



# *Arsha Vidya Newsletter*

*Rs. 15/-*





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*Arsha Vidya*  
*Newsletter*

In fearless voice may  
we proclaim

The Rishi's message  
from all house-tops

And bring the men  
of different claim

To a fold of Love  
where oneness lasts!

## Mundakopanishad

### Mantra 3.2.8

यथा नद्यः स्यन्दमानाः समुद्रे  
अस्तं गच्छन्ति नामरूपे विहाय ।  
तथा विद्वान् नामरूपाद्विमुक्तः  
परात्परं पुरुषमुपैति दिव्यम् ॥ ३.२.८ ॥

*yathā nadyaḥ syandamānāḥ samudre  
astam gacchanti nāmarūpe vihāya.  
tathā vidvān nāmarūpādvimuktaḥ  
parātparam puruṣamupaiti divyam.(3.2.8)*

*yathā* -- just as; *nadyaḥ* -- the rivers;  
*syandamānāḥ* -- flowing; *astam gacchanti* -- they disappear;  
*samudre* -- in the ocean; *vihāya* -- giving up;  
*nāmarūpe* -- their names and forms; *tathā* -- so too;  
*vidvān* -- the knower of *ātman*; *vimuktaḥ* -- becomes free;  
*nāmarūpāt* -- from name and form; *upaiti* -- gains;  
*divyam* -- that which is of the nature of consciousness;  
*parāt param* -- which is superior to *māyā*.

Just as the rivers flowing in various directions disappear in the ocean, giving up their names and forms, so too, the knower of *ātman* becomes free from name and form and gains Brahman, which is of the nature of consciousness and is superior to *māyā*.

*Yathā syandamānāḥ nadyaḥ*: just as the rivers flowing down. The various river like Gaṅgā and Yamunā flow downward to reach the ocean. Some rivers join other rivers and travel together to get to the ocean, just like Yamunā joins the Gaṅgā that is flowing towards the ocean. One cannot argue that Yamunā does not go to the ocean. Through Gaṅgā it goes to the ocean. All of them have a commitment to reach the ocean. They do not want to be separate from the ocean; they want to be the ocean. They know very well where they are heading. If they know the west coast is nearer, then they will flow to that side. They do not want to travel longer than necessary. They are not like the *saṁsārins*. They do not have wanderlust. All of them, having reached the ocean, *astam gacchanti*: disappear there. They give up their individuality.



How do they disappear? *Nāmarūpe vihāya*: by giving up their name and form. Previously also, as water, they were never separate from the ocean. They were different from the ocean only in name and form. If they were enlightened with the knowledge that 'I am water,' then enlightened they move towards the ocean to fulfil their *prārabdha-karma*. If they were not enlightened, still they reach the ocean and give up their individual name and form. But they come back again. The idea conveyed through this illustration is only this much-- they reach the ocean giving up their individuality, their name and form. The form includes its own history and its own terrain through which it flows.

*Tathā vidvān nāma rūpāt vimuktaḥ*: similarly, one who knows the *ātman* becomes completely free from name and form. Already he was free from name and form, as he did not take the name and form as *ātman*. Now, he gives up that name and form also. Then he does not come back. Where does he go? He does not go anywhere. *Parāt param puruṣam upaiti*: he gains the self that is beyond even the unmanifest, that is *māyā*. *Parāt param* means greater than the unmanifest, the undifferentiated. Gaining or reaching is only figurative here. Already he is that self.

The word '*divya*' means pure consciousness.

The word '*para*' if used alone will indicate that which is neither limited by time and space, nor is it an object. If that word is used twice, then the first '*para*' will refer to only *avyakta* or *māyā*, which is the cause of the world. It is similar to the use of the word '*akṣara*' which generally indicates only Brahman. But if it is said '*akṣarāt paraḥ*' then that *akṣara* will be *avyakta* or *māyā*. One has to look at the context to determine the meaning.

A question may arise here. If the wise person gives up the name and form, how do we worship him in a particular form? A wise person who has given up the body does not have a name and form, which is why we worship him. His particular name and form becomes the altar for worshipping *Īśvara*.

Now, the teaching is concluded. The conclusion is very interesting.

to be continued...

## Vedic Wisdom festival

24-25 Nov 2018, Mumbai

Twelve spiritual masters over two full days at Ramakrishna mission riveted an audience of 230 people with wisdom, experiences and many A-ha moments in a unique Vedic wisdom festival organised by the Aarsha Vidya Foundation, Mumbai. What was unique about the festival was that it had something for everyone and had both monks as well as householder Vedanta teachers who were disciples of Pujya Swami Dayananda Saraswati of Arsha Vidya Gurukulam.

Swami Devakantananda (Ramakrishna Mission) through Swami Vivekananda's life journey highlighted the intensity of instructions and teachings received by Swami Vivekananda and his subsequent travels across India reminding people of the greatness of the civilization and 'Dharma running through their veins.'



Swamini Brahmajnanananda, the founder of the festival and a Vedanta teacher illuminated the indispensable role of the Vedas in shaping a thriving ancient civilization and hence 'how Vedic wisdom was indeed Veda-mata, the mother of all including the mother of all celebrations!' With many examples she shared how many current cultural practices trace its roots to the wisdom shared thousands of years ago. We were achievements in and of ourselves as we belonged to such a rich heritage that shared the vision of oneness and the interconnectedness of all forms. Through the two days, Pujya Swami Dayananda ji was very much venerated and celebrated his words and wisdom were shared with all through video clips, prasada book given and his pictures at the venue.

Swami Brahmaavidananda, the founder of the festival and Aarsha Vidya Foundation highlighted that the concept of a festival or mela was not new to us. From the time of Veda Vyaasa who had the unique distinction of bringing together Rishis, teachers, scholars for a confluence of knowledge, this tradition of bringing together wisdom teachers continues to this day. 'Ananda', fullness had to be discovered as one's own unchanging nature. This was possible in every generation and he quipped that even the great grammarian Panini in his writings traced to more than 3000 years ago, referred to 'modern times' then. The need for security, pleasures, relationships being universal, a lasting solution is provided by the Vedas in discovering oneself as free from any limitation. With his inimitable wit, through an elaborate example he showed how in a seemingly hopeless situation the capacity to experience joy or even laugh was an indication that happiness did not independently lie in an external situation but it only manifested. He emphasised the need to approach a teacher to learn this as the very Veda that shares the truth also shares the method to know.

Neema Majmudar, an ex UN economist and Vedanta teacher drawing from apt contemporary examples such as the ecosystem, neuroplasticity of the brain, the cells of the human body, the web of the spider was able to unequivocally establish the understanding of interconnectedness. Reflecting the wisdom of the two birds perched on a tree branch with one watching as the other experienced the fruits, she gave examples of how people experienced the world by either being a rat racer or a hedonistic person (who eventually becomes a complainer) or a nihilistic person looking at everything negatively. With the vision of interconnectedness, a person could easily move from isolation to connectedness, from separateness to belonging, from dissatisfaction to gratitude and from being just a consumer to a contributor.

In the panel discussion on 'Today's children. Tomorrow's leaders', children and representatives from Bal Vihar, Chinmaya mission (Pramodini Rao) and Art of living (Twinkle Bachkaniwala) spoke about how values, activities and stories had helped to have better focus, discipline and self acceptance. One of them also demonstrated reading despite being blindfolded pointing to the tremendous potential we all possess. When asked about the advice children could give the parents, the children – Megha, Yugendhara and Jeet shyly said that parents should not compare their children and should lead by example rather than preaching. Practical and sound advice indeed from children!

