



Arsha Vidya Newsletter

Rs. 15/-



AVG Silver Jubilee Day



Guru Tirtha Puja

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Mundaka

Continuation of mantra 2.2.8...

We look for some benefit in knowledge. What would we get by knowing this *ātma-tattva*? It is said now. *Yad ānandarūpam amṛtaṁ vibhāti* : that which shines by itself is of the nature of fullness and immortal. Śaṅkara says, "One becomes free from all kinds of undesirable things, pain and stress."¹⁰⁰ By knowing the *ātma-tattva* one gets *ānanda*. One recognises *ānanda* as the *svarūpa* of *ātman*. It is not experienced bliss. It is *ānanda-svarūpa* and not *ānanda-anubhava*. Experienced happiness is in the mind. In the experience of happiness the mind assumes a particular thought mode which is called *śānta-vṛtti* or *sāttvika-vṛtti*. Any person can get this. Happiness keeps a person going. The experienced *ānanda* reveals the *ātman* as *ānanda-svarūpa* and it is oneself.

In *ānanda* there is freedom from limitations. Limitlessness is the *svarūpa* of the *ātman*, and is experienced in different degrees whenever there is *śānta-vṛtti*. One wants to be that person always. But one cannot retain that *vṛtti* forever or at least for long. It is inhibited because before the experience it was not there and after the experience also it will not be there. In fact, it is not desirable to retain it, as otherwise one will get stuck with a particular *vṛtti*. However, regardless of whether the *śānta-vṛtti* is there or not, the limitless continues to be there. It is *ātma-svarūpa*. The *śānta-vṛtti* depends for its being on the *ātma-svarūpa*, but the *ātma-svarūpa* does not depend on any *vṛtti*.

The conclusion, 'I am unhappy, inadequate and limited' is negated when the mind is quiet, and in that negation *ātman* is recognised as free from any sense of limitation. In that state there is subject-object harmony. It is a state of mind. But in the knowledge that one is *ānanda-svarūpa*, one recognises, 'all objects exist in me alone.' This is *pūrṇatva*, fullness, which is the nature of *ātman*, and hence it does not come and go.

It is *amṛta*, that which is not subject to time. By knowing it, one becomes free from the fear of death. By the negation of death there is negation of all the other *vikāras*, modifications such as *jāyate*- is born; *asti*- is alive, *vardhate*- grows; *vipariṇamate*- becomes an adult, and *apakṣīyate*- slowly declines. This is the biography of any *jīva*. Everybody is cooked by time. Who sees this *ātma-tattva*?

Dhīrāḥ paripaśyanti: thinking people see that *ātma-tattva* very clearly. *Dhīras* are the people who have *viveka* because of the teaching of the *ācārya* in keeping with the vision of the *śāstra*. Seeing is shedding ignorance through listening to the teaching. Seeing takes place in the form of a *vṛtti* that, 'all that is here is Brahman which is oneself' and that *vṛtti* removes ignorance and itself goes away. The *vṛtti* is called *akhaṇḍākāra-vṛtti*, a thought wherein there is no subject-object division. Both the subject and the object are oneself. Thereafter, that vision remains. The Kaṭhopanishad says, "One who has the necessary qualifications, intelligently analyses life's experiences and (desiring immortality) recognizes the inner-self by this knowledge."¹⁰¹

100 आनन्दरूपं सर्वानर्थ-दुःखायास-प्रहीणम् । (मुण्डक भाष्यम्)

101 कश्चिद्धीरः प्रत्यगात्मानम् ऐक्षद् आवृत्तचक्षुः अमृतत्वम् इच्छन् । (कठोपनिषत् २ ॥१॥१)

-to be continued

Vedanta Dindimah With the Glossary Tattvaparakasika

..... Continued from previous issue....

न काम्यप्रतिषिद्धाभिः क्रियाभिर्मोक्षवासना ।
ईश्वरानुग्रहात्सा स्यादिति वेदान्तडिण्डिमः ॥७३॥
na kām्यapratīṣiddhābhiḥ kriyābhir mokṣavāsanā ।
īśvarānugrahātsā syāditi vedāntaḍiṇḍimāḥ ॥73॥

काम्यप्रतिषिद्धाभिः kām्यapratīṣiddhābhiḥ - by desire-based and prohibited, क्रियाभिः kriyābhiḥ - actions, मोक्षवासना mokṣavāsanā - an inclination towards liberation, न na - no, सा sā - that, ईश्वरानुग्रहात् īśvarānugrahāt - due to the grace of the Lord, स्यात् syāt - takes place, ---

Liberation cannot be gained by performing actions inspired by desire or by avoiding the prohibited ones. It can be gained by the grace of the Lord, declares Vedanta. (73)

अविज्ञाते जन्म नष्टं विज्ञाते जन्म सार्थकम् ।
ज्ञातुरात्मा न दूरे स्यादिति वेदान्तडिण्डिमः ॥७४॥
avijñāte janma naṣṭam vijñāte janma sārthakam ।
jñāturātmā na dūre syāditi vedāntaḍiṇḍimāḥ ॥74॥

अविज्ञाते avijñāte - when not known, जन्म janma - the birth, नष्टम् naṣṭam - is wasted, विज्ञाते vijñāte - when known, जन्म janma - the birth, सार्थकम् sārthakam - is fulfilled, & आत्मा ātmā - Atman, ज्ञातुः jñātuḥ - from the knower, दूरे dūre - distant, न स्यात् na syāt - is not, ---

If one does not know Atman in one's life-time, his life is wasted. On the other hand, human life is fulfilled if one knows Atman in one's life-time. Vedanta declares that Atman is not far away from the knower. (74)

दशमस्य परिज्ञाने नायासोऽस्ति यथा तथा ।
स्वस्य ब्रह्मात्मविज्ञान इति वेदान्तडिण्डिमः ॥७५॥
daśamasya parijñāne nāyāso'sti yathā tathā ।
svasya brahmātmavijñāna iti vedāntaḍiṇḍimāḥ ॥75॥

यथा yathā - just as, दशमस्य daśamasya - of the tenth person, परिज्ञाने parijñāne - in knowing, & आयासः āyāsaḥ - exertion, न अस्ति na asti - is not there, तथा tathā - in the same way, स्वस्य svasya - one's, ब्रह्मात्मविज्ञाने brahmātmavijñāne - in knowing Atman as Brahman, ---

