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# Arsha Vidya Newsletter

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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!



## मुण्डकोपनिषद् Muṇḍakopaniṣad



### Mantra 13

तस्मै स विद्वान् उपसन्नाय सम्यक्  
प्रशान्तचित्ताय शमान्विताय ।  
येनाक्षरं पुरुषं वेद सत्यम्  
प्रवोच तां तत्त्वतो ब्रह्मविध्याम् ॥ १ । २ । १३ ॥  
tasmai sa vidvān upasannāya samyak  
praśāntacittāya śamānvitāya ।  
yenākṣaram puruṣam veda satyam  
provoca tām tatvato brahmavidhyām ॥ 1|2|13|

*tasmai* - to that student; *samyak* - properly; *upasannāya* - who has approached; *praśāntacittāya* - whose mind is resolved; *śamānvitāya* - who has mastery over mind; *sa* - that; *vidvān* - wise person, *provoca* - may he teach; *tām* - that; *brahmavidhyām* - brahmavidhya, *yena* - by which; *veda* - he knows; *akṣaram* - the imperishable; *puruṣam* - truth; *satyam* - limitless; *tattvato* - as it is

To that student who has approached properly, who has a resolved mind, who has mastery over mind, that wise person should teach that brahmavidhyā by which he knows the imperishable, limitless truth as it is.

*Guru* is not some kind of a generic name. There is no class of *gurus*. Only when a student approaches the person for knowledge, and that person is willing to teach, he becomes one's *guru*. The person wants to know and the one whom he considers as a *guru* does not teach at all, yet he can be a *guru*, like DroG-a was *guru* to Ekalavya.

*Sa%—*, that *guru* who is a *srotriya* and a *brahma-nicm-ha* is being approached. He has the knowledge of the scriptures. Unless he has that knowledge, there is no way of imparting the knowledge.

Samyak upasannāya tasmai provāca: to that student who has approached properly, may the teacher teach until the person understands. A person may approach a teacher, but wants something else. So, first the teacher has to find out what the person wants, and also find out whether the person has the right kind of mind, whether the heart of this person is set for this knowledge. Samyak upasannāya means one who shows his readiness to receive this knowledge. May the teacher teach such a person.

There are some more adjectives for the *śiṣya*. He is *praśāntacitta*, one who has a resolved mind. By *viveka* and *vairāgya* he has freed his mind from other *puruṣārthās*. The different ends in life do not pull his mind. *Samānvitāya* is one who has qualities like *śama-dama*. Vedanta talks about those qualities - *amānitva* and *adambhitva* as mentioned in the *Gītā* -that one must have to gain this knowledge. The *upanisads* also mention *śama*, *dama*, *uparati*, *titikcā*, *āśraddhā* and *samādhāna*.<sup>139</sup> The one who has these qualifications in a relative measure, is *samānvitā*. In other words, the *śiṣya* is a *jijṇāsu*. For that person the *guru* taught. It is is(?) how *sampradāya* begins. Here, *guru*, AE-giras taught the *śiṣya*. Similarly, the *śiṣya* will go and teach when he himself has understood. So there is a kind of *vidhi*, stipulation, that may the teacher teach that person. Here, in the verb '*provāca*,' '*vac*' *dhātu* is a transitive verb. So, there is a subject matter involved. The subject matter is *brahma-vidyā*. *Brahmavidyām provāca*, he taught the knowledge of Brahman. Really he taught what is Brahman, which is the knowledge of Brahman. There is no such thing as a subject matter called *brahma-vidyā*. There is only Brahman, which one has to know. If what he taught is Brahman, then why it is said *brahma-vidyām provāca*? Here, Brahman is the object to be gained, and it is to be gained in terms of knowledge alone. Therefore, knowledge itself is mentioned here as the object.

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<sup>139</sup> B[*—hadāraG—yakopanic—ad* 4.4.23

He handed over the knowledge of Brahman, *tattvata%*—, as it is, without any personal embellishment. Without any reservation he taught that *brahma-vidyā* for which he was approached.

*Yena akc-araC-veda:* by which teaching the *śiṣyā* would get *akc-ara*, that which is not subject to decay or decline. *Puruc-a* means that which is *pūrṇa*, the limitless, the whole, and there is nothing outside the *puruc-a*. *Satya* is the cause of everything, which does not undergo any change. It is always the same, which is why it is *abādhita*. Not that once upon a time it was the cause, and afterwards it became an effect. It was always the same; it is the cause of everything but does not undergo any change. It is completely free from any modification. That *vidhyā* alone he taught 'as it is.'

From this we understand that for the *guru* also there is a kind of a rule- may the *guru* teach the person who has properly approached and who is ready for the knowledge. It is not a real *vidhi* for a *guru*. If he is *brahma-nicm-ha*, he does not come under any *vidhi* or *nic-edha*, 'teach' or 'do not teach.' According to one's own *prārabda* and one's own disposition, a *śrotriya* may teach or may not teach. If a *śrotriya* teaches, some may gain knowledge. So there is no reason why a *śrotriya* should not teach.

In the *sampradāya* there is a mention of an unwritten convention that the person should keep teaching in order to make his or her knowledge clear. Teaching itself is like a finer *sādhana*. It is called *brahmābhyāsa*. Teaching is a means to get more clarity about what one already knows, and is always advocated in the *sampradāya*. Even those who write great books would say, "I am writing this book simply for my *anta%--karaG-a-śuddhi*, for my own clarity." Even Sureśvara says, "I am writing this to see whether my understanding is clear or not." Teaching is an extended study. If the teaching is not there, who will study *Brahmasūtra* again? If one studies, then one will study the *sūtra* and *v[-tti*. When one teaches, one has to go line by line and word by word; one will get further clarity. Therefore, for one's own clarity one may teach. This also is involved.