Known as an auxiliary discipline of the Vedas, Astrology is a topic that is shrouded in mystery and misconception. To demystify this ancient discipline of knowledge, Herga Ravindra Bhat educated the audience about Astrology being a study of one's karmic patterns. Having two parts – *ganitam* and *phalam*, *ganitam* depended on calculations of the relative position of the sun and planets, similar to astronomy. *Phalam* was pure astrology based on the position of the planets at one's birth time and other coordinates, which illumined the patterns of situations in one's lifetime. He highlighted the role of karma, the relationship of different remedies to alleviate one's suffering through different pujas and mantras and most importantly living a value based life which could be enhanced by astrology rather than the other way around. One could live intelligently by being forewarned and forearmed through Astrology.

Prof.K.Ramasubramanian (IIT, Mumbai and a scholar in Maths, Vedanta & Sanskrit) dazzled the audience with his scholarship. He said that we tend to take scientific facts as absolute but a lot of scientific theories are based on assumptions which seem sound, which in Vedanta is called *anyatha – aapattih*. He also spoke about how the knowledge of the world, gained through perception enhanced by instrumentation and technology and inference, presumption and other forms of logic, continued to be limited. Science has progressed on certain assumptions which cannot be considered as the holy truth but subject to correction later. In the context of black holes, the closer you get to the core, the more difficult it becomes to explain, which is similar to the description of natural phenomenon as *anirvachaniyam* –(categorically inexplicable) in Vedanta. He explained the Vedantic phrase referring to the nature of Atma– anoraniyaan mahato mahiyaan (smaller than the smallest, bigger than the biggest) in mathematical terms saying that it is smaller than zero and as big as infinity.



After an absorbing music recital by Sraboni Chaudhuri, the audience was suitably charged on day 2 to fully assimilate the role of bhakti in Vedanta by Swami Shuddhabodhananda. He presented the *sadhya*, the goal to be achieved in discovering oneself and how karma and bhakti played a part. While there were various manifestations of love expressed between friends, parents and children, couples, absolute love could only be possible and reserved for the Lord. He stressed the need for *nama japa* and exhorted the audience to take to simple acts of bhakti, to evoke bhakti for God in oneself. He also quoted Purandhara Dasa by saying, ‘ Whether you (referring to God) are there or not, it does not matter, if I chant your name I get the grace.’

Through the story of a little wave in the Indian ocean Swamini Brahmaprajnananda spoke about three stages of understanding Vedanta and its effect in one’s emotional life, the first stage being – My mind is a problem, giving way to the second stage – My mind is an inner instrument(*antah karana*) and I learn to use it well for my pursuits which gives way to the third stage – I am free from the mind and its many conditions and that was true knowledge. She elaborated on the following areas of one’s emotional life stressing the emotional order as Ishvara and exhorted the participants to work on the following five areas : Emotional expression, Emotional security, Emotional health, Emotional strength and Emotional independence emphasizing that emotions were a gift from *Ishvara*.

Lakshya a Yoga teacher from Holland who has now found home in India took the participants on a relaxing journey of awareness and attention through a couple of simple yoga asanas, which people could do anywhere.

Uday Acharya, a Vedanta teacher had a unique topic – The problem is you. The solution is you. Tapping into the universal conclusion, 'I am not ok' he spoke about the need to have a life position of 'I am ok, You are ok' as everyone justifiably deserves success and happiness. All of us face situational problems in life and underlying that is a fundamental issue – I am not good enough. Modern psychology cannot solve this problem as it is an existential problem much like the problem of Arjuna in the Bhagavad Gita. While most other problems can be resolved by us as problem solvers we cannot solve this existential problem. A higher standpoint, a *pramana*, a means of knowledge called Vedanta is required which would reveal to me what I really am – unconditioned by all the conditions I find myself in.

Falguni Harkisandas spoke from the heart about her journey from a carefree teenager to becoming a Yoga teacher and still searching until she found her home in Vedanta. Despite doing so much for the family she spoke about how housewives generally undervalued themselves and how she was helping them in sharing the knowledge she had gained.

The festival drew to a close with an exciting engrossing session on 'Myths around Hinduism' where the panelists were Dr Uma Shankar M, Principal of SIES College and Swami Brahmadevananda. The participants had been encouraged to put their questions in a box not quite expecting the huge overwhelming response. The main question that bogged everyone was the Supreme court decision on the right of entry of women into Sabarimala. While the panelists agreed that the Supreme Court is the final authority in interpreting the law and guided by the constitution, if people felt that justice had not been delivered, there is a constitutional guarantee expressed in the Right to the right of rights. That means that people had the right to agitate peacefully until a problem is addressed. There can be no discrimination on the basis of gender or caste or creed. At the same time Article 356 speaks of the protection of unique cultural practices and traditions. If any unique practice and tradition harms a particular community, social group or gender, it could be over ruled like the



practice of sati, triple talaq at one go. In this way, drawing from history, energy work, agama shastra and the Indian constitution, Swami Brahmadevananda strongly advocated doing an *ashtamangala prashnam* (an astrological process) to ascertain the wish of the deity at Sabarimala as the temple was the abode of the deity. The *prathishtha* of the temple is such that it elevates the spirits and energy of the person and a woman dissuaded from entry has nothing to do with discrimination but more with her own protection as her energies are disturbed as her 'apana vayu' (downward and expelling energy system) is operating more during menstruation. Dr Uma Shankar, was in concurrence with following age old traditions of the temple.





Another question was 'Are Hindus feeling marginalised in India? Dr Uma said that an average Hindu did not feel marginalised in India but those who ran institutions do feel so sometimes due to the many reservations under the various quotas. Swami Brahmadevananda highlighted that Hindu institutions unfairly get only 50% exemption under 80G unlike minority institutions, where it was 100%. Through the Devasom Board, only Hindu temples are controlled over and above the income tax and charity commission rules. No other places of worships such as church, mosque are controlled like this. In the Hindus that run organizations there is a sense of unfairness. The fog surrounding many other myths around Hinduism was cleared and a promise to post answers to the remaining questions [www.vedicwisdomfestival.in](http://www.vedicwisdomfestival.in). All the speakers conduct classes and programs, details of which can be obtained on the festival website. The organizers were very encouraged with the positive feedback received from the participants and have promised to make the festival an annual program. The festival was supported by Canara Bank ( Hospitality Partner) and The Hindu (Media Partner).

## Vedic astrology retreat

AVG Coimbatore

In the serene ambience of the Arsha Vidya Gurukulam, at Anaikatti, Coimbatore, a retreat on Vedic astrology was organized. The Acharya conducting the camp was Swami Jagadatmananda Saraswati, a renowned and learned astrologer for over 3 decades.



The one-week camp began on 17 Nov 2018.

Swami Jagadatmanada ji meticulously unfolded the subject matter as though unfolding a lotus flower petal by petal. His mastery over the subject was such that he was able to relate to each student at their basic level of knowledge and teach the subject in a simplified and relatable manner.

