities.

Devotees in the areas where these Centres are located, kindly contact the Swamis/Swaminis/Brhamacharis – the initial list is given below, for the books you require.

The devotees who can help to keep stocks can approach the Swamis/Swaminis with their offer.

The Trust office at Chennai will keep replenishing the stocks as required by the Swamis.

- 1) Sw.NityashuddhanandaSaraswati- Amreli, Ph:02792 240987, Mob:09427255887
- 2) Sw. AishwaryanandaSaraswati – Indore, M.P. Ph: 0731 2575822, Mob:09425032600
- 3) Sw. BrahmaparanandaSaraswati – Jaipur, Ph: 0141 2228766, Mob:09414042292
- 4) Sw. TattvarupanandaSaraswati – Trivandrum,Ph:0471 2360110, Mob:09446177085
- 5) Swni. SvatmanishthanandaSaraswati–Dharwad,ph:0836 2467550, Mob:09880080161
- 6) Sw. HamsanandaSaraswati – Rishikesh – Mob:09412075658
- 7) Sw. AtmatriptanandaSaraswati – Kolkatta, ph: 033 24583289,Mob:09339829510
- 8) Sw. Krishnatmananda Saraswati,Palakkad, Mob: 09349012478
- 9) Br. Jitatma Chaitanya, Udipi, Mob: 09901984180,09343112589
- 10) S.Thiruvachakam, Kambam, Mob: 9003688691
- 11) Swni. GurupriyaMataji, ph: 04252 221165, Mob: 097899 96729
- 12) Sri. Manubhai Patel, Ahmedabad. Email: [contact@tattvathirth.org](mailto:contact@tattvathirth.org)
- 13) Sw. Tattvabodhananda Saraswati, Pondicherry, ph:0413 2206715, Mob: 098942 11552
- 14) Swni. Prabhananda Saraswati, Gwalior, ph:0751 2424946, Mob: 099776 40944

**Appeal  
to join  
ALL INDIA MOVEMENT FOR SEVA  
Volunteers requested**

Aim For Seva Movement – an initiative to bring into main stream economy the disadvantaged people in our society by Pujya Swamiji.

The initiative has gathered momentum with his guidance and has now reached 80 + centres. Children and youth from targeted areas across India are benefiting with good education, hygienic living and are fast turning into contributors to the society – by being good citizens and spreading wellness among their people.

To carry the momentum and improve visibility of the movement across the country, more grassroots participation is needed in the places where the movement is not being talked about and more local participation is needed in the places where the movement is visible.

The Agenda for Volunteer Meet can be as follows:

**A) In areas where the movement is not visible:**

- 1) Meet once in fifteen days in an agreed location
- 2) Discuss ways and means to popularize the movement
- 3) Agree on methodology to implement
- 4) Agree on action plan
- 5) Revisit the action plan in next meet on agreed date

**B) In areas where the movement modules already exist:**

- 1) Meet once in a month in an agreed location
- 2) Discuss ways and means to improve local participation in kind, administration and funding
- 3) Agree on methodology to implement
- 4) Agree on action Plan
- 5) Revisit the action plan in next meet on agreed date.

**VOLUNTEERS** can be youngsters, middle aged people and elders who are looking for opportunities to give back to Society wherein they have been blessed with good life. The minimum requirement is to make themselves available for the Meets regularly.

AIM for Seva Central organization at Chennai will coordinate these meets in A) category areas, designated above

AIM for Seva branches will coordinate these meets in B) category areas, designated above.

Interested volunteers can contact us at

Aim ForSeva Office,  
32/4 Srinidhi Apartments, II floor,  
Desika Road, Chennai, Mylapore – 600004  
Ph: 24997855,7966

The first meet will be held on Sunday, the 7<sup>th</sup> of November, at Chennai. Venue will be announced in the next Newsletter.

Kindly call us (Mr. Ganesan, Mr. Rangan) to register for the meet.

## A Sadhana Camp at Tiruvannamalai



Students of Sri Swami Suvijnanananda organized a Sadhana camp in the Ashram of Sri Swami Suddhananda at Thiruvannamalai from the 5<sup>th</sup> to the 9<sup>th</sup> of September 2010.

They had invited the following seven sannyasi disciples of our Pujya Swamiji who spoke to them on the various aspects of sadhana.

Swami Suddhananda

Swami Suvijnanananda

Swami Sarvabhutananda

Swami Suddhabrahmananda

Swami Swasthananda

Swami Jagadeeswarananda

Swami Iswarananda

A unique feature of the camp was the trekking in the hills in the inner girivalam path.