ज ई      यम्उ ॥ ॥ अइम्      म्पईएइम्      |  
iti prathāmamamuG-ake dvitīyakhaG-a%-

Thus ends the second section of the first chapter.

## श्री रुद्रम् Śrī Rudram Mantra 5

बालेन्दुमकुटं देवं तरुणादित्यविग्रहम् ।  
ध्यायेन्नन्दीश्वराकारं गणेश्वरसमावृतम् ॥

bālendumakuṭaṁ devaṁ taruṇādityavigrahaṁ ।  
dhyāyennandīśvarākāraṁ gaṇeśvarasamāvṛtaṁ ॥

May one meditate upon the Lord (OEiva) in the form of Nandîgvara who has a crescent on his crown, whose form is effulgent like the rising sun and who is along with GaG\_ec\_a.

Result for chanting the fifth mantra: One gains the result of chanting one's mantra as many lakhs as it has syllables, by chanting this mantra for five thousand times with the discipline of fasting. This mantra primarily gives peace of mind.

मा नो महान्तमुत्तमा मा नो अर्भकं मा न उक्षन्तमुत  
मा न उक्षिअम् । मा नोऽवधीः पितरंमोत मातरं प्रिया मा नस्तनुवो रुद्र रीरिवः ॥ ५ ॥  
mā no mahāntamuta mā no arbhakam mā na ukṣantamuta  
mā na ukṣiam । mā no'vadhīḥ pitarāṁmota mātaraṁ priyā mā nāstanuvo rudra  
rīrivaḥ ॥ 5 ॥  
mā no mahāntamuta mā no arbhakam mā na ukṣantamuta  
mā na ukṣitam । mā no'vadhīḥ pitarammota mātaraṁ priyā mā nāstanuvo rudra  
rīrivaḥ ॥ 5 ॥

O Lord Rudra! Do not kill our elders, our children, our young persons or the baby in the womb. Further, do not hurt our dear father, mother and our bodies.

here are two types of prayer: One is, 'do not do this to me' and the other is, 'do this to me.' Mā here is in the sense of negation and so the prayer is, 'do not do.' O Rudra, do not cause any harm to the elders of the family, those who are saintly or older in age. One also prays for the one who is younger than oneself but wise in terms of knowledge, like Sage OEuka who was wise even as a boy. "O Rudra, you are the karma-phala-dâtâ. Do not cause any hiC\_sâ to them, be kind to them and let them live happily."

Furthermore, please do not harm any child, arbhaka, in our family. Do not also disturb the young people, ukc\_anta, of our family, who are the cause for further progeny. Again, do not afflict the child in the womb, ukc\_ita. Do not hurt our dear father and mother as well as our bodies." This is a separate prayer. By chanting this mantra, you are praying for your mother, father, the young ones in the family, the child in the womb and so on. Prayer is not just for oneself alone; one can pray for others too. Naciketas dedicated one boon for the family. Similarly, one [\_k, hymn, is meant for the welfare of the family revealing the care for the family.



## Ganesa Caturthi At AVG



Ganesa Caturthi was celebrated at AVG, Anaikatti on August 29, 2014. Early in the morning Ganapathy Homa was performed in the temple. Later in the morning, **11 dravya abhisekam** was done to Sri

Varasiddhi Vinayaka at Subramanya temple and to Sri Jnana Ganapathy in Sri Daksinamurthi Temple. This was followed by **Shodasha upachara puja**. The celebrations concluded with maha deeparathana.

Pujya Swami Dayananda Sarasvati during his anugraha bhashanam told that Ganesa Caturthi is celebrated as a big festival in Maharashtra. They make a new Ganesa in clay and later dissolve it in the ocean. The devotees sing with fervor "Ganapathy papa moriya".

Gananam isah, Jananam isah, Jeevanam isah Ganesa. He is presented in an amazing form of a human being with the head of an elephant. He has a big stomach which means that the whole jagat is inside Him.

He is in charge of all your karmas. He gives obstacles according to your karma. When you pray to him he neutralizes some of them.

In Ganesa upanisad all the important statements of the Sastra are there. Daily



chanting of this upanisad is a very good prayer.

The beautiful form of Ganesa is highly accepted by the westerners and liked by

them as well. Spiritual seekers pray to Lord Ganesa for removal of obstacles in the study of Sastra.

*Report by N. Avinashilingam*



## Long Term Course at AVG During August - September 2014



A summary of the Vedanta classes held during August- September 2014 is presented below:

### KATHOPANISAD CLASS BY PUJYA SWAMI DAYANANDA SARASVATI

**INTRODUCTION:** Kathopanisad belongs to Krsna Yajur Veda. It contains 2 adhyayas (chapters) . Each adhyaya contains 3 vallis (sections). It totally contains 119 mantras.

**SANTIH MANTRA:** The well known “Saha nav vavatu” is the **santih mantra**. The student prays that may the Lord protect both the Teacher and the Student and nourish their knowledge. May both of them put adequate effort so that the knowledge is effective. May there be no misunderstanding between them. May he be free of obstacles from himself, surroundings and from the environment.

### ADHYAYA 1 : VALLI 1:

**STORY:** Vajasravasa performed visvajit yajna for gaining svarga. He gave away all his wealth to the Priests as daksina in this ritual. In the last stage he gave away his last possession of old cows. His son Naciketas felt that the gifting of useless cows was not proper. He asks his father to whom he will be given. In anger his father told that he will be given to Yama. Naciketas said that the word given in yajna must be upheld and goes to Yama loka.