Swamiji taught about the astronomical link in astrology first. With some quality time spent on the geographical aspects as well, Swamiji shifted gear towards the core of the subject and led the students into the world of 12 RASIS, 27 NAKSHATRAS, 9 GRAHAS and their combination and permutation.

Though this was supposed to be a basic level camp, one realized that the subject is so vast and wide that it is a herculean task to bring in the plethora of topics into a consize 1-week camp.

Swamiji taught about the basic logic behind the calculations and then reserved the intricacies behind Ganitha jyothisha for the next level camp. This time his focus was more on Phala jyothisha – predictive astrology.

The highlight of the camp was the satsang sessions which were flooded with questions and Swamiji handled every question with elan and effortlessly conveyed the answer to the seeker. The additional sense of humor that was a result of his in-depth knowledge and command over the subject, made it more enjoyable.

With utmost humility, Swamiji shared some of his personal experiences and proved that with Vidya comes Vinayam.

Overall, it was a camp worth its weight in gold, and with the blessings of Navagrahas and in the presence of Guru, and the acharya Swami Shankarananda Saraswati ji, the camp ended with a grand Padi Puja offered to the 60 steps of Sri Kalyana Subrahmanya Temple.

With all the myths about astrology as such demystified through the learning of the shastra from an authentic source, the camp ended ceremoniously, leaving the campers wanting for more and eagerly looking forward to the next camp.

**Report by: MS Darshan**

# Karma Yoga Rahasyam<sup>1</sup>

## Introduction

The subject matter of the Bhagavad Gītā is both the knowledge of Brahman and yoga śāstra. Yoga śāstra means karma yoga śāstra which includes devotion as well as other disciplines that are means for preparing the mind for the knowledge of Brahman or ātmā, the Self. Self-knowledge is the ultimate purport of Bhagavad Gītā just as in the case of the Vedas. If gaining knowledge, jñāna prāpti, is the goal, then karma yoga gives, jñāna yogyatā prāpti, the preparedness for achieving it. Since any knowledge can take place only in the mind, the preparedness of the mind for Self-knowledge is gained by karma yoga. For this reason, karma yoga is discussed in a significant way throughout the Bhagavad Gītā. Nevertheless, when the topic of karma yoga is introduced in Chapter 2, its full scope is remarkably outlined by Lord Kṛṣṇa in a set of six verses (2.47-2.52). Karma, or action, can become an effective means for Self-knowledge by infusing yoga into it. The fundamentals involved in the process of infusion of yoga into one's life which is the content of the six verses mentioned above constitute the essence of karma yoga.

## The law of karma

A uniqueness of the discussion of karma in the Bhagavad Gītā is that it is presented as a law as described by Pūjya Swāmi Dayānanda Saraswati. A karma will invariably produce a result which is governed by the 'law of karma.' As a law it is not different from any other laws that govern the empirical universe. Swāmi Dayānanda depicted the laws as 'orders' such as the physical order, biological order, epistemological order and so on. In the same vein, the law of karma is also an 'order' and is inviolable. In Vedānta the order is presented as that of Īśvara or even better, the order itself as Īśvara. This is, indeed, remarkable as it takes into account of a principle that is all knowing (sarvajña) and all power (sarvaśakti). Swāmi Dayānanda invariably refers to this principle as a 'hidden variable' in determining the result of an action, and something that has to be reckoned with while performing the action. Therefore, an individual performing a karma has connection, (**karmanyeṣvādhikārah**; adhikārah = sambandhaḥ) only to the action (karmani eva) for the law of karma, or, Īśvara, determines the outcome. All the aspects of karma yoga discussed in the Bhagavad Gītā are based on this cardinal principle of the law of karma.

Thus, the outcome of an action, in commensuration with it, is determined by the 'law of karma' and consequently, the doer is decoupled from the outcome. This is not an easily acceptable scenario for the doer. In fact, a natural proclivity for the doer would be not to perform the action at all. But then, Lord Kṛṣṇa advises in emphatic terms in verse 2.47<sup>2</sup> that one cannot resort to inaction (*te saṅgaḥ akarmani mā astu*). On the one hand there is the Lord's dictum not to resort to inaction and on the other there is the reality of not having control over the outcome of the action. This conundrum will give rise to a resistance in performing the action, especially when it is something one does not like to do in the first place. Therefore, to diffuse this resistance and heed to the advice of Lord Kṛṣṇa to not refrain from action, there must be some guiding principles. Adopting those principles and performing the action accordingly are the process of infusing yoga into action.

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<sup>1</sup> The article is penned by Dr. V. Swaminathan based on the Bhagavad Gītā classes taught by Pūjya Swami Vidadatmanandaji at the Arsha Vidya Gurukulam, Saylorsburg, PA on the 1<sup>st</sup> and 3<sup>rd</sup> Sundays during June-August 2018. For most part the content herein is the transcribed and edited version of Swamiji's teachings. The author was inspired by Swamiji's distinctive and clear elucidation of the tenets of karma yoga as revealed in the Bhagavad Gītā through the verses 2.47-2.52.

### The concept of duty

Generally, actions are desire driven (sakāma) where a desired end result is kept in view<sup>3</sup> Bhagavad Gītā recasts action in a new light, thereby providing some important guiding principles. The first principle is avoiding desire prompted actions and performing actions that are motivated by a higher principle, namely, obligation or duty (kartavya). In this new outlook, karma means doing the right and appropriate thing in a given situation and letting go one's general impulse of doing what is convenient and what one likes to do. What is convenient or what one likes to do is what one believes will bring one a personal reward. This cessation of the desire for a personal reward in action is the first giant step towards karma yoga. Doing action for a personal reward is forsaken and is replaced with one's duty to do what is right and appropriate. The individual has to decide what is right and appropriate. Every one plays different roles according to varying situations. One is a father, mother, son, daughter, teacher, student, employee, employer, citizen and so on. One must play the role according to the script, which is doing what is right and appropriate. It does not matter what the karma is. A Brahmana has his own duty; a Kshatriya has his own duty and so on. Each one's karmas are different. But they are all duties. In that sense, all the karmas are equal. The state of mind with which each one performs the karma is common. All of them are doing what is right and appropriate in their respective situations. The forms of the karmas are different because the people who are performing the karmas are different. But the spirit with which they perform them is the same. The common spirit of duty levels the dissimilarities in actions. This was the idea of equality in Vedic times, where equality was governed by attitude, the spirit, and not by the form of an action.

Giving up the old habit of doing things that are impulsively motivated by one's likes and dislikes requires understanding and alertness. This is not easy, as changing the old habits of the mind is often painful. But there is no gain without pain and the gain is the emotional maturity of the mind required for self knowledge. In the person who gains this emotional maturity, the quality of the doership is transformed from a rājasik kartṛtva to a sātvik kartṛtva. A self-centered action (sakāma karma) is transformed to an other-centered action (niṣkāma karma). The niṣkāma karma helps one to overcome one's insecurity and one is transformed from a consumer to a contributor. One gains the jñāna yogyatā (emotional maturity), a prerequisite for ātma jñānam. In this way, the quantum leap towards karma yoga in terms of performing one's duties also takes one towards discovering happiness in action. Obviously, there is uncertainty in the outcome being a source of happiness as one has no control over the outcome, which is determined by the law of karma. Whatever action that life brings to oneself, the performance of that action with love and dignity, is the secret of happiness. Following the right values and enjoying what one does, karma becomes a source of happiness. Karma is in the present and is what one controls. In contrast, karma phala, the outcome of the action, is in the future. One can be in the present only if one enjoys what one does. Why postpone one's happiness to the future? One can love even a monotonous action as long as one has the right mindset, which is the earnestness in performing actions that are required by one's role and circumstances. This mindset or attitude is the secret of happiness that is the key to success and not vice versa.

