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*Arsha Vidya  
Newsletter*

In fearless voice may  
we proclaim

The Rishi's message  
from all house-tops

And bring the men  
of different claim

To a fold of Love  
where oneness lasts!



## Muṇḍakopaniṣad



(continued from last issue)

Brahma vidhyā in the form of words and their meaning is 'given'. The ṛṣis are purely sampradāya kartṛs, those who perpetuate the sampradāya, the method of handling the words of śruti. A particular lineage is mentioned here that initiated and maintained the sampradāya. They have been mentioned in the Śāstrā only to indicate that there is sampradāya. Otherwise there is no need to talk about them. After all, upaniṣad is brahma-vidyā. It could have begun with the teaching straightaway, saying that everything that is here is one Brahman, which is ātman. But the names are mentioned because there is a method of imparting the knowledge. Later the Śāstrā will say:<sup>1</sup> "May one go to a teacher who is well versed in scriptures and who has clear knowledge." Śaṅkara says in his commentary<sup>2</sup> on this *mantra* that even though one is well informed in language and other disciplines of knowledge such as phonetics, grammar and

so on, still one should not inquire about Brahman without the help of a knower of sampradāya. This is not said with a view to make the *gurus* rare and respectable. One can say so if the *gurus* have invented this. But here the very upaniṣad presents the sampradāya and says that a sampradāyavit alone can handle these words.<sup>3</sup> Therefore, Śāstrā introduces<sup>4</sup> in the beginning itself, the fact that this sampradāya is handed down through a lineage of teachers and students.

There is a method of making a person see what the Śāstrā reveals. That requires a total appreciation of the whole process of knowing. We also have texts dealing with the topics of how we know, how knowledge takes place and so on. For example, you look at the sky in the night. There are a lot of things in the night sky like the stars, the moon and so on. You ask your friend, "What is the moon?" He replies, "prakṛṣṭa

<sup>1</sup> तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् ॥ । श्रोत्रियं ब्रह्मनिष्ठम् । (मुण्डकोपनिषत् 1.2.12)

<sup>2</sup> शास्त्रज्ञोऽपि स्वातन्त्र्येण ब्रह्मान्वेषणं न कुर्यात् । (मुण्डकोपनिषत् भाष्यम् 1.2.12 )

<sup>3</sup> Asampradāyavit sarva śāstravid api mūrkhavat eva upekṣaṇīyaḥ, a teacher who does not know the sampradāya has to be ignored like a fool even though he is well-versed in many disciplines of knowledge (Gītā Bhāṣya 13.2)

<sup>4</sup> अस्याश्च विद्यासम्प्रदायकर्तृ-पारम्पर्य-लक्षणसम्बन्धम् आदावेवाह । (उपोद्घात भाष्यम्)

<sup>5</sup> श्रोत्रस्य श्रोत्रं मनसो मनो यत् । ( केनोपनिषत् 1.2)

prakāśaḥ candraḥ, the brightest luminary in the sky is the moon". You have already seen the brightest one; you do not see it after being told. What you see as the brightest is to be understood as the moon. Similarly, the Śāstrā says:<sup>5</sup> "The invariable in the ears and eyes, the invariable in the hearer, seer, thinker and knower is Brahman". The invariable is already there. Then only can it be said to be invariable. That invariable is revealed as Brahman that is the cause of the world. That Brahman is yourself. That is how you recognize. That is how you recognise yourself. That is how the sampradāya has worked on the teaching and it knows what it does. Sampradāya is very much alive. Therefore, Bhāṣyakāra Śaṅkara says that the ṛṣis mentioned here are sampradāya kartṛs. Just by mentioning their names the upaniṣad itself says you must go to a traditional teacher in order to know.

### Introduction to Prayer:

Traditionally, both the teacher and the student pray together before beginning the study of any upaniṣad. In fact every upaniṣad has a śānti pāṭha, a prayer invoking peace, in the beginning. It is in the form of chanting a *mantra* of the Veda to which the upaniṣad belongs.

Any undertaking whether building a house, writing a book or studying a text begins with a prayer. Any undertaking can have a number of obstacles. A prayer is said in order to ward off all the obstacles and to invoke the grace of the Lord for the success

of the undertaking. The prayer may be mental or may be in the form of so many words. All the upaniṣads have prayers in the latter form.

Any undertaking, in order to be successful, requires three factors: prayatna, kāla and daiva. Prayatna is a well-directed adequate effort, which signifies one's commitment to the pursuit. One may have a commitment to begin with, but it may slowly fade away. So, one must persevere and continue to be with the pursuit until it is accomplished. This perseverance is called prayatna. Kāla is time. Time is also an important factor in the successful completion of an undertaking because everything does not happen instantly.

The third factor is *daiva*, which is an unknown factor. Unlike prayatna and kāla one has no control over *daiva*. An undertaking does not succeed just because one puts forth adequate effort and gives oneself adequate time. There are hundreds of obstacles that could come in the way of accomplishing the goal, and one cannot totally overcome all of them. Human knowledge is very limited and one cannot visualise all the possible obstacles that may be there to be avoided. Even if one visualises them, one either does not have the powers to overcome these obstacles, or whatever powers one has are not adequate. This happens all the time in our life, whether the undertaking is eating, crossing the road or passing the examination. In all this there is a message: "the result of an undertaking

is not something predictable". That is what we call *daiva*. One may call it the law of karma, chance, luck, God or whatever. But everyone recognises, 'there is a factor that makes a difference between success and failure'.

The *daiva* may be called chance, which is something you cannot control. If you can control it, then it is not chance; it is a manageable fact. Though you cannot control chance, you can take it into account and do something to make it favourable. In that case, you are not that helpless, you can be hopeful. This hope has a basis. It is not based on your knowledge of what is happening or what will happen etc., but it is based on prayer. It is a prayerful hope. You become prayerfully hopeful to avoid helplessness. If you acknowledge the existence of this factor, then you are a very objective person; otherwise you are in a helpless situation. You are in for disappointment and would call yourself a failure and would have the feeling, "I am defeated all the time and smothered by situations. I have no control over anything." By being objective you discover in yourself a strength. The objectivity here is: "I have

some resources, some talents and some knowledge. With all these I plan for a particular thing to happen, but there is always one factor over which I have no control. I say a prayer to have that factor in my favour." A person who says a prayer is pragmatic. He knows that he does not call all the shots. When he does not call all the shots, then naturally, he takes into account the *daiva* factor and says a prayer to control the hidden variables.