Yama had gone out. Naciketas waited for three nights outside his house. Yama on returning found that a Brahmana had waited outside his house for three nights without food. To free himself from any papa due to this omission he gave three boons to Naciketas.

**THREE BOONS:** By the first boon, Naciketas asked that when we went back



home, his father should recognize him and be kind to him. By the second boon, he asked for knowing the details of a ritual for gaining svarga. By **the third boon, he asked for knowledge of atma.**

**TEST BY YAMA:** Yama instead of atma jnana offered wealth, kingdom, family life, people, longevity, celestial women, dance and music. Naciketa rejected all of them as impermanent. He told that let the vehicles, dance and music remain with Yama himself. **Naciketas proved that he was a qualified student to receive atma jnana.**

#### **ADHYAYA 1 : VALLI 2:**

**SREYAS & PREYAS:** Yama praised Naciketa for choosing sreya (permanent good) instead of preya (temporary pleasure). **The message for spiritual seekers is that they should examine and choose sreya.** The Guru, Sishya and atma vidya are all extraordinary. The indescribable is described.

**ATMA TATVAM:** Atma is of the nature of consciousness. Atma is birthless, changeless and deathless. Atma survives the death of the body. Atma is neither the doer nor the enjoyer. Atma is bigger than the biggest and subtler than the subtlest. **Omkara upasana may be practiced to purify the mind.**

**QUALIFICATIONS OF THE SEEKER:** The seeker having the **four fold qualification** alone can gain this knowledge. The seeker should live a **dharmic life** and have **an integrated personality.**

#### **ADHYAYA 1 : VALLI 3:**

**RATHA KALPANA:** An analogy of travel in the chariot is presented. Life is compared to travel in the chariot, Jivatma is compared to the Master of the chariot, physical body



is compared to the chariot, intellect is compared to the driver of the chariot, mind is compared to reins, senses organs are compared to the horses, sense objects are compared to the road and sreya/ preya is compared to the destination.

The driver holding the reins properly, will have the horses under his control and take the Master to the proper destination. **Similarly one having a discriminative intellect will have the mind and sense organs under his control and will reach the destination of sreya in this life.**

**In Bhagavat Gita, this is illustrated as Krishna Arjuna samvada in a chariot.**

**JNANA SADHANAM: 'UTTISHTA! JAGRATA!' QUOTED BY SWAMI VIVEKANANDA AS ARISE! AWAKE! IS WELL KNOWN.** One should wake up from the sleep of self ignorance and make sincere efforts to gain atma jnana. Under the guidance of a traditional Guru one should do sravana, manana and nidhiyasana. One should understand that Brahman is not an object of sense organs like sound, touch, colour, taste and smell.

#### **ADHYAYA 2 : VALLI 1:**

**ATMA SVARUPAM:** The sense organs are made to perceive the external world. Hence majority of the people go for enjoying the



sensory world. Only a discriminative person knowing that atma is changeless, does not desire changing things. **Atma as consciousness perceives all objects in all the three states.** Isvara wielding the power of maya and Jiva under the spell of maya are one. Isvara as the samasti principle of the subtle world known as Hiranyagarbha and Jiva are one. Isvara as the samsti principle of the gross world known as Virat and Jiva are one. The one who knows this does not desire to protect himself.

Atma jnana should be known through the mind. **Atma (as though of the size of the thumb) is (as though) located in the heart (buddhi).** Water rained on a mountain runs down the slopes and disappear. Similarly one who sees the apparent differences as real will be destroyed. Clear water dropped in clear water remains clear. Similarly atma remains pure although it resides in different bodies.

#### ADHYAYA 2 : VALLI 2:

**JNANA SADHANAM:** Atma is like a city with eleven gates. **When the wrong notion that I am the body is gone, one becomes free.** Atma is seated in the heart and makes one breath. When prana goes away nothing is left out. Jiva gets different births according to their karma and upasana. **The well known mantra “yathakarma yathasrutham” explains this principle.** Atma is wrongly identified as waker, dreamer or sleeper, while it is the consciousness during all these states. Fire and Air assume different forms in different objects. Similarly atma (as though) assumes different forms in different beings. Sun does not get affected by lighting up impure objects. Similarly atma remains as ananda, although it sustains dukha. **Non dual atma is the inner controller of all beings.**

**Remaining formless it transforms into manifold forms.**

Atma cannot be illumined by sun, moon, stars, lightning or fire. Everything shines after the self effulgent atma. **The well known mantra “na tatra suryo bhati” explains this principle.** This mantra is chanted during arathi.

#### ADHYAYA 2 : VALLI 3:

**ATMA JNANA PHALA:** This jagat is like an asvatthah tree. Brahman is like the root of this tree. Just like the tree can be felled, samsara can be destroyed by atma jnana.

All sorrow is at vyasti level. When one looks at the samasti level, there is no difference and no sorrow. The one who knows atma has no grief. Brahman is manifest as various orders in this jagat. Brahman cannot be objectified by sense organs.

**This upanisad mentions the word “dharana” and “dhyana”.** These yogic practices help the seeker to get concentration during the study of the Sastra.

Avidya, kama and karma are the knots of the heart (mind). Atma jnana cuts these knots. **The one who gains this knowledge gains freedom from sorrow, binding desires and death. He gains jivan-mukti and videha-mukti.**

The one who does karma and upasana and who fails to get atma jnana in this janma, will go to Brahma loka. There he will be taught by Brahmaji and will get atma jnana.