<sup>2</sup> कर्मण्येवाधिकारस्ते मा फलेषु कदाचन । karmaṇyevādhikāraṣte mā phaleṣu kadācana ।

मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि ॥ mā karmaphalaheturbhūr te saṅgaḥ aśtva karmāni mā astu ॥ 2.47

<sup>3</sup> It is said that even a fool does not engage in action without keeping a result in view - prayojanam anuddiśya mando'pi karmani na pravartate.



### **Inactivity is not an option**

The last quarter of the verse 2.47, मा ते सङ्गोऽस्त्वकर्मणि (*mā te saṅgo'stvakarmaṇi*) – let your attachment not be to inaction (*niṣkriyatā*), is a direct teaching to Arjuna in the context of the Gītā. He had laid down his arms (verse 1.47) and decided not to fight (verse 2.9). Lord Kṛṣṇa instructed Arjuna that ‘not fighting’ or *niṣkriyatā* is not an option for him. In doing so, Lord Kṛṣṇa indirectly addressed Arjuna’s misapprehension of *naiṣkarmya*, *niṣkriyatā*, and *vividiṣā sannyāsa*. Actionlessness, *naiṣkarmya*, is the nature of *ātmā* and it is what every one seeks. Abiding in the knowledge of the actionlessness Self is *mokṣa*. Action is generally thought to be the cause of bondage and Arjuna, thinking also as such, and wanting *mokṣa*, equated inactivity, *niṣkriyatā*, to *naiṣkarmya*. Lord Kṛṣṇa, however, instructed Arjuna that actions performed and not inactivity, will lead to actionlessness, which is the ultimate goal. Actionlessness is not a description of not performing actions but it is a description of the nature of the Self. For understanding this, *sannyāsa* is also considered as a means. The scriptures allow one to give up duties and take the life of a renunciate for the pursuit of knowledge of the Self, if the circumstances are right for that person. This *sannyāsa* is called *vividiṣā sannyāsa*. Arjuna had even considered this option (verse 2.5) based on an incorrect understanding of *vividiṣā sannyāsa* and *naiṣkarmya*. This *vividiṣā sannyāsa* is taken by one who reaches a stage in life where performance of duties is no longer relevant, that all his worldly and other worldly desires have left in the wake of *viveka* and *vairāgya*, and that the only remaining desire is for the pursuit of knowledge of the Self. Renunciation is a compatible way of life for this person as it gives him a certain leisure to pursue knowledge without the guilt of omission of performing his duties. Arjuna was not in that state of mind required for taking *vividiṣā sannyāsa*. He misunderstood the spirit of what is meant by *sannyāsa* and *naiṣkarmya*. He wrongly concluded that simply giving up actions or *niṣkriyatā* is *sannyāsa* and that it is the means for achieving the goal of life, *naiṣkarmya*. Hence Lord Kṛṣṇa had to impart to Arjuna that inactivity is not an option for him and that actions performed will lead to abiding in actionlessness. That inactivity is not an option is the second guiding principle in bringing yoga into one’s life.

The desire for actionlessness, or *mokṣa*, is a genuine desire. This is what everyone is seeking. But this has to be achieved through action and not inaction, i.e., not by discarding one’s duties. Freedom from action is not achieved by not doing action. No one will ever remain, even for a second, without performing action (verse 3.5). Human beings are endowed with a mind, the sense organs, and organs of action. Further, a world is given for interaction. Therefore, one will be doing something or the other. If one is not doing anything, it does not mean one is a renunciate. Inperforming duties, either because of a role or because of certain Vedic injunctions, there can be compulsions and all kinds of pressures. Lord Kṛṣṇa’s teaching is to perform actions/duties properly without the pressure. Freedom from action is performing actions without pressure for which one has to create the right frame of mind. One acquires the right frame of mind by living the life intelligently with right values and attitudes and by living a life of *karma yoga*. That is, doing actions with the condition, *mā phaleṣu kadācana*, without the agenda for a personal reward and doing action for others. Further, Lord Kṛṣṇa teaches that one may not become the author of the result of the action - *mā karma phala heturbhūḥ*. The understanding is *Īśvara* is the author of *karma phala*. This is not to be construed that one performs an action without a purpose, *prayojana*.

### **Implementing karma yoga in one’s life**

Performing *karma* purposefully, dictated by one’s duties demanded by one’s role and circumstances in life, with a sense of surrender to *Īśvara*’s will and accepting gracefully the outcomes may seem like a tall order.

This is so because of the orientation, born of ignorance, of emphasizing success as a gateway to happiness. One does karma to accomplish what is not accomplished, which seems to be the criterion for self-acceptance. One should slowly come out of this orientation and make karma the means of accomplishing what is already accomplished. Doership, kartṛtva (कर्तृत्व), is a privilege which human beings enjoy. Īśvara has given one the knowledge, the talent and the opportunity to do something where the situation warrants action. One must perform the action with dignity consistent with the commonly sensed values, sāmānya dharma, and particular values, viśeṣa dharma. Action is an expression of life and it is a privilege. Every activity is a cosmic event and as such, is in order. In this cosmic activity so many situations, so many factors and so many people are involved, connected in a complex web of karma network, and one's karma is also included in the network. Being a cosmic activity, successes and failures no longer pertain to individuals, as they are also cosmic events. One may not know all the factors that govern the event but one may accept the inviolable law of karma that connects the activity and the compatible result associated with it. One may look upon that law itself as Īśvara who is sarvajña, and sarvavid, all knowing both generally and in particular. While one may judge a result of one's actions as a failure or success since one may not have knowledge of all the variables involved, from the cosmic perspective, from the perspective of the all knowing, there are no failures and successes.

Īśvara as the order, is fair and benevolent to all creatures. He has no agenda, no likes and dislikes and no axe to grind. One may give the benefit of doubt to Īśvara as the benefactor and with that śraddhā one grows out of the narrow way of thinking and judging the results of actions as success or failure. One delegates to Īśvara the consequences of success or failure and stops identifying with the outcome. Instead, one identifies with Īśvara and let His will to take over. This is bhakti yoga, the other side of the coin of karma yoga. There is no karma yoga without taking into account Īśvara. The implementation of karma yoga in one's life requires performing a purposeful action in such a way that the means are not compromised for the sake of the end. In other words, dharma (values) is not compromised for the sake of a desirable outcome. The outcome, whatever that be, is gracefully accepted. Courage is required in karma, courage to do what is right and appropriate in a given situation that is demanded of the person. For doing so, one has to overcome the impulses and temptations of the mind to compromise. One is motivated to perform the action because it is the right thing to do and not because of the outcome. Let karma be done with the attitude of yoga to get rid of one's likes and dislikes. A mind free from the hold of likes and dislikes is a sātvik mind ready to discover the truth of oneself as happiness. Karma is not the means for creating happiness. Instead, it is the means for tapping into happiness which is oneself. Karma performed with a sense of humility and gratitude, as a devotee of Īśvara without the sense of ownership, as a trustee of the desire and capabilities that one is endowed with to act, makes one an exalted contributor. Such a person is a *yogasthaḥ*<sup>4</sup>, who having become even minded to the outcome even before performing the action, *samo bhūtvā*, performs karma as a sātvik kartā. In due course he gains a cheerful mind ready to absorb the teaching that the truth about oneself is actionlessness, naiṣkarmya. Subsequently, he abides in the happy self.