This prayer, which is meaningful for the occasion, is not a broad-spectrum prayer; it is a specific prayer. When you pray to the Lord in general, without any specific purpose in view, then it is a broad-spectrum prayer. But we have specific prayers too, for every reason, for every problem, for each disease and so on. Here there are many obstacles in gaining self-knowledge. So, the specific prayer is for the successful study of the śāstra. But like the intake of medicine, mere prayer does not do the job. Prayer is to make *daiva* favourable. You have to put forth adequate effort for a length of time to make the undertaking successful.

*To be continued..*

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## Śrī Rudram Mantra 7

(Continued from the last issue)



The word *heḍaḥ* mean anger. The prefix *ava* has to be connected to the verb *īmahe*; *īmahe*; *rudrāṇām heḍaḥ avemahe*—we neutralise that anger of the Rudras by this stuti and namaskāra. Let them give us their prasāda. May these devatās bless us.

When you say, ‘Do not inflict any harm to me,’ what do you mean? Do the devatās have any agendum for you? No! They are only *adhiṣṭhāna devatās*, presiding deities, giving you your *karma phala*. Your helplessness as a *jīva* makes you pray to Bhagavān who has all the six *aiśvaryās* with him. Here, the *jīva* who prays is the one who feels the helplessness and therefore, he or she prays. He may be a *mumukṣu* seeking *mokṣa*, freedom, or a devotee seeking limited ends. It is one’s *saṅkalpa* that makes the difference. There can be some severe obstacles in one’s pursuits over which one has no control. The helplessness on the part of the *jīva* is the basis for this kind of prayer. He prays, ‘Let my pursuit be free from all obstacles.’ When he says, ‘withdraw your anger’, it is an attitude on the part of the *jīva*. Every *mantra* here has an episode in the *purāṇas* wherein these kinds of *vākyās* are seen. One can just realise one’s helplessness and wail, or seek help. Seeking help is intelligent living. “Let me be free from guilt and hurt”. It is the reason why this *mantra* is chanted by a *sannyāsi*, a *karma- yogī*, as well as a person of the world.

This mantra is read with the next *mantra* to complete its meaning.

### Mantra 8

R̥ṣi - Marutvān; Chandas - Ṣaṭpadā Jagatī; Devatā - Ādityātmaka Parameśvaraḥ

असौ योऽवसर्पति नीलग्रीवो विलोहितः ।

उतैनं गोपा अदृशन्नदृशन्नदहार्यः ।

उतैनं विश्वा भूतानि स दृष्टो मृडयति नः ॥ ८ ॥

asau yo’vāsarpati nīlagrīvo vilohitaḥ ।

utainaṁ gopā adṛśannadṛśannadahāryaḥ ।

utainaṁ viśvā bhūtāni sa dṛṣṭo mṛdayāti naḥ ॥ 8 ॥

asau – this; yaḥ – the one who; avasarpati – moves (in the sky); nīlagrīvaḥ – one having a blue neck; vilohitaḥ – one having red hue; uta – even; enam – this (Rudra in the form of sun); gopāḥ – shepherds; adṛśan – see; adṛśan – see; udahāryaḥ – women who bring waters; uta – even; enam – this Rudra; viśvā bhūtāni – all beings (see); saḥ – that Lord Rudra; dṛṣṭhaḥ – seen (by us); naḥ mṛdayāti – make us enjoy happiness.

Lord Rudra whose neck (sky) is blue; moves in the sky. Even shepherds see him, women who bring waters also see Him. All beings see Him. May that Lord who is seen by us make us happy.

Rudra in the form of Āditya is a blessing as He travels from east to west. Who is this Āditya? He is none other than nīlagrīva, one whose neck is blue. This particular expression of the Lord is Vedic and there is a puranic story based on the Vedic expression<sup>1</sup>. These kinds of stories are gold mines for psychologists and philosophers as these are myths conveying messages. The best myths are available only in the purāṇās. Star Wars is a modern myth. And some are committed to these science fictions as others are committed to Soaps<sup>2</sup>. As the puranic story goes, once the *asuras* and *devas* were churning the milky ocean (represents the Veda) as both wanted to get amṛta, the nectar of freedom from mortality (represents the knowledge of Vedānta). The Lord told them to churn the ocean of milk. For this, they used Mount Mandara as the churning rod. They enticed Vasuki to act as the cord for churning the ocean with Mount Mandara.

With the *devas* and the *asuras* on either side of the Mount Mandara, each pulling one of the ends of the coiled Vasuki alternately, the churning began. As they were churning, out came varieties of things. A lot of sādhyās, things to be gained were seen. For good things to emerge, all the impurities have to first go. So first came the poison and its fumes were found to be deadly. The *devas* prayed to Lord Śiva who responded consuming the poison. Pārvati stopped the poison at the neck and so the Lord is called Nīlakaṇṭha. In this story, *bhakta-anugraha*, the blessing nature of the Lord is shown. In the Vedic imagery of the Lord's form, heaven is his head, his neck is the (blue) sky, his breath is vāyu and his feet are the earth.

Being the sun, he is vilohitaḥ, crimson in colour. When he rises in the east and sets in the west, he can be seen so. The Lord moves in the sky, as though, so that all can see Him. Gopāḥ api adṛśan<sup>3</sup> udahāryaḥ api adṛśan, viśvā bhūtāni api adṛśan—Even the cowherds see, women carrying waters see, all beings see. Uдахāryas are also water carriers who are often nomads.

All of us see the sun, enjoy the sun and take the blessings of the sun. All beings including trees, plants, cows and crows see him. Coconut trees grow straight but denied of sunlight they will bend to get it. Cows, sheep and so on wait for the sun to come. The crows wake up before you wake up. In villages, people wake up generally by the call of the birds. They all get up and welcome the sun. What does it indicate? It looks as though the Lord in the form of sun appears to be happy seeing us in the morning. Sarvāṇi bhūtāni ānandayitum upasarpātī udyantaṁ vā etāṁ sarve prajāḥ pratīnandanti—he rises to make all beings happy or as the sun rises, all beings welcome him with praise.