**CONCLUSION:** Naciketas gained atma jnana from Lord Yama. Anyone else knowing atma can also gain this.

## VIVEKACUDAMANI CLASS BY SWAMI SADATMANANDA

**INTRODUCTION:** This work is attributed to Sri Adi Sankara. This is an introductory text giving the gist of Vedantic teaching. The meaning of vivekacudamani is crest jewel in the form of discriminative enquiry and discriminative knowledge. Out of the total 581 verses, only selected 108 verses are proposed to be taught in the class.

**PRAYER:** I salute sadguru Govinda, who is an embodiment of happiness and knowledge that can be gained only through Upanisads.

**PRAISE OF THE HUMAN BIRTH:** Only due to Isvara's grace we obtain the rare advantages of human birth, desire for freedom and association with a great Teacher. A person not using these advantages wastes his life.

**KNOWLEDGE ONLY MEANS FOR MOKSHA:** Moksha can be gained only with the knowledge of identity of jivatma and paramatma. Proper action with proper attitude can only purify the mind and cannot give atma jnana. Knowledge of atma can be obtained only by enquiry of the Sastra. The seeker should approach a Teacher having compassion and atma jnana and with his guidance do enquiry of the Sastra.

**QUALIFICATIONS:** A seeker having the qualifications of discrimination, dispassion, determination and desire for moksha only can gain atma jnana. Viveka is discriminative understanding that Brahman is nityam and jagat is mithya. Vairagya is dispassion towards enjoyments from the body of a human being upto Brahmaji.

Sama is seeing the limitation of sense objects and making the mind available for

spiritual studies. Dama is withdrawing the sense organs from their respective objects and placing them in their respective places. Uparati is non leaning on external objects. It is the spirit of sannyasa. Titiksha is forbearance of pain without complaint. Sraddha is ascertainment that the Sastra and the words of the Guru are the means of knowledge. Samadhanam is non wavering of the mind and ability to focus on Brahman.

Mumuksutvam is the desire to give up bondage or a sense of inadequacy and insecurity through understanding one's true self.

**APPROACHING A GURU:** A qualified student, desiring to know atma tatvam, approaches a learned Guru, who can give freedom from bondage.

**CHARACTERISTICS OF THE GURU:** Guru should know the sampradaya, the content and method of teaching and should have received the same from his Guru. He should be free from unethical activities, reveling in Brahman, calm like a flame without disturbance, having compassion and helpful to the seekers. The seeker should express his devotion to the Guru through prostration, humility and service.

**SISHYA'S PRAYER:** Sishya prays as follows: "Oh Guru! I am scorched by the forest fire of samsara. I am shaken by the winds of papa. I see no other refuge. I surrender to you. Please protect me. Saints like you are composed, doing good to others like spring without expecting anything in return. Having crossed samsara, you make others cross samara by giving knowledge."

*Report by N.Avinashilingam*



## Ancient Studies Gains Glory



Ancient Studies gained glory at the first convocation ceremony of Sri Swami Dayananda Veda Patasala. 7 Students have passed out well versed in Vaikhanasa Agama and were awarded the certificates with the benign blessings of H.H. 46<sup>th</sup> Pattam Srimadh Azhagiyasingar of Srimadh Ahobila Mutt at the Sri Vaikhanasa Agama Pattamalippu Peruvizha held at Raya's Thirumana Mahal, Kumbakonam on September 12, 2014.

The Ceremony began with Perumal Thirukalyana Mahotsavam. Teachers, Senior

Vaikhanasa Archakas were honoured during the function. The Special Invitees who addressed the gathering with valuable inputs include Dr. R. Krishnamurthy Sastrigal, Former Principal, The Madras Sanskrit College, Mylapore, Shri. U. Ve. Ramakrishna Dikshitalu, Thirumala Thirupathi Devasthanam, Shri. U. Ve. Navalpakkam Vasudevachariar, Associate Professor, Sri Sankaracharya Sanskrit Sarvakalasala, Thiruvananthapuram, Shri. U. Ve. Devanarvilagam Padmanabhachariar, HOD-Sanskrit, Madras University,









Srikariyam Sri Ahobila Mutt, Shri. Dr. S. Muthu Bhattar, Associate Professor, Vivekananda College Chennai, Shri. U. Ve. Shriraman Bhattachar, and Shri. U. Ve. N.R. Venkatesa Bhattachar.

During the Convocation address, His Holiness Srimadh Azhagiyasingar of Srimadh Ahobila Mutt lauded the vedic scholars for taking up this noble education. He informed that studies of Veda and Vedanta are the supreme form of education and it has travelled many centuries to reach them. He advised that every vedic graduate should take up the cause of promoting

vedic knowledge and each one should train more scholars to uphold the glory of ancient India and thereby elevate the rich culture and heritage of India. He praised Smt. Sheela Balaji, Managing Trustee and Secretary who worked tirelessly for realizing this noble cause. He said "In spite of many religions of the world having come and gone away without a trace, Indian culture still continues to exist and leaders like Smt. Sheela Balaji contribute to this."

The meeting ended with a vote of thanks by Smt. Sheela Balaji, Managing Trustee and Secretary of Swami Dayananda Veda Pada Sala.



## 84<sup>th</sup> Birthday Celebration of Pujya Swamiji



in the Medha Daksinamurti Temple at AVG, Anaikatti .

### LAKSHARCHANA:

Laksharchana (Chanting of the Lord's name 100000 times) was done by all the Swamis, Swaminis, Students and Guests with great zeal. The Lord was invoked in pictures of Lord Daksinamurti and

**UNIQUE BIRTHDAY:** The 84<sup>th</sup> birthday of Pujya Swami Dayananda Sarasvati celebrated on August 15, 2014 is unique because his birthday as per his date of birth and also his birthday as per birth star Revati occurred on the same day. This day also coincides with our country's Independence Day.