### **The equanimity of the mind**

Addressing Arjuna Lord Kṛṣṇa says that he should perform actions remaining steadfast in yoga, *yogasthaḥ*, abandoning attachment, *saṅgam tyaktvā*, and remaining the same to success and failure, *samo bhūtvā*.<sup>4</sup> The Lord further defines the yoga as the evenness of mind which is maintaining the sameness of mind to success (siddhi) and failure (asiddhi), two mutually exclusive things. This is the third guiding principle in adopting a life of yoga.

Due to the attachment to the karma phala, karma phala āsakti, there is a subjective evaluation of the outcome by identifying with the result of the action. The attachment to the karma phala manifests in two ways. One is an insistence that the karma phala should be only such-and-such. In other words, the doer of the action defines what the outcome should be and further labels it as success or failure depending on whether the outcome is in accordance with the expectation or not. There is branding of the outcome as success or failure based on certain subjective viewpoints as arbitrated by the world which we are all obliged to accept. Right from the childhood, this idea of success and failure is so ingrained in our mind and consequently so many complexes are created. Invariably, if the result is 'successful' the world calls the person successful and if the result is a 'failure,' the world ridicules the person as a failure. Based on this world norms, one starts judging oneself as 'I am successful' or 'I am a failure.' This self identification with the outcome is the other manifestation of the karma phala āsakti.

One's reaction to the result of the action is a measure of the person's karma phala āsakti. When the outcome is in line with one's expectations, there is reaction in the form of an elation. This reaction sets off an avalanche of further reactions including the labelling of the outcome as a success, the gratification of the ego and the culmination in proclaiming 'I am successful.' In this way, one keeps on cascading the outcome which eventually leads to pride and arrogance and one loses the sense of propriety. A polar opposite outcome gives rise to another set of reactions, first in the form of depression, which leads to the labeling of oneself as 'I am a failure.' As before, in this kind of cascading, the outcome leads to despondency and self-deprecation. The outcome presents itself before us in the form of an event. Really speaking, there is no event that can be called success and there is no event that can be called failure because the same event is looked upon by different people in different ways. The outcome of a soccer game is considered success by one team and as a failure by the other team. This is understandable as some objective criterion is needed to measure the outcome of an event. One may say that an effort has succeeded or an effort has failed using some objective metrics, if applicable. But unfortunately, the classification of the outcome does not stop at the objective domain but it percolates down to the realm of self judgment.

The subjective branding that 'I am successful,' or that 'I am a failure,' is a greater bondage than declaring the event as a success or failure. Eschewing this harmful self-judgment born of attachment to the outcome of an action requires the appreciation of the fact that the outcome of an action is not solely in one's purview and that it is decided by the law of karma. There are really only karma and karma phala. Karma always produces the appropriate outcome. Whether the outcome is in keeping with one's prediction or not is a different matter. When an expected outcome does not materialize, it only means that one's prediction has failed. This need not be a surprise. One is limited in every way, meaning that one's knowledge is limited and that one does not know the many factors which influence the outcome. While one cannot control fully even the known factors, there are many unknown variables to reckon with. Pūjya Swāmi Dayānanda pointed out that we are bound to fail because of our limited knowledge, power, skills and so forth.

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<sup>4</sup> योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनञ्जय । योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनञ्जय ।

सिद्धिसिद्धोः समो भूत्वा समत्वं योग उच्यते ॥ siddhisiddhyoḥ samo bhūtvā samatvaṁ yoga ucyate ॥ 2.48

If things do not happen the way we want them, it is something to be expected. According to Swāmiji, when failure should be the inevitable result, that we succeed once in a while is a great miracle. Both failure and success are simply governed by the law of karma. Just as any other law, this law of karma is a stark reality of life. The law of karma never fails. But we still have the freedom of not branding ourselves as successful or unsuccessful. Exercising this freedom is the fourth guiding principle which solidifies the conviction in karma yoga.

The self judgment, that one is successful or one is a failure based on a reactive response to the outcome of an action, is unhealthy for one's emotional maturity. An uncontrolled response to the outcome when one's freewill is subdued is not in order. When one's values and attitudes have no say and impulses decide one's response, it ceases to be an action and remains as a reaction. Reactions in the form of frustrations, anger, jealousy are all causes of bondage. One's usual tendency is to react towards any outcome like a remote-controlled doll. If the result is what one expected, then one reacts with elation and irrational exuberance. In the opposite case, one gets depressed, gets frustrated, gets angry, blames others – all these reactions are unhealthy. Actions performed alertly, deliberately, consciously in accordance with one's role and circumstances are the means for one's growth. There is expression of freedom in acting with dignity and with the awareness of sāmānya dharma and viśeṣa dharma. If one can create a distance between oneself and the outcome, then the subjective branding will stop. This comes from *saṅgam tyaktvā*, giving up the attachment to the outcome.

Lord advises Arjuna to eschew the reaction by maintaining the sameness of mind when one faces the results of one's actions. This does not mean that one is not concerned about the outcome, prayojanam, when one performs the action. One ought to perform a purposeful action only. The purpose may be served or may not be served. One's action is a very important factor in determining the outcome but not the only factor. There are many unknown factors. The yo-yo emotional response can be avoided by maintaining equanimity of the mind to whatever the outcome is, with the understanding that from the point of view of the law of karma there is really no success or failure. Recognizing that the law of karma is nothing but a manifestation of Īśvara, one may gracefully accept the outcome and look upon it as prasāda, a blessing of Īśvara. If the desired outcome did not come, one may still ask 'where is the grace of Īśvara?' However, if one does not see the outcome as a personal achievement, or lack of it, then one may look upon the outcome as something to learn from. It is not that failure is a punishment. With the śraddhā that the all-knowing Īśvara determines the outcome, one may consider that there must be a reason for the failed outcome. The benefit of doubt is given to Īśvara that He is one's well-wisher and therefore, whatever He does is for one's well-being alone. This śraddhā enables one to accept the outcome as the prasāda. With the prasāda buddhi, not only that one may not brand oneself as successful or a failure, but also one recognizes that failure is equally a reality of life as success is. One becomes objective to the realities of life. Only an objective mind can understand things for what they are and then alone vairāgya, dispassion, is possible.

That 'I am a doer - kartā,' is an identification. One cannot perform the action without this identification. A karma yogi has no doubt a sense of doership. However, he is a sātvik kartā, who remains alert not to make further identifications such as 'I am successful,' or 'I am a failure,' when he confronts the outcomes of his actions.