There is no exertion in knowing that the tenth person is indeed safe. In the same way, there is no exertion involved in knowing one's own true nature as Brahman, declares Vedanta. (75)

उपेक्ष्यौपाधिकान् दोषान् गृह्यन्ते विषया यथा ।
उपेक्ष्य दृश्यं यद् ब्रह्म इति वेदान्तडिण्डिमः ॥७६॥
upekṣyaupādhikān doṣān grhyante viṣayā yathā ।
upekṣya dṛśyaṁ yad brahma iti vedāntaḍiṇḍimahaḥ ॥76॥

औपाधिकान् aupādhikān - belonging to the limiting adjuncts, दोषान् doṣān – the blemishes, उपेक्ष्य upekṣy- having ignored, विषयाः viṣayāḥ – the objects, यथा yathā - just as, गृह्यन्ते grhyante - are appreciated, उपेक्ष्य upekṣya - having ignored, दृश्यम् dṛśyam - the seen, यत् yat - which, ब्रह्म brahma - Brahman, ----

In appreciating materials like sugar, we ignore the shape in which it is obtained. In the same way, declares Vedanta, one has to appreciate the underlying Brahman beyond what is seen on the surface. (76)

सुखमल्पं बहुक्लेशो विषयग्राहिणां नृणाम् ।
अनन्तं ब्रह्मनिष्ठानामिति वेदान्तडिण्डिमः ॥७७॥
sukhamalpam bahuklośo viṣayagrāhiṇāṁ nṛṇām ।
anantaṁ brahmaniṣṭhānāmiti vedāntaḍiṇḍimahaḥ ॥77॥

सुखम् sukham – the joy, अल्पम् alpam - a little, बहुक्लेशः bahuklośaḥ - a lot of pain, नृणाम् nṛṇām - to the people, विषयग्राहिणां viṣayagrāhiṇāṁ - who seek pleasures, ब्रह्मनिष्ठानाम् brahmaniṣṭhānām - to those who abide in Brahman, अनन्तम् anantam - infinite, ----

People who seek pleasures get a little joy and a lot of pain. On the other hand, declares Vedanta, those who abide in Brahman gain infinite happiness. (77)

-to be continued

Pearls Of Wisdom

Only human being can have Desires. It is an Iccha-Sakti. Some of them may be binding and others non-binding. A binding desire can be a challenge to deal with. Vedanta helps one convert the binding into a non-binding desire with proper analysis and understanding.

Desires can be broadly classified as likes and dislikes. No one is free from likes and dislikes including perhaps God. As long as we hold them it is fine. It is only when they hold me, it is a problem.

Satsang with Sri Swami Veditatmananda

PRATAH SMARANAM

continued from November 2016 issue...

The Self is ānanda

The world is because I am, but I am because I am. 'I am' is cit, and ever shining, and the nature of I is ānanda, Happiness, Limitlessness, Wholeness, or Completeness. This is where there can be lot of problems in our understanding. We have no difficulty in understanding 'I am', sat. It is all clear that I am, I shine, and I am self-effulgent, ever shining, cit. But how am I sukham or ānanda, Wholeness, Limitlessness, and Happiness?

Here, Śrī Śaṅkarācārya says that the truth of my Self is sat cit sukham. At dawn, he asks us to meditate upon the fact that I am sat cit ānanda. However, when I believe that I am not any of these how can I meditate upon what I am not? Vedanta wants us always to be in the real world, never in the imaginary world. We are always in the imaginary world and Vedanta wants us to drop all these projections and be in the real world as it is.

How can you say that the 'I' is happiness or limitlessness? My experience is that this 'I' is anything but happiness! Look at how much sadness there is in the world! Though Vedāntins repeatedly say that you are happiness, it does not register in our minds at all. To illustrate this, another story is told. A person who has been listening to Vedanta continuously for a month meets his teacher and says, "Yesterday, I had an argument with my wife. She said that I am a fool! How could she call me a fool? I could not sleep at all last night!" The teacher says, "Look, for a month I have been saying to you that you are brahman day and night, and that has had no effect on you. Now, your wife says once that you are a fool and it has had so much effect on you!" Thus, when someone calls us stupid, that seems to ring a bell, but when the teacher tells us that we are brahman, that does not seem to register at all!!

Ānando'ham, I am of the nature of Happiness. Let us briefly examine this proposition. When am I happy? I am happy with that which I love. For some, their pet is their best friend and makes them happy. Why? It is because the pet is their source of happiness. Where is happiness? Where there is love, there is happiness. Everyone loves happiness, is not that so? Nobody wants to be unhappy. If I have my way, I would not like to be unhappy even for a moment. There is a natural love for happiness. Nobody need teach me that I should be happy because I am born with love for happiness. Pujya Swami Dayanandaji used to tell us to offer the best flowers, clothes, food etc. when performing mānasa pūj. or mental pūj.. Similarly, here, why not imagine that absolute happiness is my true nature!

Whatever is an object of my happiness also becomes an object of my love. I love other people and things conditionally: as long as they give happiness, so long do they remain the object of my love. The moment they stop giving me happiness, they are no longer an object of my love.

I love happiness. Naturally, therefore, I love that which is the source of happiness or cause of happiness. That which I look upon as a source or cause of happiness becomes an object of happiness. We love many things in this world because we look upon them as a source of happiness. When my mind decides that something is no more a source of happiness, my love for it also disappears. My love for everything in the world is thus dependent upon how long the person, situation, or object gives me happiness; otherwise, it ceases to be an object of love. We are totally selfish.

My love for my dearest object is also conditional. As long as that object remains favorable or conducive to me, so long do I love it. For example, my love changes when the child that I initially love starts talking back to me. Thus, my love for anyone and anything is conditional. We all are calculating people. We always look after our own well-being.