**HOMA:** Ganapathi homa, Mrtyunjaya homa, Ayusya homa and Navgraha homa were performed for Pujya Swamiji's good health and long life





The following bijja mantra of Lord Daksinamurti was chanted: “**om hrīm daksināmūrtaye tubhyam vatamūlanivāsine dhyānaikaniratāngāya namo rudrāya sambhave hrīm om**”. Around 140 participants including Swamis, Swaminis, Students and Guests chanted the mantra and did archana. Other visitors present also jointed the chanting of the mantra.

The laksharchana started by Pujya Swamiji chanting the mantra. Upacharas were done for Lord Daksinamurti. The laksharchana programme concluded with Maha arati.

Pujya Swamiji graced the puja with his august presence and blessed the participants.

**Report by N. Avinashilingam**

## Arsha Vidya Gurukulam Saylorsburg, End-of-Summer Report

Arsha Vidya Gurukulam nestled in the foothills of the Pocono Mountains of eastern Pennsylvania, near New Jersey and two and a half hours from Manhattan, is one of the best-kept secrets of the Western Hemisphere. It is a traditional institution for residential short or long-term study of Vedanta and Sanskrit, as well as of the various *vedaṅgas* such as yoga, *jyotiṣa*, vedic chanting, classical music and dance, *ayurveda* and so on, with a residential guru.

*Gurukulam* means living as family, *kulam*, of the *guru* for a period of time in order to study the Vedanta *sāstra*, teaching, and also doing *gurukula seva*, helping with the upkeep and functioning of the gurukulam.

*Veda* means knowledge and *Vedānta* refers to the knowledge or *vidyā* of *sat*, the changeless and ultimate existence. This *vidyā* has come down to us unchanged from *ṛṣis* or sages who received it in revealed form directly from the Lord. The Lord is visualized in the form of the first guru, called Śri Dakṣiṇāmūrti. Dakṣiṇāmūrti is the *mūrti*, form of the Lord, who is *dakṣiṇā*, looking South, from the Himalayas to the plains of India. In this form, the sacred river Gaṅgā is seen flowing from Dakṣiṇāmūrti's hair, which symbolizes the flow of knowledge from teacher to student. Arsha Vidya Gurukulam in Pennsylvania was the first Arsha Vidya Gurukulam to have a temple dedicated to Śri Dakṣiṇāmūrti.

Arsha Vidya Gurukulam in Saylorsburg, state of Pennsylvania, USA, was

inaugurated for a three-and-a-half-year residential course taught by Pujya Sri Swami Dayananda Saraswati from 1986 to end of 1989. Subsequently Pujya Swamiji began teaching his three-and-a-half-year courses at the new Arsha Vidya Gurukulam at Anaikatti in Coimbatore district of Tamil Nadu, India.

### SPECIALITIES OF ARSHA VIDYA GURUKULAM - SAYLORSBURG



From 1990 onwards, the Arsha Vidya Gurukulam of Saylorsburg has had an annual program which best serves the families of Indians residing in the Western world, especially those established in North America, by providing not only the Vedanta *sāstra*, but also the Vedic culture, in practice and significance, for future generations of Sanatana Dharma adherents. These include Hindus, Sikhs, Jains, Zoroastrians, Buddhists, Confucius followers and people from all living and revived dharma-based indigenous cultures. The gurukulam



continues to include short and long-term resident courses for adult seekers of the Vedanta knowledge of the Vedas who come from diverse backgrounds and many nations.

Meanwhile the Arsha Vidya Gurukulam of Coimbatore became the place best suited for the three-and-a-half-year Vedanta and Sanskrit courses mainly for those Indian and international students who might wish to teach Vedanta upon successfully completing the course.

In order to run these two gurukulams, as well as the annual Vedanta camps for short-term residential study at Arsha Vidya Pitham, known as Swami Dayananda Ashram in Rishikesh, Pujya Swamiji appointed several of his senior disciples to share the institutional teaching load.

During the summer season Saylorsburg gurukulam has a full schedule of back-to-back family camps beginning with the Independence Day Family Vedanta Retreat and ending with the Labor Day Patrons' Family Vedanta Retreat, followed by the Yoga and Sound camp, where Vedanta is also taught.

In 2014, due to his age and health problems, for the first time Pujya Swamiji did not cross the ocean to conduct the camps during summer. The regular *ācāryas*, Swami Vidadatmananda, Swami Tattvavidananda and Swami Pratyagbodhananda, who normally teach some or all of the Vedanta texts at these camps, maintained the full schedule with Swami Vidadatmanandaji and Swami Tattvavidanandaji taking up the texts which Pujya Swamiji would have taught.

Śrīmati Savitri Mani had some new helpers for the children's programs at the Family

camps this year. After the Pūrṇa Vidyā Teachers' Training camp, Savitri Aunti was able to go back to India to be with her daughter and new grandchild.



**Pūrṇa Vidyā teachers' performance with Saumya, Ram, Savitri Mani and Suddhatma**



**Pūrṇa Vidyā teachers receiving diplomas from Swami Vidadatmananda Saraswati**

The Pūrṇa Vidyā Teacher's Training camp this year was assisted by Saumya Chaitanya. Saumya and Bindu taught the children's Vedic heritage classes for the two four-day patron's camps and Lakṣmī conducted the *pūjā* program for the children on Janmāṣṭamī, Lord Krishna's birthday. Lakṣmī also guided the three age groups of children-to-teens in producing spectacular theatrical performances at the four-day Labor Day weekend Patron's Family Camp.