If one makes further identifications with the outcomes, born of habitual and impulsive reactions, one is a rājasika kartā. A sātvik kartā accepts the reality of the outcome with the knowledge that he does not control it. He maintains, samatvam, equanimity, with the outcome and does not superimpose the quality of the outcome on himself. He does not empower the outcome to label himself as 'successful' or 'failure.' The layers of such identifications hinder the progress towards knowing that the Self in reality is free from all identifications. In this sense, a sātvik doership is a freeing doership whereas a rājasika doership is a binding doership. A sātvik kartā accepts the outcome gracefully. If the outcome is successful, it is Īśvara's will; if it is failure that too is Īśvara's will. The sātvik kartā's will is only to do what is right for a given purpose. In spite of one's best efforts if the purpose of the action is not served it is Īśvara's will. Surrendering to Īśvara's will, one does not blame oneself. One is objective and gracefully accepts the outcome without judging oneself.

Lord Kṛṣṇa is teaching the equanimity of the mind for the simple reason that even when everything apparently keeps on changing there is something that does not change. All the change, ultimately, is founded on something that does not change. All changes happen superficially at the level of name and form but then the truth of the name and form which is asti-bhādi-priyam (sat-cit-ananda) doesn't change. Lord Kṛṣṇa tells later on<sup>5</sup>, "*samaṃ sarveṣu bhūteṣu tiṣṭhantaṃ paramēśvaram*." The Lord is one who obtains *samaṃ*, equal, in all living beings, who is one in many, who is unchanging and changeless, and who is imperishable among perishables. The reality does not change; ātmā does not change. This is the truth of oneself. Bhagavad Gītā teaches this reality. The ignorance of this reality, which is self-ignorance, is the cause of one's all sorrow. Really, there is no cause for sorrow in our lives other than our complexes about ourselves born of self-ignorance. Therefore, sorrow will ultimately go only when the true knowledge of the Self takes place. The sense of lack or want that one feels about oneself is a false notion created by ignorance. As one gives reality to the false notions, they only get perpetuated. When one is fearful, one tries to remove fear; when one feels inadequate, one tries to remove the inadequacy. Alas, these problems become only further pronounced and don't seem to in any way become less. Because the very assumption about the fear, inadequacy etc. is wrong. Vedanta teaches that what separates one from what one is seeking is only ignorance in the form of the wrong perception of oneself. One needs to stop giving reality to the perception that one is a limited, inadequate being. If one performs action to satisfy the ego, that only accentuates the self-ignorance further. Only when one reverses the process, ignorance is given up.

One should let karma become a means for giving up ignorance and not strengthening ignorance, giving up the bondage and not accumulating bondage. A karma yogi should have the clarity that one is ultimately seeking the knowledge of the Self only. One sees oneself as limited even though limitlessness is one's nature. The mind distorts one's perception. The mind is like the mirror and it has to give the true reflection of oneself. A tranquil mind, an objective mind, is such a mirror and it is gained by acquiring and nurturing the attitude of relative sameness (samatva buddhi) of looking upon success and failure as the same. In order for us to own up to the absolute sameness, which is the nature of the Self, the relative sameness of the mind is imperative. A life of karma yoga is the means to achieve the tranquil mind that enjoys the relative sameness.

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<sup>5</sup> Bhagavad Gītā, Chapter 13, verse 28.

to be continued...



## Swamini Satyavratanandaji's retreat

at Manjakkudi Swami Dayananda Memorial – Nov 9 to 11

It was a peaceful and divine experience at the three day camp at Pujya Swami Dayananda Educational Trust (SDET), Manjakkudi. The spiritual sadhana weekend retreat led by our Guru, Pujya Swamini Satyavratananda Saraswati, at Manjakkudi, opened us to the divinity within and without, providing the perfect ambience for a spiritual sadhaka. The serenity and spiritual atmosphere in the agraharam did not come as a surprise, considering that HH Pujya Swami Dayananda ji had spent his childhood years here. What more could one ask for?



### DAY 1

On our arrival, we were directed to our rooms which were housed in a building consisting of the Goshala and Swami Dayananda Study Centre. At the entry gate to the building, we were greeted by a wonderful sight of cows and calves getting ready to be let out for grazing in lush green school grounds. We came to know that the manure from the goshala was being used as a natural fertilizer for organic farming. The Study centre consisted of books and writings of Pujya Swamiji on various subjects.

Our day started with a visit to the Sri Lakshmi Narayana Temple in the agraharam. This temple has been maintained by SDET and helps one start the day with a positive vibration. We were transported to a golden period of Pujya Swami Dayananda ji's childhood when we were shown around the ancestral home in which he had spent his initial years as a child. The house radiated divinity which filled us too.

After a sumptuous breakfast at the koodam, we visited the Meditation Centre on the way to the Memorial. We offered silent prayers at the feet of Pujya Swamiji. Our first lecture session started at the Memorial. The Memorial hall is an ideal class room. The classroom is amply provided with all that is required (and more) for a lecture session. Spacious a/c hall with necessary audio and lighting facilities and dedicated staff to take care of any other need that might arise during the course of a lecture session, etc. were more than one could ask for. The Hall has a life-like resplendent Murti of Pujya Swamiji warmly blessing his students.

No wonder, our Guru, Pujya Swamini Amma chose to teach us the meaning of the Guru Stotram. What better way could be there to express gratitude to one's Guru? The simple stotram which is recited by us every day, opened up a whole new course in Vedanta and Pujya Swamini's explanations, as usual, made the most complex verses extremely simple to understand.

After one more lecture session in the evening, our day ended with a Vedanta Quiz, where we were asked to form groups and question each other on various Vedanta subjects.

### DAY 2 & 3

These two days saw many of the students starting their day either with meditation in the meditation centre or taking a stroll in the village grounds. We then had our usual temple visit and after reciting Vishnu Sahasranamam, we were served delicious prasadam.

We had five lecture sessions on both days, in which Pujya Swamini Amma unfolded the teachings hidden in the Guru Stotram. The stotram glorifies the Guru, who is none other than Brahman, the creator, sustainer, destroyer and the ultimate consciousness. Lord Shiva offers salutations to that Guru whose form is the whole indivisible manifestation, who pervades in all movable and immovable things. That Guru who removes the darkness of ignorance, who is the bestower of ultimate bliss, who is beyond duality, and who is indicated by the Maha Vakyas, and he who is free from the three Gunas. There is no principle greater than the Guru, no austerity greater than the Guru and nothing more beyond the self knowledge that is imparted by Him. To such a Guru, I offer my salutations.

One could practically see the love and dedication of Pujya Swamini Amma towards her Guru when she explained the verses, with great involvement. The last lecture session was attended by Pujya Swamiji's brother, and correspondent, Sri. M.G. Srinivasan. It was a pleasure to hear him address us at the end of the session.

Our visits to the Swami Dayananda Matric Higher Secondary School and Swami Dayananda College of Arts and Science were eventful. It was inspiring to know that the school imparts education to about 3000 students, not only in and around Manjakkudi, but also from various parts of India. Seeing the technology developments in class rooms and the facilities given to the children, one felt like becoming a child again to come here and study.

At the college, it was heartening to know that students passing out do not have the insecurity of finding jobs; they are successfully placed with multinational companies. It was good to know that WIPRO has set up an outsourcing unit at Manjakkudi and directly recruits freshers from this college.

We were also taken to the boys' hostel, the Semmangudi higher secondary school and the girls hostel at Semmangudi. It was heartwarming to see the young boys and girls sing the Aim for Seva anthem composed by Pujya Swamiji (Bharata Desa Hitaya). Girls and boys from different parts of India flock to this tiny village which has now become a vibrant centre for education, thanks to the efforts of Pujya Swamiji, and the blessed souls of the Trust who have been entrusted the responsibility of carrying out his vision.