Yet, our love for one thing is unconditional. It is the love for our selves. I love myself under all conditions. My love for everybody else is conditional in that I love them as long as they help me in loving myself. My love affair with the world goes on as long as the world helps me to love myself. The moment it doesn't help me, I don't want it anywhere near me. I want distance, space from the world. Thus, my love for myself is unconditional and my love for everything else is conditional. Swami Dayanandaji points out that we all like to look at ourselves all the time because of our unconditional love for ourselves. We even like to look at the distorted reflection of ourselves on any reflecting surface, e.g., the surface of a car. We don't miss the opportunity to look at ourselves. When we all love our bodies so much, what to talk of our selves? We all know that the body is not the Self, yet, we look upon it as the Self and therefore, it becomes an object of unconditional love. Then, what about the Self, the true Self? I am the object of unconditional love. Love and happiness always go together. That which is an object of happiness is an object of love. I love myself unconditionally and therefore, I am of the nature of unconditional happiness, sat cit sukham. My mind needs to be made introverted to appreciate ānanda

Ātmā, the Self, is of the nature of happiness because it is an object of unconditional love. If the Self is of the nature of happiness, how is it that I don't experience it all the time? The Self is sat cit ānanda; therefore, I am, I shine, and I am complete. That I am, sat, is always experienced by me and that I am cit, always shining, is also experienced by me. If ānanda is my nature, why is it not experienced by me?

In order to experience the sat and cit aspects of my nature, no particular qualification or effort is needed, but to appreciate ānanda, a specific effort is needed; my mind should be directed to where the Self is shining. As long as my mind is scattered or preoccupied with the objects of the world, I do not experience ānanda even though I am of the nature of Happiness. Therefore, my mind needs to be made free from all its occupations and become introverted and Self-centered, centered upon the Self.

The extroverted nature of the mind is due to likes and dislikes

Why is it that my mind is running away? Why is it extroverted and agitated? It is on account of the likes and dislikes in my mind. My likes and dislikes or attachments and aversions are the cause of the distraction of my mind.

In fact, they pull my mind away from my Self and cause it to be drawn to the objects of the world. When I like something, my mind thinks of that object. Again, when I dislike something, my mind thinks of that object as well. It would be nice if my mind could at least be free of the thoughts of what I dislike; but my mind unfortunately keeps going back to the object of my dislike. Thus, my mind is occupied with that which I like because I enjoy thinking about it and with that which I don't like because it doesn't want to think about it. My mind wants to get rid of it. This is how my likes and dislikes pull my mind away from the Self and turn it towards the objects of the world. To contemplate on my Self, it is necessary to make my mind free from likes and dislikes and attachments and aversions through karma-yoga and upāsana.

Our deep sleep state shows the Self to be the source of all happiness

That the Self is of the nature of happiness can also be understood from some other experiences. In the deep sleep state, I experience the freedom of the happiness that is my own Self, I am totally free. Is it not that I am free from all my complexes at that time? Is it not that I am free from all my constant demands and expectations? Is it not that I am free from my self-consciousness at that time? While awake, I am very conscious of myself and I want to be presentable, e.g., my hair must be parted in the right manner, my glasses should be put on in the right way etc.! It is such a huge burden. That is why the beauticians make a lot of money! This is a burden I carry all the time in my waking state. This burden continues in the dream state. I am free from this burden of self-consciousness only in deep sleep.

When I am sleeping I don't know where I am, how I look etc. You can take as many photographs of me as you want; I'll not resist, I'll not object! In the waking state I will sit properly, smile, and pose for a picture. Whereas, when I am sleeping, it doesn't matter; my hands and legs could be in any direction, my hair could be messed up!! That means I am free from self-consciousness, all complexes, the burden of being presentable, or the burden of proving myself. In the deep sleep state, I experience total freedom! In fact, we feel total happiness in the deep sleep state and that is why we all love to sleep. This love is the source of happiness. Our natural love for sleep shows that happiness has to be there. Nobody complains about sleep because it is the most pleasurable thing. Everybody looks forward to it. We all make meticulous preparation to go to sleep: the bed has to be right, the sheets and the comforter have to be very proper, etc. And we are very reluctant to finish this experience. When the alarm goes off in the morning, we dislike it intensely. No one wants to give up the experience of sleep. All this shows that we experience happiness in deep sleep. What makes me happy in deep sleep? There is no object of happiness in deep sleep that otherwise brings me happiness in the waking state. There is only my Self; yet, I am happy. This shows that I am the source of that happiness. The deep sleep experience also shows that freedom is my nature. Pujya Swami Dayanandaji always points out that the moment of deep sleep is the moment of happiness. This happiness does not arise from an object, but from your own Self. Any object of happiness in the other two states is only an instrument; it merely becomes a cause that directs me to my own Self and enables me to experience that Self.

Whenever I am happy, it is the experience of my own Self. It is the only source of happiness. There is no other source of happiness, even though I believe that the different people and objects of the world make me happy. **The world only creates a condition in which I can experience my Self. , it becomes very clear that happiness is the nature of the Self.**

One can meditate upon the happiness of one's Self by recalling joyful experiences

In the morning, therefore, I meditate upon myself; the happiness that I am. How do you do that? Well, while meditating, you recall an experience of happiness, e.g., getting an unexpected promotion in your job or visiting the Grand Canyon. Recall such a moment where you were completely lost and meditate on that moment. Remind yourself that it was not the promotion or the Grand Canyon which brought you the happiness; it was yourself. You were experiencing your Self at that time. The promotion or the Grand Canyon just became an occasion to bring out your own Self. Whenever you are happy, the object of happiness is merely an occasion or instrument, something incidental that serves to bring you your own Self. Thus, one can meditate upon the happiness of one's own Self by recalling joyful experiences. Someday you see the beauty of a rising sun or a full moon and all your anxieties and unhappiness go away. Or it could be a moment when you are lost in a poem, song etc. Remind yourself that such moments bring out the true nature of your Self. The worrying, anxious, sad, or unhappy self is not you.