ॐ

## श्रीदयानन्दमङ्गलाष्टकम् ।

शतकुम्भहृदञ्जाय शतायुर्मङ्गलाय च । शताभिषेकवन्द्याय दयानन्दाय मङ्गलम् ॥	१
सहस्राब्जसुदर्शाय सहस्रायुतकीर्तये । सहजस्मेरवक्त्राय दयानन्दाय मङ्गलम् ॥	२
गङ्गादर्शनपुण्याय गङ्गास्नानफलाय च । गङ्गातीराश्रमावासदयानन्दाय मङ्गलम् ॥	३
वेदोपनिषदागुप्तनित्यवस्तुप्रकाशिने । वेदान्तसत्यतत्त्वज्ञदयानन्दाय मङ्गलम् ॥	४
शुद्धज्ञानप्रकाशाय शुद्धान्तरङ्गसाधवे । शुद्धसत्तत्त्वबोधाय दयानन्दाय मङ्गलम् ॥	५
दमादिशमरूपाय यानन्दवाक्प्रबोधिने । स्वामिने <sup>१</sup> सत्त्वबोधाय यथानाम्ने सुमङ्गलम् ॥	६
अक्षरागुप्तसद्वाणीपूर्णप्रसादवाग्मिने । अक्षरश्लोकमालाय दयानन्दाय मङ्गलम् ॥	७
त्यागब्रह्मगुरुस्वामिशिष्यापुष्पासुगीतये । दयानन्दसुपूर्णाय पूर्णायुषे सुमङ्गलम् ॥	८

ॐ

शुभमस्तु

*Pushpa Srivatsan*

<sup>1</sup>The beginning of the first three *pādas* read as द यानन्द स्वामिने and the beginning of the fourth *pāda* completes the meaning

## SRI DAYANANDA MANGALASHTAKAM

Auspiciousness unto Sri Dayananda:

1. The one whose lotus of heart is gold; the one who lives a hundred years; the one who is blissful; the one to be revered by 'satabhisheka'.
2. The one who has witnessed a thousand moons; the one of manifold glory; the one with a naturally smiling face.
3. The one of auspicious vision of the Ganga; the one whose is the fruit of bathing in the Ganga; the one whose residence is the 'ashrama' on the banks of the Ganga.
4. The one who throws light on That Eternal Reality hidden in the Vedas and Upanishads; the one who knows the Reality of Truth in Vedanta.
5. The one radiant with pure knowledge; the 'sadhu' whose mind is pure; the one who teaches the true principle of pure Reality.
6. The form of the six virtues like self-restraint and equanimity; the one who teaches the Gita, the expression of the Lord who is the delight of Lakshmi; the ascetic; the one who teaches the nature of the existing Reality; auspiciousness unto the one who is just as the name (Daya and Ananda).
7. The eloquent one, with the full grace of Sarasvati, who is latent in these Aksharas (letters); the one with the unfading garland of these 'sloka's.
8. The one for whom is this song by Pushpa, the disciple of Sadguru Sri Tyagabrahmam; the one in whom compassion and bliss are full; auspiciousness unto this one with longfull, life.

Om

*Pushpa Srivatsan*

*Arsha Vidya Newsletter*

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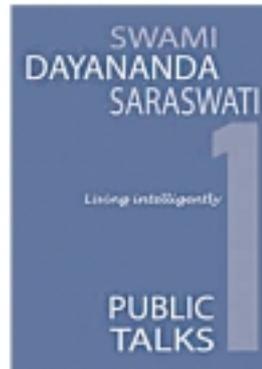
**Pujya Swamiji's Birthday Celebrations:  
AVG Saylorsburg young adults presented a well  
choreographed dance presentation.**



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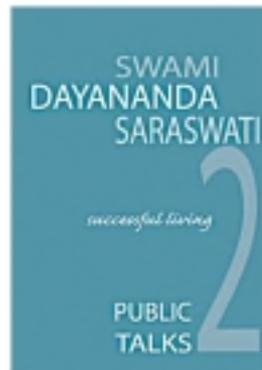
## Public Talks.....



"While living I need to relate to the world; there is no choice. There is also no choice in exercising choice for a human being. I need to choose. Then, is there a choice in my 'living intelligently?' There is no choice. My being aware of all that is here is Ísvara makes me live an intelligent, pragmatic life, because I cannot estrange myself from Ísvara. I have this attitude of being connected to Isvara all through. That is intelligent living. I need not bring Ísvara into my life; I find that Ísvara is already there in my life. I need to be aware of his presence."

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"Success and failure are relative terms." Swamiji says, "When you practice what is right even though you do not like doing it, and avoid what is wrong, even though you want to do it, you slowly change. Later, you find yourself in a position where what is to be done is what you like to do and what is not to be done is what you do not like to do. That is, indeed, a successful life."

ISBN : 978-81-903636-2-4

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"I do not believe that anyone can be happy in today's world without Vedanta. It is not possible because our society is born of competition, nurtured in competition. The competition starts from the cradle! Naturally, our lot is very complex. There is a need for a cognitive change. We need Vedanta to be sane and we have to solve the problem fundamentally. That is the only way; there is no other way. Humanity has driven itself into a corner from where it has no other solution except to know 'I am the whole.' It is what Vedanta is."

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