The idea here is that everybody enjoys the Lord as a blessing who is sarva- pratyakṣa, available for all to see and upāsya, worshipful. In fact, whatever is seen here is all Parameśvara. Both Puruṣasūktam and Śrī Rudram talk of the Lord being everything. The prayer is to shower blessings and neutralise the duritas.

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<sup>1</sup> When we interpret Veda, quoting this puranic story is not appropriate.

<sup>2</sup> Soap-operas – TV Serials of social themes.

<sup>3</sup> paśyanti ityarthah



## **‘Saylorsburg 25<sup>th</sup> Anniversary Message from Pujya Swamiji’**



Rituals of passage marking significant turns in a human life are common to all cultures. The same we see in institutions and organizations founded by people. Twenty-five years of being call for a jubilee celebration. The people who created and maintained the institution, Arsha Vidya Gurukulam, have earned the right to celebrate its Silver Jubilee with pride and satisfaction. I am very happy to join every one of them in this celebration. When we look back, on this day, there were a number of people responsible for this institution to come into being and for its growth. The real celebration is in our acknowledging, with a grateful heart, their service during this meaningful span of twenty-five years of *seva*. This is the occasion to remember our commitment to the Gurukulam's growth along with our own growth.

## Arsha Vidya Gurukulam, Saylorsburg celebrates Silver Jubilee



The Arsha Vidya Gurukulam (AVG) located in Saylorsburg, PA has become a home away from home for hundreds of members of the Hindu community from across the country. On Friday, August 19, 2011, the Gurukulam initiated its 3-day celebration for the silver jubilee of its existence. The institution of Vedanta and Sanskrit was established in 1986 by Pujya Sri Swami Dayananda Saraswati in order to provide people of all ages and backgrounds the opportunity to study Hindu religious texts in English.

The celebration included various dance and vocal performances. The first of the series was a Carnatic vocal performance by Sri Maharajapuram Ramachandran. Ramachandran exhibited an exemplary flexibility in his voice. Pujya Sri Swami Dayananda Saraswati remained in awe throughout the entire performance and Ramachandran ended the night by

performing some of Swamiji's own compositions including "Bho Shambho".

The following day saw a number of events including a talk by Pujya Sri Swami Dayananda Saraswati, a Dakshinamurthy Mula Mantra Japam, a performance by the AVG Youth Group, a Carnatic vocal concert by Sharada Shashidhar, and a Hindustani vocal concert by none other than renowned vocalist Padma Vibhushan Sangeet Martand Pandit Jasraj. All the performances were outstanding. Swamiji's satsangs were enlightening as they are very well known to be and the Japam was very well executed with the help of many volunteers. The AVG Youth Group worked under the guidance of Smt. Savithri Mani to put on a patriotic spectacular that touched the hearts of many members of the audience.

Sharada Shashidhar also impressed many with her sweet voice and exceptional grasp over swaras at the tender age of twelve.





The day ended with an amazing performance by Pandit Jasraj that left many speechless. Though a large number of people in the audience had heard Jasraj perform before, all agreed that he sounded even better than usual during this performance. Pujya Swamiji, also impressed with Jasraj's performance, spoke a few words to thank the maestro for making the event special.

The final day began with dance performances by the nimble Rukmini Vijayakumar. Her expressions were

brehtaking and she succeeded in involving the audience in her dances to the fullest. Her performances were followed by the annual book release and Q&A sessions with Swami Veditatmananda ji. Present in the audience were distinguished members of society including Secretary General of the World Council of Religious Leaders, Mr. Bawa Jain.

By **Nupur Joshi**  
New York:

*From The South Asian Times.Info.*

## "BE A GOOD SPORTSMAN"



It is easy for a good sportsman to become a *sadhu*. The sportsman's mind is ready to take the result of the game gladly. This is possible only by a detached mind. He has the large-heartedness to appreciate the opponent's merits. When the bowler bowls well, the batsman plays the ball with a happy note, "a good ball". When the batsman hits a ball to the boundary, all the players including the bowler say "a good shot". A *sadhu* has this quality of being happy with whatever he gets and with whatever he has".

Pujya Swamiji  
April 1968

## The Spirit and form of our Gurukulam

Swamini Srividyananda

The year 2011 marks the advent of twenty-five momentous years since the inception of Pujya Sri Swami Dayananda's vision of Arsha Vidya Gurukulam. Today the vision has unfolded in all its profundity and stands tall as an unparalleled blend of spirit and form. It is a unique place that exudes a magnetism that is hard to resist. Protected by a fifty-acre woodland in the rugged beauty of the Pocono Mountains of Pennsylvania, the gurukulam is an ideal setting for contemplative and spiritual retreats.

Over the past two-and-a-half decades, to keep pace with ever-increasing requests, the form of the gurukulam has undergone tremendous growth and transformation. Aging buildings have given place to new, course offerings expanded, and resources and accommodations have been refined. Yet throughout all the changes in form, the spirit has remained pristine. The vision of Pujya Swamiji continues to touch the hearts of seekers of knowledge. By gracing the podium over and over again, scholars of Vedanta, Sanskrit and leading exponents in the myriad related disciplines (including yoga, meditation, *gyotisa*, and *ayurveda*) continue to enrich and inspire the lives of the thousands who flock to this sanctuary each year. Freed from the fetters of mundane trappings, cared for and nurtured in every possible way, these seekers are guided into the realms of spiritual growth and physical health.

The glorious unfolding of spirit in the form of Arsha Vidya Gurukulam is an affirmation of the ceaseless commitment and magnanimity of scores of dedicated hearts. Their devoted offerings are sustenance for the light of the tradition to continue to blaze unhindered. Our gratitude has no bounds.

The magic created by the spirit cannot be qualified or quantified. Mere words about the gurukulam do it no justice, and any such attempt falls short of its mark. So we invite you to come and be part of and experience the magic of spirit and form that is Arsha Vidya Gurukulam.