The Self is the ultimate goal of those who can separate the Self from the non-Self

Paramahamsagatim. Gatim, the ultimate goal of the paramahansa, the seeker or sannyāsi. If I am sat cit ānanda, how is it that I don't experience it? Is that experienced only by paramahansas? **One who has the ability to separate the Self from the non-Self is called a paramahansa.** Haṁsa is a mythological swan, which is said to separate milk from water. This swan is supposed to eat pearls at Mānasarovar. It is a very beautiful kalpana that it separates milk from water. Nobody can do this because milk and water are so intrinsically mixed; even though they are two, they appear to be one. It is like the mixing of ātmā and anātmā. For example, the iron ball that is placed in a furnace becomes so hot that the fire totally pervades the iron. The iron then seems to acquire the quality of the fire; it becomes red and hot. The fire also seems to acquire the quality of the iron when it appears round. This is called mutual superimposition. The iron and fire become so identified with each other that each seems to take on the attribute of the other. Where there are two, there appears to be one. What one needs to do is to separate the iron from the fire. The red color and the heat belong to the fire, while the round shape belongs to the iron. This kind of separation is called viveka, discernment or discrimination, and it should take place in our minds. Ātmā, the Self or Consciousness, and anātmā, the non-Self or the body-mind-intellect complex, are so intimately identified with each other that you cannot separate the two. That is why where there are two things, there is a bhrama, an illusion, of there being only one. Thus, what I call 'I', the ego, is, in fact, made of two: the Self and the non-Self, the puruṣa and prakṛiti, Consciousness and matter. This delusion of seeing one where there are two is the cause of all our complexes and problems. The haṁsa or swan is believed to be able to separate milk from water. Similarly, a paramahansa is one whose mind is subtle and can discriminate between the Self and the non-Self, dṛśyate tvagryayā buddhyā sūk.may. sūk.madar.ibhi. [Kāthopaniṣad, 1-3-12], 'however, he is seen by the people of subtle vision with a sharp, subtle intellect'.

-to be continued...

Arsha Vidya Gurukulam celebrates its Silver Jubilee

The Gurukulam witnessed a get-together of more than 1,600 of Pujya Swamiji's students and devotees on the occasion of the Silver Jubilee Celebration held on Nov 20, 2016.

Music Concert: Sri Maharajapuram Ramachandran and party rendered a Carnatic music programme exclusively featuring the compositions of Pujya Swamiji.



Maharajapuram Ramachandran and party

Welcome Address: Sri Ravi Sam welcomed the gathering. He remembered the anniversary functions held in the previous years in Pujya Swamiji's presence and spoke about how Pujya Swamiji's presence can be felt in every nook and corner of the Gurukulam and in every word of his books.



Welcome address by Sri Ravi Sam

Honouring the Contributors: Swami Shankarananda expressed his delight about

how Pujya Swamiji's wish regarding the memorial and photo gallery has been fulfilled.



SwamiShankarananda

The key people who contributed in various ways towards The Swami Dayananda Memorial Projects Gurutirtha, Gurusmrti Gallery and Gurukrpa - the study center were thanked and honoured. First, the professionals comprising the project team including Sri Sriram, the Architect who visualized Gurutirtha, Sri Pramod and his associate Ms Arundati from the Archiving services team, Sri Subramaniyan – Project Director, who led the project team, Sri Chandrapragasam for foundation work, Sri Satyamurti, for stone work, Sri Marudavanan for pergola design, Sri Prabhu for electrical work, Swamini Vidyananda and Sri Anand Daga for their work in implementing the Gallery project.

In addition to the project implementation team, Smt. Girija Natarajan was honored for coordination of donation related activities and Swami Purnatmananda, Manager of the Gurukulam, for facilitating the projects and overall administration of the Gurukulam.

All financial contributions to the Swami Dayananda Memorial Projects were much appreciated. Some of the significant donors who were present at the venue were honored.

Acharya's Address: Swami Sadatmananda expressed his gratitude to Pujya Swamiji, the founder of the Gurukulam. He spoke about how 'Tirtha' is a place of pilgrimage where devotees get purified. Pujya Swamiji himself was a tirtha. Gurutirtha is a place where Pujya Swamiji's disciples can visit and get charged. He thanked Sri Pathy for the beautiful landscaping at the Gurutirtha. He said that whatever good is there in the Gurukulam is due to the grace of Pujya Swamiji.

Arsha Kala Bhushanam Award: Sri Padmavasan, a painter of Temple arts was awarded the title Arsha Kala Bhushanam, His citation reads "Arsha Vidya Gurukulam, Anaikatti confers "ARSHA KALA BHUSHANAM" on Sri Padmavasan for his unique contribution in the field of fine arts, especially painting, expressing impressive thoughts through intricate works."

Book Release: Swami Veditatmananda released Aksharamala, a book authored by Swamini Svatomavidyananda containing 108 names extolling Pujya Sri Swamiji's glories.

Donation to Coimbatore Kidney Centre Trust: Pujya Swamiji was treated very well by Coimbatore Kidney Centre where he underwent dialysis treatment. In appreciation of their care and as per Pujya Swamiji's wish, the Gurukulam presented the Kidney Trust, represented by Dr. Ramalingam with a donation of Rs.7,50,000.

The letter accompanying the donation reads "This contribution is towards the Corpus for adding a comfortable dialysis suite or creating any other infrastructure in the name of Pujya Swami Dayananda Saraswati at the Kidney Centre and any accretion thereof may be utilised for treating poor patients in need of dialysis or kidney transplants. "

Address by Guest of Honour: Sri P.R. Ramasubrahmaneya Rajha recalled Pujya Swamiji's contribution to the Hindu culture and the various reaching out activities initiated by him. He appreciated the contribution of various people who served Pujya Swamiji and those who help in running the activities of the Gurukulam.



Swami Sadatmananda



ArshaKalaBhushanam award to Sri Padmavasan



Sri Ramasubrahmaneya Rajha

Gurukulam Report: Swami Shankarananda presented the Gurukulam Report. He said that he was privileged to be a student of Pujya Swamiji. It was due to Pujya Swamiji's blessings that the teaching continued for so many years here. Last year was actually the Silver Jubilee year, but due to Pujya Swamiji's Mahasamadhi, celebrations could not be held. Therefore, this year we are celebrating the Silver Jubilee of this Gurukulam. Recalling Pujya Swamiji's words about jubilee, he said "There were a number of people responsible for this institution to come into being and its growth. The real celebration is in acknowledging their service during this 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".

The contributions of acharyas, volunteers and others in the growth of the Gurukulam were recognized.

Firstly, all the acharyas were honoured since the Gurukulam is primarily a place of learning which was made possible by the acharyas who taught here. Four long term courses were held here earlier between 1990 and 2013. Now, the fifth long term course is in progress since 2014. The acharyas of the Gurukulam who taught in the previous long term courses were honoured: Swami Siddhabodhananda, Swamini Brahmaprakashananda, Swamini Pramananda, Swami Sakshatkritananda (in absentia), Swamini Vedarthananda and Swamini Saradananda. Swamini Brahmaleenananda and Swami Prasantananda, were honoured for teaching the weekend classes.