Then, we were taken to the ancient Sri Varadaraja Temple in Kodavasal. The temple which was in ruins was revived by SDET in 2006 under the blessings of Pujya Swamiji, and houses Lord Varadaraja Perumal with his consorts Bhoodevi and Sridevi. The visit to the huge temple of Sri Tyagesan at Tiruvarur and witnessing the Sayarakshai was pure bliss. Our other temple visits included the ancient Airavateshwarar temple, Oppiliappan temple and the Sarangapani temple. We were accompanied by well informed lecturers who explained to us the specialities of each temple.

We were told that all the activities of the Trust are done under the leadership of Smt. Sheela Balaji, the Chairperson and Managing Trustee. We sincerely appreciate her commitment towards social development initiatives and for carrying on the vision of Pujya Swamiji and thank her for giving us this blissful experience. We pray to Lord Dakshinamurthy for her and her family's well being.

Altogether, it was a divine experience. The Bhaava of the hosts in receiving and taking care of our every need showed us the true meaning of "ATHITHI DEVO BHAVA".

HARI OM!

Report by Ms. Deepa Raviganesh

#### **To the existing and new subscribers of Arsha Vidya News Letter**

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Editor.

## Yoga Event at Buenos Aires

*My translation to English of news reports about Prime Minister Narendra Modi and the yoga event held in "La Rural" convention center, Thursday 29 November 2018, in Buenos Aires follows. This was the day before the Group of 20, G20 meeting of world heads of state took place in the capital of Argentina. The first report is from La Nacion.*

*Swamini Vilasananda*

"Yoga is a gift of India and it means Union."

It was a collective meditation with Hindu music and fervour almost "rockero". Narendra Modi, Prime Minister of India, practiced yoga together with some 5000 people and asked that both countries strengthen their ties. Hardly the Prime Minister of India, Narendra Modi, had dreamt that in Buenos Aires, on the other side of the world, he would have such a grand reception.

In the meeting, Yoga for Peace, organized in the Rural by the Art of Living and the Embassy of India, some 5000 people welcomed him singing "Olī, Olī, Olī, Modi, Modi, Modi" and applauded with fanfare when the Prime Minister finished each paragraph of the speech that he gave, even before they translated his words.

A vegetarian and fervent promoter of yoga (to the point that he created a ministry for its diffusion), Modi arrived in the country for the G20 summit. Leader of a country with more than 1.3 billion people, he called for closer relations with Argentina and to encourage trade between the two countries.

"I have come very recently, after a trip of more than 24 hours, but I feel as if I were still in India," said Modi. And he congratulated the attendees for the way that they had practiced yoga minutes before.

Thousands of people dressed in white practiced yoga on their mats, while others did less complicated exercises seated on their chairs. Also there was space for Indian melodies played by a band of 70 musicians and for which Patricia Sosa sang "The Truth of Love".

"Yoga gives us good health, both physical and mental. It strengthens our body and our mind. Only when the human being has a peaceful mind there will be peace in the world. Yoga is a gift of India and its significance is union. It diminishes the distance between India and Argentina and unites us in a relationship full of meaning," Modi affirmed.

Patricia Sosa, who had met Modi in Delhi during a meditation of millions of people, affirmed: "He did not talk of politics, he was genuine, all love. Enough of battles, of violence! Meditation is a therapy for becoming peaceful," she said.

Madav Suncho, an Indian pharmacist who has worked for a year in Argentina for a company of his country, also came to hear Modi and described his talk as "very good."  
LA NACION (This article was inside on page 21, Friday 30 Nov. ).

The following is from Clarin. I abbreviated it. There was a caption and photo of Modi on the cover page which continued on page 14. "Peace and Love. The Indian Modi in La Rural. A massive meditation class with the the Prime Minister of India."

"It was in La Rural with more than 4000 persons. There was music and Patricia Sosa sang. The Indian Narendra Modi chanted the mantra "Om"

On page 14:

Headlines: "A moment of peace before the G20"

"Massive meditation along with the Prime Minister of India, in the middle of stress" --Julieta Roffo

"It turns out that a couple of almighty guys come along, and we're going to get a life."

The girl is 30 years old, wears a black shirt, shoes with flowers and carries a mat -in fact a mat used to practice yoga- under the arm. The bag of fabric that wraps the mat has a print that says "Inhale & Exhale." The girl is in the line on Santa Fe Avenue as she explains to a friend what she thinks about the G20.

The friend speaks with Clarin (reporter): "We came to seek some peace, a union between the body, the mind and the soul," she explains.

The two wait for La Rural to open its doors in order to unroll their mats on the floor of the other pavilion and participate in a meeting of yoga and meditation. They are not alone: the line measures almost two blocks.

Once inside the event began with the massive yoga practice while waiting for the arrival of the Prime Minister. This was all organized by "El arte de vivir".

Olutely spectacular. Tremendous happiness filled the hearts of all.]

There was applause and argentininos who shouted "olī olī olī olī, Modi, Modi, Modi..."



The Prime Minister smiled, he sat down and he listened to a mantra typical of his country that was heard live coming from a group of 70 musicians. And Patricia Sosa sang a song that says "Spread the faith to those who cannot see".

"Yoga and meditation serve to have mental control and stay focused no matter how much chaos there is around," says Keymmilee (29) while wrapping her mat to return home.

The event lasted almost four hours.

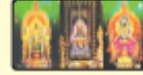
### **Swamini Vilasananda Saraswati**



Maruthisha! Mahalinga!



OM  
Sri Gurubhyo Namaha



**Dear Devotees!**  
**We heartily Welcome you All to the**

## **RATHOTSAVAM** of **Sri Mahalinga Swami** Thiruvudaimarudur.

**Ratha Yatra (Thaer Vadam Piditthal) is on 20.01.2019 10.00 a.m.**

4.00 am to 5.30 am: Muhurtam for the Ratharohanam by the Pancha Murtis – Sri Vinayakar, Sri Subrahmanya, Sri Mahalinga Swami, Sri Bruhatsundarakuchambikai and Sri Chandikeshwarar.

All the devotees are requested, to make use of this opportunity, to have the Darshanam, of the Swami adorning the Ratham, take part in the pulling of the Rathams, until it finally reaches the Chariot station (Nilai), and thereby reap the benefit of this human birth.

- Come All, Join Us! To pull the Rathams! For the Welfare of our Families!
- Come All, Join Us! To pull the Rathams! For our State to Flourish!
- Come All, Join Us! To pull the Rathams! For our Country to Excel!
- Come All, Join Us! To pull the Rathams! For All of Humanity, to see no sufferings, and for All to ever be Happy!
- Part take in the Loving Annadanam to All!

The Trustees, **Sri Mahalinga Swami Seva Trust**, Chennai.



Om  
Sri Gurubhyo Namaha

**Come All, Join Us! Let us Pull the Rathams!**  
**To get rid of All the Obstacles! For the Welfare of All!**

Thiruvudaimarudur, adorned by Sri Mahalinga Swami accompanied by his consort Arulmigu Perunalamulaiyammai, is a holy Sthalam that has been in existence, for the past several Yugas.

The Madhyarjuna Kshetram, nowadays, being referred to as Thiruvudaimarudur, is situated 9 kms to the north east of Kumbakonam.