## Saylorsburg Events

- **Jul 31 - Aug 6 Family Vedanta Retreat II**

Aitareya Upanishad by Pujya Swamiji and Bhagavad Gita Chapter 4 (Part-1) by Swami Veditatmanandaji

- **Aug 7-14 - Family Vedanta Retreat III**

Katha Upanishad by Pujya Swamiji and Bhagavad Gita Chapter 4 (Part-2) by Swami Veditatmanandaji

- **Aug 14 - Pujya Swamiji's 81st Birthday Celebrations**

Aug 20-21      AVG's Silver Jubilee Function ; Pujya Swamiji's talk on Nahi Jnane N Sadrssham

Aug 25-28      **Labor Day's Patrons Retreat I**  
Gita Sloka Ch 2 Vs 70 by Pujya Swamiji· Kaupeena Panchakam by Swami Tattvavidanandaji

Sep 2-5      **Labor Day Patrons' Retreat II**  
Gita Sloka Ch 4 Vs 18 - Pujya SwamijiSraddha Suktam by Swami Tattvavidanandaji

Sep 17-24      One Week Vedanta Course Jyotir Brahamana of Brahadaranyaka Upanishad by Pujya SwamijiNarada Bhakti Sutra 6 by Swami Tattvavidanandaji

Sep 25 - Oct 8      Two week Vedanta Course Upadesa Sahasri II by Pujya SwamijiNarada Bhakti Sutra 7 by Swami Tattvavidanandaji

Oct 12 - Nov 20      Six Weeks Vedanta Course with Swami Tattvavidanandajion Maitreyi Brahamana of Brahadarnyaka Upanisad with Sankara Bhasya and Bhagavad Gita Chapter VIII with Sankara Bhasya

Nov 24-27      Thanksgiving weekend Vedanta Family RetreatMeditation based on Upadesa Sara with Swami Tattvavidanandaji

Dec 24-31      Year End Family Vedanta RetreatBhagavad Gita Chapter XVIII Vs 66 by Pujya SwamijiValmiki Ramayana - Sundara Kanda by Swami Tattvavidanandaji



**ARSHA VIDYA PITHAM**  
**Swami Dayananda Ashram**

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

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

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

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

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

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Website: [www.dayananda.org](http://www.dayananda.org)

Photo/stamp  
size  
(or)  
2"X2"  
Photo here

### *Application Form for Camps on Vedanta*

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

**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 select the appropriate box).

- |  |         |                          |
|--|---------|--------------------------|
| Camp-1 (Feb 24 <sup>h</sup> to March 01 <sup>st</sup> 2012)    | 7 days  | <input type="checkbox"/> |
| Camp-2 (March 04 <sup>th</sup> to March 10 <sup>th</sup> 2012) | 7 days  | <input type="checkbox"/> |
| Camp-3 (March 13 <sup>th</sup> to March 19 <sup>th</sup> 2012) | 7 days  | <input type="checkbox"/> |
| Camp-4 (March 22 <sup>nd</sup> to March 31 <sup>st</sup> 2012) | 10 days | <input type="checkbox"/> |

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

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

4. Citizenship .....5. Profession: .....

6. Address for Communication:

.....  
.....

E-mail ID .....

Phone (O) ..... (R) .....

(Cell) .....

7. If you have attended a previous camps conducted by Pujya Swamiji here or at Anaikatti Ashram please give 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)

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

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

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

**WE CANNOT OFFER SINGLE ROOM ACCOMMODATION.**

Please bear with us.

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

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

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

## ***Talk Series of Sri Swami Omkarananda' at Coimbatore***



Swami Omkaranada taught the chapter named Teaching of Tatva.

The author explains the four fold qualification required by the seeker to get Ātma Vidhyā. The disciple worshipped the Guru and sought liberation from unhappiness. The Guru said that the knower of Self, will be liberated from unhappiness. The śiṣya asked if there is any one in the earth who does not know

Sri Swami Omkarananda of Theni conducted a series of talks at Coimbatore from 24.7.2011 to 12.9.2011. He taught Kaivalya Navaneetham, a Tamil Vedanta text in the mornings and Uddava Gita in the evenings. Pujya Swami Dayananda Saraswathi inaugurated the yagna on 23.7.2011 morning. Sri M. Krishnan inaugurated the evening classes on 24.7.2011.

### **KAIVALYA NAVANEETHAM:**

Kavilya Navaneetham written by Tandavara Swami gives the essential teaching of Vedanta in a simple and compact form. It has two chapters, viz., Teaching of Tatva and Clarification of doubts. The meaning of Kaivalya Navaneetham is cream of liberation.

himself. Guru replied that one's nature is not the body or the mind but the Ātma. Brahman is Existence, Consciousness and Limitlessness. Brahman is the cause for maya. Maya with its qualities of sattva, rajas and tamas is the cause for this manifest universe. Maya as though has an existence. But on enquiry would not have an existence. A knower of Brahman is not affected by maya. In the vision of a jñāni, the manifest universe is like a dream. Due to the combination of five elements, this universe manifests. In deep sleep one is not aware of this universe.

The central teaching of the scripture is the mahāvākya 'Tat tvam asi'. 'Tat' here refers to Brahman, which is Consciousness. Tvam refers to the reflected consciousness in the jiva. lakṣya artha of Brahman is Consciousness. Lakṣya artha of jiva is also Consciousness. In common parlance we say

that 'this is pot space' and this is 'total space'. But there is really only one space. Like that there is only one Brahman.

The śiṣya understood the Ātma tatvam as taught by the Guru. The Sishya prostrated before the Guru and profusely thanked the Guru for giving him this knowledge and asked what he could do in return for the Guru. The Guru said that the śiṣya should stay fixed in the Ātma jñāna without the three types of obstacles. This is the highest return a Sishya could give to a Guru.

The obstacles for this knowledge are ignorance, doubt and habitual thinking. With śravaṇa manana and nidhidhyāsana these obstacles can be overcome. Learning the teaching is śravaṇa. Reflecting over the teaching and clarifying one's understanding without any doubts is manana. Verifying one's understanding of the teaching with one's own experience is nidhidhyāsana. The one who has this knowledge is a Brahman. Jñāni may engage himself in



activities or he may remain in contemplation. As per his varṇa and āśrama, he may continue his activities, as a Brahmin, King or Merchant. Even if he is involved in activities, he is not affected by the result of the activities.

jñāni living with prarabḍa karma and not getting affected by that karma is jivan mukṭhi. Jivan mukṭha is the one who is liberated even while living. He does not brood over the past. He has no anxiety for the future. He just remains as a witness to the happenings around.