**Children performing *pūjās* for Lord Krishna's birthday, Janmāṣṭamī**



**Swami Pratyagbodhanandaji and Br. Surya Narayan chanting on Janmāṣṭamī**



**Children and teachers with Swami Tattvavidananda Saraswati after performance**

Lance taught yoga for both the adults and children during family camps. Lance and helpers conducted the piñata games celebrating Lord Krishna's birthday, Janmāṣṭamī.



Surya and Usha taught Vedic chanting. Sandra helped with the meals and arts and crafts. Pandit Mukesh Desai taught music classes at most of the camps for the adults. Master Chef Ramachandran provided the creative and tasty vegetarian cuisine with his helpers.

Other highlights of the Summer Program like Pujya Swamiji's *nakṣatra homa*, *Gaṇeśa caturthi homa* and the Yoga and Sound retreat with Yogi Ramanand and Pandit Mukesh Desai are reported separately.

During the fall season this year Swami Tattvavidananda is filling in for the classes Pujya Swamiji would have taught in the one-week and two-week Vedanta camps as well as teaching the 7-week Vedanta course he normally conducts.

The 28th Gurukulam Anniversary program was reported in the August Arsha Vidya Newsletter and can be watched in full at: <https://www.youtube.com/watch?v=9L3A1o04xqs&feature=youtu.be>

Pujya Swami Dayanandaji's surprise attendance by Skype comes right in the middle of the video followed by his address. It is not to be missed.

*Report by Swamini Vilasananda Saraswati*



**SWAMI DAYANANDA SARASWATI  
S. C.P. SCHOOL EDUCATIONAL SOCIETY,  
Chandareswar Nagar, Rishikesh - 249201**

**Date -25<sup>th</sup> August 2014**

We are glad to inform that Swami Dayananda Saraswati SCP School has successfully completed its 10<sup>th</sup> year and is run by Sri Gangadhareswar trust. Most of the children studying are economically wanting.

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

- Yearly educational contribution:- INR-10000/= per student
- Monthly special coaching fee:- INR – 5000/= per student
- Smart Classes Aid INR-60000/- (require five smart classes).
- Computers in kind (20 nos required).
- Purchase of a bus 10,00,000/=

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

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

(All the Donation can be made in the name of SWAMI DAYANANDA SARASWATI SUKHANAND CAREER PUBLIC SCHOOL SOCIETY)

**SWAMI DAYANANDA SARASWATI  
CHAIRMAN**





SWAMI DAYANANDA SARASWATI

Pujya Swamiji's Blessings for the Upcoming Maha Periyava  
Temple in New Jersey, USA.

Sanatanasya Iswarasya Dharmaha-Sanatana Dharmaha.

The Hindu Dharma is Sanatana, eternal, this is Dharmaha. That means our Dharma is eternal. It was not started by anybody. There is no beginning for this Dharma. It is like any other scientific discipline like physics which was not started by anybody. Even monkey knows something about gravitation.

I am very happy that you are building a temple for Maha Periyava under the auspices of Santana Dharma Foundation. My prayers and blessings are with all of you for this venture.

*Dayananda*

## Inauguration of 3 Years Course at AVG



Puja Swami Dayananda Sarasvati inaugurated the three year course at AVG, Anaikatti on August 15, 2014 with around 60 students. Sri Vasudevacharya of Australia gave a benedictory address.

**INAUGURAL ADDRESS:** Puja Swamiji spoke about how we begin any undertaking with a prayer. Today we had a very good beginning with laksharchana performed to Lord Dakshinamurti. He said that he was sure that this course would go smoothly

with no obstacles for the Teachers and the Students.

The whole pursuit is an adventure, not just a venture. With the three years course, the students are embarking on an adventure. Every day would bring new insights. After three years there would be a sense of fulfillment. In the beginning, one would say that one is hearing about Ishvara. At the end of the course one should be able to say that one is hearing about oneself. As the students had already undergone a three months course, they know what to expect of the coming three years.

The aim of learning the shastra is for oneself to know. Sharing the knowledge with others is also part of the learning. One is said to know a subject matter only when one can give that to others. By the end of the course, the students will be equipped with all the tools to share the knowledge.

This Gurukulam is the only place available in the whole of India where classical Sanskrit and Vedanta are taught in English. Students should have a commitment to spend some time for Sanskrit daily. Students should take leave of everything else for three years and study Sanskrit and Vedanta.

Students should keep their mind open. Attentive students in the class would grasp



to teach Vedanta upon successfully completing the course.

In order to run these two gurukulams, as well as the annual Vedanta camps for short-term residential study at Arsha Vidya Pitham, known as Swami Dayananda Ashram in Rishikesh, Pujya Swamiji appointed several of his senior disciples to share the institutional teaching load.

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## Inauguration of Wards at Ayurveda Hospital at Anaikatti

'SDJ AYURVEDALAYA' was inaugurated at Anaikatti on June 5, 2014 as an ayurveda treatment centre. **Pujya Swami Dayananda Sarasvati** inaugurated the inpatient wards at the hospital on August 29, 2014. It has become a **full fledged Ayurveda hospital** on Vinayaka caturthi day. The hospital is located in a beautiful and peaceful setting in the midst of a forest reserve.

Ganapathy homa, dhanvantri homa and navagraha homa were performed. **Pujya Swamiji cutting the ribbon inaugurated the wards.** The hospital has an aesthetic modern panchakarma treatment room. It has self contained rooms with modern facilities for the patients. Acharyas, Students and well wishers participated in the function. On that day treatment started with giving abyanga massage to a well wisher.

Dr. R. Parthasarathy is the Chief Medical Officer. Dr. P. Saranya wife of Dr. Parthasarathy is the Senior Medical Officer. Sri S. Narayanan is the Manager. They explained the facilities at the hospital to all the visitors.