The Gurukulam also honoured a few key people who have made significant contributions to the Gurukulam voluntarily over the years including Sri Siva Prasad, Secretary, Sruti Seva Trust; Sri CSK Prabhu, Auditor; Chandramma, who looked after Pujya Swamiji; Sri Kumara Chaitanya, for his admirable seva to the Gurukulam; Sri Muruganandam and Sri Sambamurthy, who help with the Gurukulam's public activities and functions; Sri Elumalai who does temple seva on festival occasions; Smt Lalitha and Sri S N Ramachandran for reaching out to the Gurukulam, its teachers, sadhus, and students over the years.

Temple Kumbhabhisekam: Swami Omkarananda announced that he had accepted the request of the Acharya to guide the proposed Kumbhabhisekam of Sri Medha Dakshinamurthy temple in 2018 and appealed to all the devotees to participate and contribute towards this holy cause.

Chief Guest's Address: Swami Veditatmananda spoke about the word Gurutirtha. Tirtha usually refers to a water body where one is purified of papa. He explained how the Guru himself is a tirtha. Pujya Swamiji touched the life of everyone he met. He made each one of them his own by accepting them totally. In 1976, when he visited USA for the first time, his unconditional love for every one made him popular in his very first visit. Swami Chinmayananda had said that he had no choice but to name him 'Swami Dayananda'. During a lecture on management, Pujya Swamiji had said that there was one thing he could not manage and that was his compassion.



Swami Omkarananda



Swami Viditatmananda --address by Chief Guest

Swami Viditatmananda commended the acharyas of the Gurukulam and expressed his happiness to see the tradition in the Gurukulam continue to offer the knowledge, care and compassion of Pujya Swamiji.



SivaPrasad

Vote of thanks: Sri Siva Prasad proposed a vote of thanks thanking everyone who helped make the program a success.



Audience



Audience

-Report by N. Avinashilingam

Gurutirtha and Gurusmrti Inauguration

By the grace of Pujya Swamiji and Sri Medha Dakshinamurthi, Swami Dayananda Memorial projects saw their completion with the grand inauguration of Gurutirtha – Swamiji's kutiya transformed into a monument and Gurusmrti – the newly laid out Picture Gallery depicting Swamiji's life and contribution, on 20th Nov 2016, coinciding with the Gurukulam's Silver Jubilee celebration.

We thank all the donors for their generous contributions and everyone who participated and enabled the successful completion of the projects. The deep devotion to Pujya Swamiji could be seen in the various ways in which contributions were made.

Gurutirtha

Pujya Swamiji had expressed his wish for the Kutiya to be made into a monument after his time. The Kutiya has now been transformed into a Tirtha.

Gurutirtha was inaugurated by Swami Veditamananda Saraswati, a respected senior disciple of Pujya Swamiji and Sri Ramasubrahmaneya Rajha, Chairman, Ramco group.

Sri Sriram, the architect of this project explained how he conceptualized and actualized the project. Punyahavacanam was performed by Sri Jambunatha Ghanapatigal in the presence of Swami Veditatmananda, Swami Paramarthananda, Swami Omkarananda and other dignitaries.

Swami Sadatmananda explained the significance of the word Gurutirtha: Guru is a Tirtha, one who purifies and the building blessed by him is also a Tirtha.

Appreciating the thought process that is behind the Gurutirtha will help one appreciate this monument:

The task at hand was to make a monument out of the simple residence of Pujya Swamiji – it had to be done retaining the building and its inner accommodation, as it was, when Swamiji lived, but yet it had to be distinguished from everything else around it. It had to stand out. Also, the building would have to get a facelift to make it a befitting memorial to inspire people for generations to come. This was mainly accomplished by keeping the building mostly unchanged except replacing existing windows with large picture windows to allow the best views in to Swamiji's life, and adding stone walls and landscaping around the building which would constitute the parikrama.



Architect Sri Sriram



Inaguration by SwamiVeditatmanandaji

The initial visualization of the Gurutirtha by the Architect, Sriram, was enhanced with inputs from the archiving team led by Sri Pramod and several others. The implementation was very well executed with untiring effort by the Project Director, Sri Subramaniam, with the help of a huge team. The final result is there for one to see - One can feel the presence in the physical absence....

Gurutirtha is a fitting tribute to the great master, a towering personality with a great vision.

Architect's visualisation of Gurutirtha in his own words

Gurutirtha is a journey - a yatra in the memory of one of the greatest teachers, Poojya Swami Dayananda Saraswati. It is a journey where one experiences the transformation of his dwelling into a place of worship. The design rationale was to provide serenity to this place of worship and a contemplative quality to the experience. Just as one visiting a temple goes through various prakaras and dwaras to reach the garbh griha, here too one walks through different vistas. The



Inaguration Sri Ramasubrahmaneya Rajha

vistas are modulated by tall walls and the available trees and landscape. Granite stone as a material is timeless - it is in many ways synonymous with our temples. It is the main building material used in Gurutirtha -- in the walls, the pathways, the trellises, the seats and the floors.

The Pradakshina Marga is a walk around Swamiji's kutiya - "Ganga" with views into his home at designated pause points, where we look into the rooms where the Swamiji lived. One begins and ends the journey from the same place thus mirroring the 'cycle of life'.

Just as a seeker of knowledge who takes a path unknown to him or her, one embarks on the yatra - on a gently rising walkway, alongside a stone wall. One reaches an entrance court, which marks the starting point. A story wall greets one here which talks about Poojya Swamiji. A small office with an information window has been provided. The journey continues along the path with views of the wondrous landscape all around.



Puja

The path wraps around a stone wall leading up to the first pause point - a stone trellis covered platform that overlooks the study of Poojya Swamiji. Here one gets a glimpse of the room where Poojya Swamiji interacted with his disciples. A stone bench is provided for those who might wish to stay longer.

One turns left and moves onward in this journey. The pathway wraps around the building and takes one to Poojya Swamiji's bedroom. The stone trellis above shades the window and the pathway from the overhead sun. As one moves ahead from here one could catch a glimpse of the Dakshinamurthy temple that was so dear to Poojya Swamiji.

The journey now moves to the north of the house, to a third stone-trellis-covered pavilion under the shade of trees. This is the dining room - where Poojya Swamiji had often dined with many disciples. From here one moves down a slight ramp and arrives at the entrance veranda of "Ganga". Only here does one enter the kutiya, into the memorial room of Poojya Swamiji. After paying homage to him, one moves on - alongside the stone walls that encompass the kutiya and lead you along the path back to the court where one started the journey.