When a Jivan mukṭha is worshipped, Lord Siva, Lord Vishnu and Lord Brahma are pleased. The worshipper gets the puṇyam of doing all austerities.

The jivan mukṭha's sanḥita karma are burnt by the fire of knowledge. His āgami karma puṇya goes to his worshippers. His āgami papa goes to those who condemn him. The balance

of prarabda karma, which brought his body will be exhausted in this birth itself.

When jñāni dies, his karana sarira will become ashes. His sukshma sarira will evaporate like water on a hot plate. His stula sarira will merge with the five elements of nature. The jivan muktha will become a videha muktha.

When pot is destroyed, the pot space is merged with total space. When a jivan muktha dies he becomes one with Brahman.

### UDDAVA GITA:

Swami Omkarananda taught Chapters 6 to 9 of Uddava Gita which appears in Part 11 of Bhagavatham.

Bhagavatham written by Veda Vyasa narrates the various avatars of Lord Vishnu. Bhagavatham gives the essence of karma kanda part of Vedas, which is living a life of dharma. Bhagavatham also gives the essence of jnana kanda part of Vedas, which is Ātma jnana. King Parikshit was cursed to die in 7 days. Sage Suka taught him Bhagavatham in his last 7 days. This Guru was a learned Teacher with exemplary communication skills. This Sishyas was also a qualified student. Hence the Sishya grasped the vedantic teaching in 7 days and attained moksha.

The dhyana sloka of Bhagavatham praises Lord Krishna as the form of sat, chit and ananda.

Sage Suka explained the glories of Lord Krishna to King Parikshit. Lord Brahma

and other devatas visited Dvaraka and prayed to Lord Krishna that He should return back to vaikunda. Lord Krishna told that He had already reduced the burden of the earth. He had executed everything that was required for the devatas. The yadava dynasty in which he appeared had great physical and mental strength. They had become arrogant and uncontrollable and if left alone would destroy the world. Hence He had decided to destroy them. As per Brahmin's curse the destruction of Yadava dynasty was certain. After the destruction of yadava dynasty, He would return to vaikunda. Lord Brahma and other devatas worshipped Lord Krishna and returned to their abode.

Lord Krishna instructed the Yadava elders that Yadavas should move to Prabhasa kshetra and offer sacrifices to their forefathers. They should also offer danam to Brahmins.

Uddava, a foremost devotee prayed to Lord Krishna that he was aware of Lord Krishna's departure from this world. He requested that Lord Krishna should take him along when He left the world.

Lord Krishna told Uddava that yadu dynasty would perish by fighting among themselves. On the 7<sup>th</sup> day the ocean would rise and consume dwarka city. He would leave for vaikunda. Then kali yuga would start. People would start living an adharmic life. He instructed Uddava not to stay for long in this world.

Uddava worshipped and surrendered to Lord Krishna and requested him to instruct him, how he could be free from sorrow.

Lord Krishna advised Uddava that he should not be attached to friends and relatives. All the material things appear due to maya. Their appearance was for temporary period only. One should understand that they are Ātma and not the body, mind or sense organs. Then he would not have rebirth. jñāni performs dharmic actions without any effort, as that had become their very nature. Human birth is superior as only in that one can gain Ātma jnana.

Lord Krishna narrated the conversation between King Yadu and Sri Dattatreya, an avadhuta. The King Yadu asked the avadhuta, how in spite of his greatness, he appeared so simple. He also asked how he was so happy although he was alone without any material wealth. The avadhuta replied that he had received the teaching from 24 Gurus.

His Gurus were earth, air, space, water, fire, moon, sun, pigeon, python, ocean, moth, honey bee, elephant, honey thief, deer, fish, prostitute Pingala, hawk, child, young girl, arrow maker, serpent, spider and wasp.

Earth teaches us the qualities of patience, determination and accommodation.

Prana teaches us to take nourishing food instead of tasty food. We should be detached like wind, which although carries aroma, does not mix with aroma.

Space teaches us that Ātma is one and all pervasive and undivided.

Water is pure and cleans people. Sannyasi also purifies people.

Fire burns material impurities. Similarly Sannyasi burns mental impurities.

Moon is not affected by waning. Like that Ātma is not affected by one's prosperity or adversity.

Sun takes water from the ocean and releases it as rain. We should not keep wealth only for ourself but should distribute that. There is only one Sun, but appears as many in the reflections. Ātma is one but appears as many jivas.

A Pigeon attached to its family was caught in a hunter's nest and destroyed. Like that a person attached to his family will be destroyed. We should strive for moksha in this very birth.

Python takes what ever food that comes its way and does not mind about taste. Like that Sannyasi should accept what ever food he gets without worrying about taste.

Ocean is not affected whether river flows into it or does not flow into it. Sannyasi should have a tranquil mind and not get affected by praise or censure.

Moth is attracted to fire and is destroyed. One who is enslaved by sensual gratification is destroyed.

A honey bee collects the essence of honey from many flowers without disturbing the flower. Like that a Sannyasi should collect biksha without affecting the household. He



should understand the essential teaching of the Sastra.

An elephant is captured by the she elephant with the sense of touch. A Sannyasi should not touch any women. Otherwise he will be destroyed.

A honey bee takes lot of efforts to collect honey. But it is taken away by a hunter. Like that a miser accumulates lot of money. But some one else will enjoy that.

A deer is attracted to a hunter's horn and caught by the hunter. A Sannyasi attracted to sensual music would be destroyed.

A fish is incited to enjoy its tongue and is trapped in a fisherman's hook. One should therefore master the sense of taste. One who has mastered the sense of taste would be able to master all the other sense organs.

Pingala a prostitute developed detachment for material objects and sang the glory of the Lord. One who develops detachment for material objects only can be happy.

A hawk was carrying meat. Other birds attacked it. The hawk dropped the meat. It was out of danger and experienced happiness. One who is not attached to material wealth can find spiritual happiness.

A child is happy without anxiety. Like that one without anxiety is happy.

A young girl husking the rice discovered that there would be no noise if there was only one bracelet. Like that one who is alone will not have any conflict.

An arrow maker was absorbed in his job. He did not notice even the King passing by. Like that we should be absorbed in meditation.

A snake enters the house built by others and lives happily. This body itself is a temporary house for jiva. We should not get attracted to external wealth like houses.