Already three patients from outside India have booked rooms for treatment. Beautiful and separate cottages with AC and other facilities will start functioning in a week's time.

Those who wish to take treatment in the hospital may contact through e mail: [sdjayurveda@yahoo.com](mailto:sdjayurveda@yahoo.com) or through Phone No +91 422 2657222.

*Report by N. Avinashilingam*

Om



**Three-month Residential Course in Vedanta and Sanskrit- 2014**  
**By Arsha Vidya Vikas Kendra, Bhubaneswar**

Arsha Vidya Vikas Kendra, Bhubaneswar, announces a Short Three-month Residential Course on Vedanta, and Sanskrit commencing from 6<sup>th</sup> October, 2014. The period is roughly broken into three One-month Courses to accommodate those short of time.(open-ended), although one can attend continuously.

6<sup>th</sup> October - 5<sup>th</sup> November, 2014 - Mundakopanishad with  
Sankarabhashyam

10<sup>th</sup> November - 6<sup>th</sup> December, 2014 - Prasnopanishad with Sankarabhashyam

8<sup>th</sup> December - 31<sup>st</sup> December, 2014 - Kenopanishad with Sankarabhashyam

The course will be conducted, by Swamini Atmaprajnananda Saraswati, student-disciple of Pujya Sri Swami Dayananda Saraswati.

Brahmacaris/Brahmacarinis familiar with the traditional Gurukula teaching parampara may apply to:

Swamini Atmaprajnananda Saraswati

Founder Acarya

Arsha Vidya VikasKendra

A 1/1 Palaspalli, Bhubaneswar – 751 020, ODISHA

[atmaprajna@gmail.com](mailto:atmaprajna@gmail.com)

providing requisite details. One may also see the following, for various activities of the centre.

<http://www.speakingtree.in/public/atmaprajnanandasaraswati>

[www.atmaprajnananda.blogspot.com](http://www.atmaprajnananda.blogspot.com)

You Tube - atmaprajnananda saraswati

[www.arshavidya.net](http://www.arshavidya.net)

The Kendra will provide facilities that are possible.

**Pujya Sri Swami Omkarananda**  
is pleased to announce a 6-month Vedanta course,  
leading to a long term course, starting December 1, 2014  
Location: Swami Chidbhavananda Ashramam, Vedapuri, Theni.

**Course Teachers:**  
Brahmachari Sivatma Chaitanya  
(disciple of Pujya Sri Swami Dayananda Saraswati)  
along with Sri Ramanujam and Swami Adhyatmananda.  
Visit [www.vedaneri.org](http://www.vedaneri.org) for details.

**Eligibility:** Male college graduates (10+2+3) between 22 and 35 years.  
Exceptions only for deserving candidates.  
Conversant in English.  
Medium of instruction English

**Duration:** 6 months leading to a longer term  
**Cost:** Free of cost. Donations are welcome.

**Aim of the course:**  
Bring about inner transformation through a study of Vedanta and live a life  
based on the principles of Vedic heritage.

**Course content:**  
Vedanta – A study of some basic texts of Advaita, Bhagavad Gita and  
Upanishad.  
Also an overview of Mahabharata with focus on value structure.  
Sanskrit – The goal would be to get a good grasp of the language.  
Spoken Sanskrit will also be taught. Knowing Sanskrit is not a pre-requisite.

**Workshops/interactive sessions:**  
Interactive sessions  
to bring out tangibly the role of Vedanta in one's inner transformation,  
Indian Heritage: Detailed overview about the ancient Indian education system,  
art, Governance, Temples etc.

**Application form:**  
Visit [www.vedaneri.org](http://www.vedaneri.org) or  
Contact our office at –  
Swami Chidbhavananda Ashramam,  
Chatrapatti Road, Vedapuri, Theni 625 531. Tamilnadu.  
Phone: 91-4546-253908  
Course-E-mail: <[thenivedantacourse@gmail.com](mailto:thenivedantacourse@gmail.com)>

**Application deadline: October 1, 2014**



**ARSHA VIDYA PITHAM**  
**Swami Dayananda Ashram**  
**is pleased to announce**

**Two Camps by**  
**PUJYA SRI SWAMI DAYANANDA SARASWATI**  
**at Swami Dayananda Ashram, Rishikesh**  
**as per details given below:**

CAMP	FROM	TO	TOPIC
CAMP NO. 1 (15 DAYS)	21-02-2015	07-03-2015	śraddhābhaktidhyānayogādavaihi
CAMP NO.2 (15 DAYS)	10-03-2015	24-03-2015	ācāryavānpuruṣo veda

**on or before 30 November 2014.**  
**Kindly find the online application form at our website**  
**[www.dayananda.org](http://www.dayananda.org)**  
**For further enquiries please send an email to**  
**[dayanandacamps2014@gmail.com](mailto:dayanandacamps2014@gmail.com)**  
**or call us at +91-135-2430769/2431769**  
**between 08:00 to 12:00 & 15:00 -19:00 Hrs only.**

**Instructions to fill the online form:**

- Go to [www.dayananda.org](http://www.dayananda.org)
- Click on the link register online link under the Vedanta camps 2015 heading at our home page.
- Fill all Mandatory fields
- Click on Submit button and say continue which will appear on the next page

**to select the choice of your course.**  
**(Note that the registration mail could be delivered at your spam folder)**

**Acharya**  
**Swami Santatmananda**

## Pujya Swamiji Addresses College Students



different roles one play and he is separate from the roles, then there is no problem in life. All the problems and limitations belong to the roles only. The person is free from the problems and limitations of the role. They do not affect the person. In the Gurukulam, we teach about the person. That is what Bhagavat Gita

A group of college students pursuing second year B.Sc. (Electronics) at PSG College of Arts and Science, Coimbatore visited the Anaikatti Gurukulam on August 28, 2014.