This is Guru Tirtha - our homage to Pujya Swami Dayanand Saraswati.

The Archiving team's view of Gurutirtha

Gurutirtha is unique in many ways in the landscape of museum/memorials in the country. The site commemorates the residence of a teacher whose legacy cannot be captured merely by bricks and mortar. His true influence can only be seen by the innumerable minds and thoughts he influenced. Towards that effect, the site is a pilgrimage for older devotees of Swamiji and a place to imbibe from, for newer adherents. The site moves away from textbook formats of museum captions and embraces newer means of pure visual connect with varied audiences. The preference is on viewing and understanding as against enforced contexts.

Swamiji's kutiya is the abode of simplicity and his meagre belongings are a reflection of his life's work in the intellectual space as against in the materialistic realm. Three large bay windows allow a visitor a glimpse into every part of Swamiji's humble abode. This methodology was adopted to ensure that the house could be preserved for posterity and newer generations could come and reflect on his life's work.

The space is finally a tribute to a towering personality and we hope the memorial befits his legacy.

Gurusmrti – Swami Dayananda Gallery

The Gurukulam has hosted a picture Gallery for many years. Pujya Swamiji had expressed his wish that this Gallery could be maintained well. The Gallery – now named 'Gurusmrti' has been restructured, repainted and enhanced with new panels including fresh pictures of Swamiji.

The Gallery was inaugurated by Swami Paramarthananda. The viewers were delighted to see old and rare pictures of Pujya Swamiji in the panels and also to be able to have a view into Swamiji's life through the range of visually appealing pictures and thought provoking quotations.

The Gallery takes the viewer on a journey into Swami Dayananda's life starting from his early years, as a brahmachari, the various significant points in his life to his Sannyasa diskha and early life as a sadhu in Rishikesh and as a teacher. The viewers are then led to the four Gurukulams that Swamiji established with various pictures of the premises, the acaryas and the activities.



Inaguration by SwamiParamarthanandaji

The journey then moves on to showcase Swamiji's significant contributions in revitalizing Sanatana Dharma through his initiatives to protect the dharmi. It also follows with the inspiring story of how the Swamiji's birthplace - Manjakuddi village has been transformed into a model for rural development.

Cherished moments from Swamiji's Sashtyabdapurti and Satabhishekam functions greet the viewers which are followed by pictures of Swamiji's meeting with the some of the important Mahatmas.

The viewers are then treated with a whole long stretch containing pictures of Swamiji in various moods and activities ending with a section of striking portraits where one can pause and enjoy the benevolent gaze of Pujya Swamiji.



Gallarie



Gallarie



Lighting of Lamp

The Gallery then gives the viewers glimpses of the early years of Anaikatti Gurukulam, followed by a tribute to Swamiji's contribution in reviving the Arsha Vidya Parampara and finally concluding with large grand portrait of Swamiji with his parting message alongside the Padma Bhushan Award.

An LCD TV playing a slideshow of many captivating pictures is also where once can sit and enjoy being with Swamiji through his pictures captured at various phases of his inspiring life.

There is also a plan to add more multimedia content at a later point in time.

Gurukrpa – Study Center

As part of Gallery-restructuring, a new hall, a teaching center named GuruKrpa has also been added adjacent to the Gallery. GuruKrpa was inaugurated by Swami Omkarananda.



Inaguration by SwamiOmkaranandaji

This new hall is designed to be a very comfortable space to be used for camps or classes and can accommodate thirty to fifty people depending on the type of event. It has been designed to have excellent acoustics with wood panelling to make it sound proof and almost no echo. This hall will help the Gurukulam to have small camps even as the current lecture hall is being used for a long term course or another event.

We welcome you to visit the Gurutirtha and Gurusmrti (Gallery) to feel the benign presence of Pujya Swamiji, pay respects to him and get his blessings.



Puja

360 degree view of Gurutirtha

Gurutirtha monument as seen by any visitor circumambulating it.



Gita Jayanthi



Karthigai Deepam



-photo by uga/ tomoko

Malaysia aradhana photos





The Erased History of Ancient India

-speech by Raj Vedam at BVB, Coimbatore

Arsha Vidya Gurukulam (AVG), Anaikatti, Bharatiya Vidya Bhavan (BVB) and Arsha Vidya Satsanga (AVS), USA, jointly organized a talk on 'The Erased History of Ancient India' at BVB in Coimbatore on December 4, 2016. The invited speaker was Dr. Raj Vedam, Director, Indian History Awareness and Research (initiative of AVS). There were about 150-200 attendees.

Dr. S. Jayakumar introduced the speaker as a scientist with a passion for history, rather than a formally trained "historian". He said that in the US schools, the students are taught about their "founding fathers" and the greatness of US, thereby instilling a healthy pride in their nation. In India, we teach children about Boston Tea Party and Aurangazeb rather than Kittur Chinnamma, Vijayanagarm empire, Chanakya or Veer Savarkar. "It seems that only in India can a freedom-fighter be labeled as a terrorist", he said.

Dr. Raj Vedam said that Eurocentric narratives are born of the following premises: (1) Anything of value originated among White people (2) Greek/Asia Minor/Egypt heritage usurped by Europe (3) Willful distortion of evidence negating Eurocentric superiority, and (4) Self-deluding rationalization of 'White Man's burden'. Thus, nothing can be older than 4,004 BCE, and especially the Biblical Flood of 3,000 BCE. William Jones, John Bentley and Max Mueller were some of the Indologists who created distorting narratives. Their aim was to present Hindu culture as not so ancient, and worked to distort the Puranic timelines to suit their narratives.

Aryan Invasion is a myth superimposed on an ancient civilization. According to genetic studies, there is no evidence of genes from Central Asia arriving in the Indus Valley for the last 12,500 years. The Indus Valley Civilization collapsed because of 200-year drought and climate change. Aryan Invasion Theory has been proved false by many scholars through scientific evidence.

The map on the left shows a well developed civilization during Mahabharata period with places all too familiar to us: Gandhara and Sindhu to the North-west, Kuru, Panchala and Kirata to the North, Anga and Pundra to the East, Vidarbha and Dandaka in the center and Kishkinda, Dravida and Chola to the South. Now study the map on the right that we teach our children: Harappa and Mohenjo Daro around 3,000 BCE to the North-west of a vast unpopulated land! Who is correct? The Puranas as a rich source of history have been entirely dismissed, said Dr. Vedam.