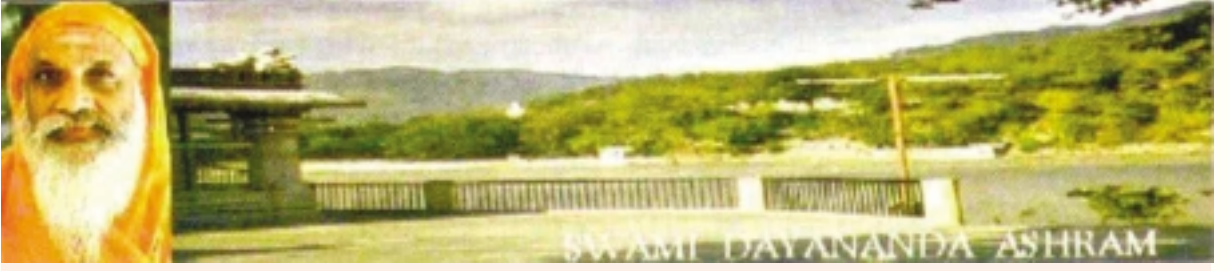
Spider is the intelligent cause and material cause of the web. Like that Iswara is the intelligent cause and material cause of the universe.

A wasp once trapped an insect in its hive. The insect was afraid of the wasp and continuously thought about the wasp and itself became a wasp. An aspirant should meditate upon Ātma tatvam and understand Ātma tatvam.

Even lower beings enjoy sensory objects. Human beings should not waste his efforts in satisfaction of sense organs. Hearing this King Yadu became free from material attachment and fixed his mind on spiritual pursuits.

Concluding session was held on the evening of 11<sup>th</sup> September 2011. Sri Krishnaraja Vanavarayar addressed. He congratulated the hosts Smt Premselvi and Sri Maathesh for providing accommodation to Swamiji in their house for 50 days and for holding Vedanta classes in their Indian Ayurvedic Hospital and Research Centre Ltd. Smt. Premselvi proposed a vote of thanks.

*Report by N. Avinashilingam*



**OM NAMO NARAYANAYA  
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**is pleased to announce  
a 90 day residential course at the Ashram on**

**Vedanta and Sanskrit from  
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Interested persons can send their applications to  
santatmananda@gmail.com

Application form is available at [www.dayananda.org](http://www.dayananda.org)  
which can be filled up and sent back through email,  
not later than the **01<sup>st</sup> of November 2011.**

For those who do not have the facility of internet,  
the form is attached in the Newsletter  
which may be filled up and returned to

---

**Swami Santatmananda Saraswati  
Swami Dayananda Ashram, Purani Jhadi,  
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**Sri Swami Santatmananda Saraswati**  
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Acharya, Swami Dayananda Ashram, Rishikesh  
Date: 30-10-2011

**Inaguration & Anugraha Bhashanam by**  
**Pujya Sri Swami Dayananda Saraswati**  
Founder, Arsha Vidya Pitham.

**Evening: Anugraha Bhashanam**

Date: 31-10-2011

**Sri Swami Nityanandagiri** Acharya  
Swami Gnanananda Tapovanam, Thirukoilur

Date: 01-11-2011

**Sri Swami Omkarananda Saraswati**  
Peethadhipati, Bhuvanewari Avadoota Vidyapitham,  
Pudukottai & Founder, Swami Chidbhavananda  
Ashram, Theni

Date: 02-11-2011

**Sri Swami Abhiramananda**, Secretary  
Vivekananda College, R.K. Math Chennai. &  
**Sri Swami Suvijnanananda**

Date: 03-11-2011

Sri Math Sri van Satakopa  
**Sri Ranganatha Yatheendra**  
**Maha Desikan**  
Jeeyar Sri Ahobila Muth

Date: 04-11-2011

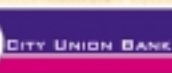
**Sri Swami Suddhananda Saraswati**  
Founder, Samvit Sagar Trust, Uttandi,  
Chennai

Date: 05-11-2011

**Anugraha Bhashanam & Conclusion**  
**Jayendra Saraswati Swamigal**  
**& Sankara Vijayendra Saraswati**  
**Swamigal**, Kamakoti Pitham,  
Kanchipuram.

Shri Jagadguru Badari Shankaracharya  
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## **AVR&PT wins the “Excellence in Book” publishing award second year in succession!**



*Pragati Maidan. Delhi, August 31, 2011.*

“Yoga of Objectivity” published by Arsha Vidya Research and Publication Trust won the “Certificate of Merit “for ‘**Excellence in Book Publishing - 2011**’ by the Federation of Indian Publishers.

The Award was presented by Prof. Rajni Abbi, Mayor of Municipal Corporation, Delhi and received Sri. V. Narasimhan, on behalf of AVR& PT under the auspices of the Delhi Book Fair at Pragati Maidan , in the presence of distinguished members of the publishing fraternity of India.

The prestigious award comes for a second time in succession, as the publishing house won the same recognition for their book “Stress Free Living” last year. It is a testimony to the high standards of book design, printing and production values.

### **About AVR&PT**

The Arsha Vidya Research and Publication Trust (AVR and PT) is the single source Centre for editing and publishing Swami Dayananda Saraswati’s

teachings. It is a registered non - profit charitable organization. All contributions are exempt from tax under sec 80 G of Indian Income Tax Act, 1961.



AVR & PT publishes the teachings, lectures and writings of Swami Dayananda with the sole objective to spread the vision of traditional spiritual texts and scriptures through systematic expansion of quality print and publishing media at affordable prices.

At present the Trust houses more than 5736 hours of master transcripts of Swamiji's teachings.

### About FIP:

The FIP is a representative body of publishers in Hindi, English and other Indian languages for South Asia of International Publishers Association with its

membership from all over India, representing more than 80 percent of the publishing industry. It is affiliated to the International Publishers Association as the only representative body of Indian publishers.

Prof. Rajni Abbi, Mayor of Municipal Corporation, Delhi presents the "Certificate of Merit" to Sri. V. Narasimhan



# HOLISTIC CENTRE FOR YOGA AND VEDANTA , AMBOLI

*Announces a Camp*

*On the Topic of*

UNDERSTANDING 'DEVI' THROUGH VEDANTA TEXTS.