Pujya Swami Dayananda Sarasvati addressed them. He told that the **Gurukulam is for learning about the reality of living.** In college, one studies a subject and later become a professional like an Engineer. But that is not enough to call one a successful person.

**In life one has to play many roles like Student, Father, Mother, Brother, Sister, Employer, Employee, etc. If one understands that these are only**

talks about.

**The ultimate goal of a Hindu is to know about this person. It is not going to heaven after death like other religions.**

You come in contact with that 'person', whenever you are happy. When you look at the blue sky and mountains, you are a non demanding person. You do not want them to be different. Everything just falls in place. You enjoy and you are at home with the environment. There is certain happiness. That happiness is your nature.

**In life, you search for happiness. But you are the happiness you seek. This**



is the topic of **Bhagavat Gita and Upanisads** which we teach in the **Gurukulam**. They are in Sanskrit. Hence we also teach Sanskrit. We have Students here for a three year course, from different countries and also from different states of our country who stay here, study and meditate.

Pujya Swamiji answered the questions raised by the Students. One student

asked how to be humane in this competitive world. Pujya Swamiji replied that God did not create this world for human consumption. We have to be humane to the environment. We should pour a glass of water for at least one plant daily. We should look for opportunities to help any living being.

*Report by N. Avinashilingam*



## Madurai students in Anaikatti



The much awaited trip to Arsha Vidya Gurukulam, Anaikatti, to have a darshan of Pujya Swamiji Dayananda Saraswati, a mahapurusha, a sage, happened on 15th and 16th September, 2014. The well spread out ashram, with kutias named after rivers, the serene air and the majestic temple were all warm and welcoming.

The advent of our guru Vasanthiji in Madurai is a boon indeed. She is guiding us in Vedanta by taking regular classes in Sanskrit, Tattvabodha and Bhagavad Gita at the Arsha Parampara centre in Madurai. Vasanthiji uses simple and easy to understand words to teach. It is our purvapunyam that we got such a great teacher. We all enjoy and benefit from the classes.

Among the very many students in Madurai, we were the fortunate group of twenty, who accompanied our guruji to Anaikatti and it was athithi devo bhava from the start. We felt at home in the ashram. After refreshing in the kutias allotted for us, we

went for lunch. The food in the ashram is healthy, tasty and wholesome. After lunch, our guruji took us to the gallery, where she gave an overview of Pujya Swamiji's life history. It is amazing how one person – Pujya Swamiji – has contributed so much to our society – creating so many teachers, establishing gurukulams, reaching out to so many people through AIM for Seva, convening Acharya Sabha, etc.

We were brought to focus by our Vasanthiji who took a class on karma yoga in the temple mandapam. Her explanation of Isvararpanabuddhi and prasadha buddhi set us thinking on the right lines. We attended the Acharya Swami Saddatmanandaji's class on Viveka Chudamani after which our group met him at his kutia. Swami Sadatmanadaji briefed us on sadhana chathustayam.

We then went to the temple to have darshan of Sri Medha Dakshinamurthy and sought his blessings for our pursuit. After attending the arathi, we had dinner and then waited outside Pujya Swamiji's kutia for his darshan.

The much awaited moment finally came. Pujya Swamiji had just then returned from Udumalpet and as his name goes, he being the personification of daya, called us despite his weariness. The darshan of Pujya Swamiji was sublime and the air was thick with emotion. Ever since Vasanthiji had started taking classes, we had been wanting to meet him but his illness kept us away. Like a mother, Pujya Swamiji bestowed

each one of us with a loving glance and had an ear for all of us. Madurai is famous for “malli” (jasmine) and Swamiji happily accepted the special garland we had brought for him along with prasadam from Meenakshi Amman temple while we all chanted the Guruvarashatkam.

Swamiji was full of zest and showed a lot of interest in meeting us. All of us told Swamiji that we were benefitting a lot from Vasanthiji’s classes and thanked Swamiji for sending her to Madurai. Swamiji said that we were lucky to have her since she had studied well and taken in whatever he had taught. He then blessed us all with steadfastness in our pursuit. The day ended on this happy note, and many of us were emotional, having received his blessings in abundance. His compassion made us feel complete.

The vedic chants of Rudram drew us to the temple at 5.30 the next morning after which we walked to the Murugan temple for darsan. Swami Shankaranandaji then spoke to us about purusharthas. With his sharp and quick questions, he made the session interesting. Swamiji said that happiness is the state that one seeks, and moksha is freedom from seeking. ‘Want not to want’ and ‘happiness is a resolution from a sense of want’ are the quotes we took down from him.

We rushed to find our place in the lecture hall to listen to Pujya Swamiji’s talk on Atmanasthu kamaya sarvam priyam bhavati Swamiji told us about Sage Yajnavalkya, who was a master of spiritual wisdom. In his conversation with his wife Maitreyi, he explains that for the sake of the self, everything is dear. Atma is the most loved and so it is anandasvarupa. To be with oneself is happiness.



After class, Pujya Swamiji called us to his kutia and spoke to us about the aim of life. He said that we were always in search of something or the other without knowing what we wanted. He then explained the preciousness of human birth with the song “nandavanatthil oraandi”. Taking his blessings once again we took leave of him.

Swamiji by giving us our Vasanthiji has set us on the right path. Thank you Swamiji. Filled to the brim with happiness, we left for Madurai with renewed and refreshed energy.

*From  
Students of Arsha Parampara, Madurai*

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