This holy Sthalam is where - Uromasa Muni offered worship, Badragiriya attained Mukti, the Lord gave Pattinatthar the "Peyk-karumbu" (a sugar cane with special properties), Bhaskararayar worshipped Goddess Mookambikai, Dattatreya offered worship. It is situated in the heart of the Chola Nadu, as its Moola Linga Sthalam.

The Sthalas of - Thiruvanchuzhi (Vinayakar), Thiruyerakam (Murugar), Thiruaappaadi (Chandeswar), Sigaazhi (Vaduganathar), Thiruvarur (Somaskandar), Thiruaalangudi (Dakshinamurti), Thiruvavaduthurai (Nandi) - being naturally located, as though they are its Parivaara Sthalas, is notable and special.



In Tamil Nadu, the holy Sthalam of Thiruvidadaimarudur is famous for its Big and Majestic Rathams, for all the five of - Sri Shivan, Sri Ambal, Sri Vinayakar, Sri Subrahmanyar and Sri Chandikeshwarar.



The Rathotsavam in this temple, has not been conducted, for over the past seventy years. Kanchi Mahaperiyavar gave Rs.25, to Sri Ramagopalan, telling him that, the Rathotsavam should be somehow performed there, at all costs, adding that it would result in great welfare and prosperity, for our entire nation. A person by name Sri Mahesh, took this task upon himself.

Sri Swami Dayananda Saraswati (Arsha Vidya Gurukulam, Anaikatti), with the permission of the Thiruvavaduthurai Adhinam, set in order, the places where the Five Rathams were stationed.

Sri Swamiji strictly followed the traditions, in shaping these Five Rathams, and was highly instrumental in making them appear, just as they would have appeared, in the olden days.

For this purpose, he formed the Sri Mahalinga Swami Seva Trust, and appointed Sri Swami Omkarananda as its Vice-Chairman.

Sri Swami Dayananda attained Mahasamadhi in September 2015. Now, Sri Swami Omkarananda is leading and guiding, this Thiruppani.

In the years 2016 and 2017 - on the auspicious Thai-Pusam Day, with the Grace of the Lord, the Blessings of the Mahans, and with the devotees pulling, all the Five Rathams were taken in a procession, in a grand manner, along the beautiful streets of Thiruvidadaimarudur.



The Annual Budget for this Thiruppani is estimated to be Rs.15 Lakhs. The Board of Trustees plan to start a Corpus Fund for this purpose, for this Dharma to continue, without any obstacles, in the future.

We request all the devotees, to contribute liberally, for the maintenance and protection of the Rathams, and to facilitate the annual conduct of the Rathotsavam, in a magnificent manner. Please contribute whole heartedly to this Thiruppani, which would result in - great good, for Tamil Nadu and our country, as well as in the welfare, of the entire world.

\*\*\* Maruthisha! Mahalinga! \*\*\* Maruthisha! Mahalinga! \*\*\* Maruthisha! Mahalinga! \*\*\*

**Bank Details - City Union Bank**

**Account Name - SRI MAHALINGA SWAMI SEVA TRUST**

Account Number - 034001000420739 Branch - Ram Nagar, Coimbatore.

**Contact: 98848 75655**

Om  
Sri Ganesha Sharada Gurubhyo Namo Namah



### **AARSHA VIDYA VARSHINI GURUKULAM**

Aarsha Vidya Varshini Trust, Sri Dakshinamurthy Sarovar,  
Kallidaikurichi

**And**

**INDIC ACADEMY** Cordially invite you to the Shilapratishtha and

### **Mahakumbhabhishekam of**

Sri Vallabha Ganapathi, Sri Sharadambal and Sri Adi Shankaracharya

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**Place:** Sadaiudaiyar Kovil Road, South Pappankulam,  
Kallidaikurichi, Tirunelveli District

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**Date:** Sri Vilambi Samvatsara, Makara Maasa 4th day, Friday (18.01.2019)

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**Time:** Morning 8.30 am to 9.30 am

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All are welcome

### **Trustees**

Aarsha Vidya Varshini Trust, Sri Dakshinamurthy Sarovar, Kallidaikurichi &  
Indic Academy, Hyderabad

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**Blessings to all**

### Donation Information

Those who donate **Rs. 5000/-** will be given consecrated Kalasha, dollar, Rudraksha mala, vibhuti, kumkumam, homaraksha, Akshata and kumbhabhisheka teertha.

Those who donate **Rs. 1000/-** will be given consecrated Rudraksha mala, vibhuti, kumkumam, homaraksha, Akshata and kumbhabhisheka teertha

For those who donate **Rs. 1500/-** per day of the Mandala puja special prasadam will be given.

**Donations to our trust are exempt under Section 80G of IT Act.**

Indian nationals can donate to us by transferring the amount electronically. The details are as follows:

Account Name: **Aarsha Vidya Varshini Trust**

Bank Name: State Bank of India, Ambasamudram Branch

Current Account Number: 35347319285 IFS Code: SBIN0000804

### About Arsha Vidya Varshini Gurukulam

- ♦ Arsha Vidya Varshini has been setup as a public charitable trust by the disciples of Pujya Swami Dayananda SaraswatiJI. Sri Dharani Venkatakrishnan, Sri Jaishankar Narayanan, Sri Kalyankumar Muthurajan, Smt. Srividya Jaishankar and Dr. Soundararajan are the trustees.
- ♦ As per the wishes of Pujya Swamiji they have come together, to establish this Institution to teach Vedanta, Yoga and Samskritam - to offer an environment where mumukshus can pursue Self Knowledge in a residential setup where the teaching will be imparted using the traditional methodology.
- ♦ We are committed to Gosamrakshanam (Cow Protection) and have built a Goshaala to protect our Desi cow breeds. We are conducting free tuition classes in three places in South Paappankulam where more than 60 children are attending classes. We are also planning to start a Veda Patashaala to teach Sama Veda and Krishna Yajur Veda at Kallidai kurichi in the near future.
- ♦ **INDICA Indic Academy:** Indic Academy seeks to bring an intellectual, cultural and spiritual renaissance based on Indic Civilisational Thought. Sri Hari Kiran Vadlamani is the founder of Indic Academy, Advaita Academy and few other Organisations. One of the many big projects of Indic Academy is, installing 108 Adishankara Bhagavatpada's Vighrahams worldwide. Parama Pujya Acharyas Mahasannidhanam and Sannidhanam have blessed this project. Pujya Swami Dayananda SaraswatiJI also had blessed Sri Hari Kiranji to do seva for Bharat. It is our honour to have the first Murthy Pratishtha of 108 in our Arsha Vidya Varshini Gurukulam.



Contact Us : **Aarsha Vidya Varshini Trust (Reg: 37/2015)**  
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For the Arsha Vidya Newsletter to be self-supporting, we solicit your support by any one or more of the following:

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**For half page Rs 500** (two sponsor's name will be printed at the bottom of the page)

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3. Those who are getting soft-copy of the newsletter are also welcome to do sponsoring.

4. Payments may be made by cheque/DD in favour of Sruti Seva Trust. Add Bank charges.

5. Payments may be sent to Editor, Arsha Vidya Gurukulam , Anaikatti , Coimbatore 641108

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**Vedhic Astrology Retreat**

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**Skanta Shashti Function at AVG**