*BY*

NILOOFER AND SHRIBANTA GIRI

*Disciples of*

Pujya Sri SWAMI DAYANANDA SARASWATI

From- 7TH TO 11TH of OCTOBER 2011.

## ABOUT THE TOPIC

When one plays the game called "life", awareness of unity is lost in the obsession (fascination) of play. The one becomes many , to play a cosmic game of hide-and-seek with itself. The veiling power of 'consciousness' is called "maya shakti".

Maya takes the form of the Great Goddess, who is Prakriti, Shakti and Maya, who is motherhood, battle queen and wife , golden and also black, universal creatrix, benevolent yet dangerous, creator and annihilator, Shakti of Siva.

The Great Goddess who is Vac and Apah, Pruthvi and Sri, who is lotus eyed, flanked by water sprinkling elephants, the symbol of wealth and power yet seated as an obedient wife pressing her husband's feet, Shakti of Vishnu.

In any of these forms or combinations, she encompasses and transcends notions of duality, thereby defying our ability to quantify, qualify or explain her existence in terms we might easily understand. Devi, it would appear, is beyond succinct and simple explanation.

We will try and understand "Devi" through Vedic mythology and texts by Acharyas of Advaita.

The texts we will be looking into are-

"Maya Panchakam", and portions of "Kanakadhara Stotram" and  
(time permitting) "Devi Aparadhakshamapana stotram."

FOR REGISTRATION PLEASE CONTACT:

Dr. Vikas Paonaskar

Mobile no – 9821638743

## Silver Jubilee of Bhakthaswaraa Bhajan Mandali's Inter-school Bhajan Competition



Bhaktha Swaraa Eductional & Social Trust in association with Bharatiya Vidya Bhavan, Madras, celebrated the 25<sup>th</sup> Year of the Mandali's Inter-School Bhajan competition on the 25<sup>th</sup> of July 2011 at the Bharatiya Vidya Bhavan auditorium, Madras. This Bhajan Mandali had been training school children in singing bhajans.

Pujya Swamiji was invited to preside over the function and deliver his *anugraha bhashanam*. Padma Bhushan Dr. Padma Subrahmanyam was invited to distribute prizes to the school children participating in the competition.

In his *anugraha bhāṣaṇam*, Pujya Swamiji said it was inspiring to listen to the singing of Bhajans by the well trained young people. He said all of them were exposed to global trends in music and dance and in the present days, sitting and singing did not go together. Nowadays the singers did not even stand in one place and sing and they cover the whole stage and sing. People in the villages sit and sing in praise of the Lord and it inspired every one.

Pujya Swamiji said: "Music is music whether it is modern or ancient, classical or folklore. Music is a manifestation of Īsvara.

Bhagavān is manifest in the form of this world. The first manifestation is ākasa and from it came śabda. Ākasa is the first element to come into being. In ākasa, śabda is manifest, and therefore, in our sampradāya, spiritual tradition, music was always used to sing in praise of God. You can sing in praise of anything. But what is the commitment. Commitment decides the quality, content and the depth of the music form. Music brings about an absorption whether it is lalappa music or otherwise. It is because the human mind gets absorbed in the laya. Absorption is called laya. Laya brings about absorption. No human mind can refuse to get into absorption or laya. This laya attracts thousands of people. That is what is happening all over the world. In India, even the folk music involved a theme wherein there is a praise of the village Goddess or a hero in the Mahābhārata or

Rāmāyaṇa because music is the medium to invoke, especially in the south of India. Even in the North, if you go to Himalayas, the villagers there sing kirtans. Music is one that brings them all together. The subject matter of the lyric is always Īsvara *because* human being is basically related to Īsvara.. An individual, who is the basic person, is related to the total, for the total is Īsvara. So when we invoke the Lord with a name, you are related to that Lord alone. That is why when you say, Hare, you are calling Hey, Hari, Rāma, Kṛṣṇā and you are calling Rāma or Hari”.

Once I take the role of a brother or sister, the role is over. But there is a hang over. Especially when you are a daughter in law, the hang over never ceases. We have roles to play and scripts to follow. Every individual is a bundle of hang overs. To avoid hang over you have to be in the



Conscious Being. You are basically related to Īsvara, the total and the individual is related to the total. In this situation, the simple music can bring about an absorption, laya, but it cannot invoke the basic Being. For that education about Īsvara is important and there should be some education. There ought to be some understanding about Īsvara; otherwise one will get lost in music. Understanding Īsvara is important.

One small little thing I want to tell through this programme. I used to attend the satsang and hear “Hare Rama Hare Krishna..” It is a great mantra. I had the satisfaction of attending this Hare Rama program. The reason was two fold. One is the way in which you chant. There is a melancholic tune. However, it is sung with devotion and I used to attend and sing that way. The second problem is the real problem. It was: you call Bhagavān “Hare Rama, Hare Krishna”. You keep on calling but nothing is asked of them. You could have asked: ‘pāhi mām, trāhi mām etc. Supposing you have employed a person called Ram and you call him and he comes. You don’t tell him anything and afterwards you get up and go. What does it mean? It is a slap on his face. It is slap on his ego. You call Rama and keep on calling, and afterwards you get up and go. You should implore something. There should be a prārthanā. It is not so. It is called mahāmantrā.

It is a mantra. I know it is in Kalisantaranopanishad. First time when I went to Madras, I heard on the station platform, “paper, paper, orange, orange”. Whatever is sold, he calls that. In Nagpur station I heard, chaiwala, puriwala, coffeewala. Wala means one who has. It means one who has. ‘Balavan’ means one who has strength. He introduces himself as one who has coffee or chaya or puri. If you want, you call me. I saw one fellow calling him the chaiwallah. He came taking a cup filled with tea. This man takes it and gives money to him. There is no verbal transaction.

That struck me. You don’t require to ask something when you call Hari. Hari means, ‘harati pāpani – ‘dukha kāraṇāni iti Hariḥ. All the causes for unhappiness are papa and He takes it away. Hara also is same. Both belong to the same root. ‘Hr Har’ to rob. ‘Hare’ when you say, it means ‘take away’ all the causes of my unhappiness and sorrow. The name itself is enough to do that. Sanskrit names are like that. When I am singing in praise of Hari and when you know it, you become a meaningful person. In the same way Krishna means, ‘karṣati iti sarvān. He is the source of all attraction. If you have attraction anywhere, there is Krishna”.