Artifacts in Bhimbetka in Madhya Pradesh and Jwalapuram in Andhra Pradesh show human occupation 35,000 years ago, confirmed by carbon dating.



Welcome address by Jaykumar



Raj Vedam



Source of Map is from Wikipedia – <https://en.wikipedia.org/wiki/Mahajanapada#/media/File:EpicIndia.jpg>



Ancient Indians knew about the Precession (“wobble”) of the Earth, and estimates of the time period ranged from 36,000 years in very ancient times to 25,440 years in the time of Bhaskara II. Due to Precession, we can today fix the astronomical phenomena mentioned in Taittiriya Samhita to 8,350 BCE and Shatapatha Brahmana to 2,980 BCE. The start of Kali Yuga is February 18, 3102 BCE (extrapolated by Gregorian calendar) according to Surya

Siddhanta. These findings are confirmed by Computer simulations of celestial objects. Raj demonstrated the criticality of astronomical markers for dating. For example, Vyasa tells Dhritaraashtra, a day before the war “My dear King, Arundhati who is revered by righteous all over the three worlds, has left her husband Vasishtha behind.” When mapped, this yields date of Oct 16, 5561 BCE for the war.

Jyotisham is integrated part of Veda called Upaveda. It is basically used to fix appropriate time for doing vedhic yagnas and has extensive knowledge-base with regard to the planetary motion along with complicated mathematical formulae. Our Srutis and Smritis also contain deep knowledge in various allied branches. Surya Siddhanta, conservatively dated to 700 BCE, gives fairly accurate diameters of the planets, without using any modern instruments.

Knowledge flowed out of India. The Philosophers and Scholars from the Middle East visited India from time immemorial. They translated the works into Greek, Arabic and Persian. These were later translated in Latin. The names of great scientists and philosophers like Pascal, Descartes and Spinoza figured in the “List of Prohibited Books” released by Pope Paul IV in 1559. Hence, the Scholars hid their sources and presented the knowledge as their own discovery. A cursory comparison of the dates of our scriptures and scientific works with those of European works reveals that our knowledge is much more ancient. It is likely that Pythagoras learned most of his advanced mathematics in Kanchipuram.

Looking into the future, to start with, our school history books should be ammended to provide a narrative according to new scientific evidence, challenging British-concocted history. Second, the paucity of scholars trained scientifically, should be addressed by training the next generation, leveraging present capabilities of computers. Every Indian child should know the greatness of its culture.

The talk was immediately followed by an elaborate Q&A session. Audience expectations were high, as evidenced by “Could you translate these works to Tamil?” A: “Yes, IHAR would love to do that as soon as it gains



Section of audience

critical mass”. “With the present day Government invoking Indic traditions, why don’t you present your ideas to them?” A: “Sure, as soon as we get help to connect to them!” When asked how he developed a passion for history, the audience was pleasantly surprised to hear that it was a diet of BVB’s (Bhavan’s Journal) that the speaker grew up with! Sri Krishna Kumar, Member, Governing Board Bharatiya Vidya Bhavan told that Dr. Vedam had opened their eyes to truthful history with scientific evidence. He opened the doors of the Bhavan to Dr. Vedam. Sri S. N. Ramachandran proposed a vote of thanks. After the meeting adjourned, more than 30 attendees discussed informally with Dr. Vedam.

All in all, every one in the audience was inspired by a scientist’s view of India’s past.

Reported by N. Avinashilingam & S. Jayakumar



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NEW YEAR PUJA

A special *Abhisheka* and *Puja* will be performed at the Gurukulam on **Sunday, January 1, 2017** to invoke the blessings of **Lord Medha Dakshinamurti** for the welfare of all.

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

PROGRAMME

Ganapati Homa	04-00 AM
Nitya Puja	05-00 AM
Puja at Subrahmanya Temple	08-00 AM
New Year Puja	10-00 AM
Anugraha Bhashanam	11-30 AM
Diparadhana	12-15 PM
Prasadam	12-30 PM

P. S. Please send your Puja offering to reach us on or before 31-12-2016. Use the form given below. Please make your Cheque or DD payable to **Sruti Seva Trust, Coimbatore**.

Alternatively amount can be transferred for the credit of Sruti Seva Trust to Indian Overseas Bank, Chinna Thadagam Branch, A/c. No. 064301000007129. IFS Code IOBA 0000643

In case of Electronic Transfer please intimate details over e-mail at **office@arshavidya.in**

You may also be one of the sponsors of the day by offering ₹ 5000/- or more.

Arsha Vidya Gurukulam wishes you a Happy New Year



PUJA OFFERING

Enclosed is my offering for the NEW YEAR on 01-01-2017

Name (IN BLOCK LETTERS)

Nakshatra

Gotra

- | | | |
|---------|---|-----------|
| 1. | } | Rs. 251/- |
| 2. | | |
| 3. | } | Rs. 251/- |
| 4. | | |

My Address (IN BLOCK LETTERS).....

Phone.....Mobile.....E-mail.....

Cheque / DD No.....Bank.....Date.....

Fall Six Week Vedanta Course 2016

With Swami Tattvavidanandaji at Saylorsburg Gurukulam

*If there is a Phalam in self-realization, it is in negation. Negation of delusions is the reward. When this happens everything in you and around you changes. You are liberated
Swami Tattvavidanandaji.*



The Fall Vedanta Six Week Course 2016 for adults was held at the Arsha Vidya Gurukulam in Saylorsburg PA from October 11 to November 22. Suddhatmaji held the orientation on October 11 and gave all the required information regarding the facilities at the Gurukulam. Approximately 90 students attended the camp. Swami Tattvavidananda Saraswati taught Chapter 18 from Srimad Bhagavad Gita with Shankarabhashyam. Additionally Swamiji held guided meditations in the mornings and satsangs in the evenings. Suddhatmaji conducted the chanting classes. Yoga classes were conducted by Lance Daniels and Vijaya Hari Darve assisted by Bala Murthy. Kalpesh Jasapara and Terry Coe taught Sanskrit classes. Radhaji and Girijaji chanted Vedic Verses. Savithri Maniji and the students presented a play, Ajamila, based on a story from Bhagavata Mahapurana.

With the blessing and guidance of Swamiji, Swamini Srividyanandaji organized a play based on Bhagavad Gita Verse 18-66, "Purvapaksa-Siddhanta Samvada", an outstanding presentation performed by the students. It was well appreciated by all.

Special Events during the course:

Saraswati Puja was performed on October 22. A Vocal Concert in Carnatic music was presented by Mandapaka Sridevi along with Chelluri Saraswathi on November 12. We Celebrated Deepawali on October 30th at the Gurukulam. On this occasion, Swami Tattvavidanandaji explained mantras from Devi Smriti.

Suddhatmaji taught chanting verses taken from Taittiriya Upanisad, Sri Sankaracarya, Pratassmarana Stotram, Dakshinamurthy Stotram, Kamalajadayitastakam and Shiva Manas Puja.



Swamiji's teaching of Gita with Shakara's Bhasya concluded on November 22.

Priests Sri Ravichandran and Sri Ganesan performed regular as well as Pujas for special occasions during the course. Lance Daniels provided rides to the airports and other destinations for the incoming and outgoing students during camp. The Kitchen staff worked relentlessly to provide excellent food during the camp. The staff and the volunteers worked hard to perform their assigned responsibilities.

Our special thanks to Suddhatmaji and the staff for organizing this series of Gita courses at the Gurukulam.

Swamiji continued teaching Chapter 18 of Srimad Bhagvad Gita starting from verse 46. This Chapter summarizes the entire Gita. Bhagavan Sankara goes through the Gita Chapter by Chapter to finally provide the insight that "you are Brahman". Swamiji says that Ishwara is in your heart, you need not seek Ishwara outside of you, detach yourself from the Samsara, recognize your ignorance about the body and mind, abide in Ishwara, let the nature do its work and do your duty leaving the Phalam(results) to Ishwara. Accept the Phalam as a gift from Ishwara. This is the path for your liberation.

This course was for students who were dedicated to understand Gita. Swami Tattvavidanandaji's scholarly understanding of the subject and love for teaching has brought this knowledge to us. We are little older, little wiser and little closer to our goal now. It is still a long way. The quest continues next year with Swamiji teaching a different topic.

Swamiji lives a sincere, a simple and a detached life. A dedicated life with a hope that his teaching will help his students to recognize the truth about the samsara and show them the path to liberation. Our path is changing. Life and life styles are changing. There was a peaceful silent happiness in the last class of this course as we reached this milestone of completing Bhagvan Sri Krishna's immortal Srimad Bagvad Gita. Hari OM.

-Reported by Arvind Bagal

Pearls Of Wisdom

The content of time is timelessness. The awareness of time cannot be subject to time.

What we are aware of keep changing, but the awareness itself remains unchanged. That awareness is indeed the content of 'I'.

Thanksgiving Vedanta Camp 2016

With Swami Tattvavidanandaji at Saylorsburg Gurukulam



The single cause of suffering is Maya, delusion born of ignorance. There is only one way to overcome it; surrender to God and practice intense motiveless devotion-“Maya pancakam”

Swami Tattvavidanandaji

The Thanksgiving camp was held from November 24 to 27 with Swami Tattvavidanandaji. The camp began with registration and orientation on November 24. 150 adults and 70 children attended the course. During the orientation, Suddhatmaji explained the course schedule and provided other related information. The children were grouped according to their ages as: the juniors (ages 6to9), the seniors, (ages10 to 12) and the Teens (Ages 13 and above). Each group was provided classes such as Vedic chanting, yoga, drama, music, meditation, games, Arts and Crafts, Vedic Heritage, aarati and camp fires administered by the staff and the volunteers. Lance Daniels, Savithri Aunty, Girijaji, Radhaji, Balaji, Ushaji, Amy, and Chitraji, participated in the children's programs.

Chitra Kumar taught Music, Lance Daniels taught Yoga Classes and Kalpesh Jasapara taught Sanskrit

Swami Tattvavidanandaji taught atma-jnana-nistha from Srimad Bhagvad Gita Chapter 18 verses 46, 50, 51, 52, 53. He also taught meditations in the mornings. Swamiji conducted satsangs in the evenings

Suddhatmaji taught Vedic Chanting. Chanting verses selected for this camp came from Medhasuktam, Pratasmarana Stotrum, Dakshinamurty Stotram, Shiva Manasa Puja and Purusottamyoga.

On November 26, under the direction of Savithriji the children presented a cultural program. The Juniors chanted Devi Stuti, and the Seniors chanted Aditya Hridayam. The Junior students enacted a play 'Who Broke the ShivDhanushya'. The seniors presented a play 'Life story of Thyagaraja' and the teens presented 'Ajamila-a story from Bhagvatam. The adults presented a demonstration of Yoga under the guidance from Sathyavathi Mani

The program was greatly appreciated by everybody.

All the staff and volunteers worked hard to make the course a success.

Thanksgiving camps are fun, education and entertainment for all. The children enjoyed it. The adults received valuable teaching from Swamiji and also learned good chanting from Suddhatmaji. It was a very nice gathering for Thanksgiving. The camp ended on November 27, 2016.



-Reported by Arvind Bagal

SRI SARADA BRAHMA VIDYA KENDRA
Spring field P.O, Bandishola, Coonoor -643104, Nilgiris, Tamil Nadu, India.

Happy to announce two Vedanta Retreats (Residential) at Sri Sarada Brahma Vidya Kendra, Coonoor from
* 4th May 2017 to 10th May 2017 * 19th May 2017 to 25th May 2017

The Retreat will be conducted by

SWAMINI JEEVANMUKTANADA SARASWATI - A STUDENT DISCIPLE OF SWAMI DAYANANDA SARASWATI
BRAHMACHARI NARAYAN - A STUDENT DISCIPLE OF SWAMI DAYANANDA SARASWATI

The Retreat will include

- Introduction to Vedanta, Basics of Sanskrit, Sahasranama
- Parayanam and Walks in and around Tea Estates

For registering please call:

09486639156 /08903991086 (Or) E-mail to: jeevanmuktanada@gmail.com / narayansub@yahoo.com

Last date for registering - 31st January 2017

Arsha Vidya Newsletter

Annual Subscription: Rs.180/-

Published by V. Sivaprasad

Trustee, Sruti Seva Trust, Anaikatti, Coimbatore 641108

Edited by

S. Srinivasan - 0422-2657001

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

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



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