All the participants in the Bhajan program were presented with gift bags. The winners in the competition were given special prizes.

Page sponsored by:

**A Well Wisher**





August 23, 2011

Swami Dayananda Saraswati, Founder  
Arsha Vidya Gurukulam  
P.O. Box 1059  
Saylorsburg, PA., 18353

Dear Pujya Swamiji:

Several years ago you entrusted me with your vision. You said to me, "Come, sit in my 'yoga of objectivity' class and take notes. I want you to develop a course for a Western business school audience out of it." I am humbled and delighted to report that your vision has fully manifested. On March 11, 2011, the Academic Policy Committee of Babson College has approved your course, *Principles of Objectivity, Foundations for Entrepreneurial Leadership* as a seven week, 1.5 credit permanent course in the entrepreneurship curriculum of the Babson College Graduate School. As you know, Babson College has been ranked #1 in the world for entrepreneurship education for the last 18 years.

Over the last two years, the *Principles of Objectivity, Foundations for Entrepreneurial Leadership* course has received outstanding student evaluations. It is considered one of the most popular courses at Babson College. For example, many students have exclaimed: "this course has changed my life;" "the course has helped me be more successful at work;" "the course is the best course at Babson College."

Because of this exceptional student feedback, on July 21, 2011, Babson's School of Executive Education made the commitment to market *Principles of Objectivity* as part of its leadership curriculum to corporations worldwide. The *Principles of Objectivity* is being positioned as Thought Leadership in the areas of: change management, innovation and the entrepreneurial mindset, personal leadership and self awareness, dealing with complexity, global / virtual collaboration, managing diverse teams and organizational and personal transformation. We have already signed our first global client. On October 18 and 19, 2011, I will be teaching a 1.5 day program for C-suite executives of a global healthcare giant with 40,000 employees worldwide.

Thank you, Swamiji, for giving me this amazing gift! Through your love, encouragement and support, I am now doing my life's work-- sharing your teaching and your vision with another corner of the world.

With humility and gratitude,

Elizabeth Thornton,  
Chief Diversity Officer  
Adjunct Professor of Entrepreneurship  
Babson College

Babson College. Office of the President. Horn Library 314. 231 Forrest Street. Babson Park, MA 02457



## Swami Dayananda Educational Trust Partners with WIPRO for their first Rural BPO at Manjakkudi

Manjakkudi, Tamil Nadu August 26, 2011



Wipro BPO, the Business Process Outsourcing arm of Wipro Technologies today announced the inauguration of its first rural BPO center at Manjakkudi Village in Tamil Nadu..

Mr.V.A Raghu advisor, TVS Educational Society presided over the function. Mr. Puneet Chandra, Global Head & Vice President and Ms. Geetha Anantharaman, Vice president Wipro were guests of honour.

In her welcome address, Ms. Sheela Balaji Managing Trustee SDET said that such initiatives show that with quality education, rural communities like Manjakkudi can also be apart of the technology opportunity.

Manjakkudi is a village on the banks of the River Kaveri in Tiruvarur district of Tamil Nadu with a population of about 2,500.



Kumbakonam is the closest town.

### About the Rural BPO

The Manjakkudi center has a capacity of 120 seats, and will open with a 50 seat pilot project for an international client in the retail sector. Wipro plans to expand its rural BPO operations to 500 seats by March 2013, in Tamil Nadu and to replicate this BPO model across other states in India, in the near future.

Conceptualized on the 'Back Office to the Back Office' (BOBO) outsourcing model, the focus of the center is to capitalize on the





literate talent pool available in the region and in doing so, create employment opportunities in the village and its surrounding areas.

### Why Manjakkudi

Manjakkudi was selected due to the relatively high levels of investment in education in the region. It benefits from more than 46 colleges within a 40 km radius where more than 13,000 students graduate from these colleges annually, thus providing a large talent pool.

The SDET facility at Manjakkudi benefits from a fully equipped IT and physical infrastructure, which complies with standard security and regulatory requirements. The center will be focused on delivering world-class outsourcing services, while connecting this rural community to the world of global business.

### Local Employment generation

Rural BPOs like this allow educated people in villages to earn a good livelihood without leaving the region and bringing a new level of financial stability to these communities and individuals. “

Graduate students between the age group of 21 to 25 will be employed in the Manjakkudi Wipro BPO center, delivering a range of services to customers across industry sectors.

Mr. G. Ramachandran, Trustee delivered the vote of thanks

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**A Well Wisher**



## WHAT A WONDER!

Within our little hearts,  
there entered the boundless sky.  
A humble soul, one most divine,  
A Mahatma, a Maharishi, a divine master  
who transcends time and space  
His thoughts, words and actions uplift us  
and light the lamps of our hearts  
With the effulgence of  
a thousand suns  
What a wonder!

Always positive and cheerful through thick and thin  
A spiritual rock to lean and depend on  
One who clears our doubts and  
inspires us, that, with persistent effort  
we will succeed, and at the right  
time and place, prayer and Faith  
move mountains  
What a wonder!

May the Goddess Lakshmi, Mahalakshmi shed  
Her bounty upon Him, shower Her light  
and shield him from darkness  
May the Goddess Lakshmi, Mahalakshmi  
bless him with increasingly improved  
health, and empower his body to  
bring forth astonishingly good results  
May the MIRACULOUS WORKINGS of the  
Divine Grace of Goddess Lakshmi, Mahalakshmi  
continue to endow him with good health.  
May we continue to be nourished with the  
Teachings and live the Teachings of this  
Beloved Mahatma to the fullest; and serve  
Always with gratitude and love  
With a thousand prostrations at His holy feet  
We pray.  
What a wonder of wonders!



**"AIM for Seva Chatralaya in Dehradun"**

## **Wanted**

Sruti Seva Trust has started a digital library and research institute at Chennai in the name of Swami Dayananda Satabhishekam Memorial Digital Library and Research Institute at Old no 3, New no 5, Subramania Gurukkal street, Gurukkal Colony, RA Puram Mandaveli, Chennai under the Directorship of Sri V Abhiramasundaram. The Institute requires the voluntary services of a person who can come in thrice a week and help in correspondence using computer. Please contact Sri V Abhiramasundarm 94449 71104, email : sdsdlibrary@gmail.com

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