

ARSHA VIDYA NEWS LETTER

REPORTS BY N. AVINASHLINGAM

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Pujya Swamiji's Second Camp on Ribu Gita at AVG, Coimbatore.

Around 100 students of Pujya Swamiji attended the second camp on Ribu Gita between 2nd May 2009 and 11th May 2009 held at Anaikatti. The campers were spell bound by the traditional worship in the temples of Lord Dakshinamurthy and Lord Subramanya in the mornings and evenings. During the mornings, Pujya Swamiji conducted guided meditation class.

Pujya Swami Dayananda Saraswathi conducted three Vedanta classes every day. He taught Chapter I of Ribu Gita which described what is not Brahman. He also explained Chapter II of Ribu Gita which explains what Brahman is. Pujya Swamiji made people see that their true nature is 'ananda'.

In the afternoon Swamini Saradananda and Swamini Vedarthananda taught Vedic chanting and Sloka chanting to the campers. Swamini Brahmaleenananda taught Durvasana Pradeekara Dasakam. This text explains the ways to get rid of bad tendencies.

At 8 p.m every day, there was Satsang. Pujya Swamiji answered the questions of campers.

One day Pujya Swamiji instructed the campers to maintain silence for the whole day. The campers complied with this and discovered the ananda in maintaining silence.

Upanayanam function of Chi. Dheer was held in Anaikatti Dakshinamurthy temple during the camp. The campers were offered delicious feast by his family during this celebration.

There was Jalatarangam concert by Smt. Seethamma one evening. Another evening there was Carnatic music concert by Kumari Darshana and Kumari Sowmya. On another evening Dr. Krishnan gave a lecture on the challenges faced by Hinduism.

On the concluding day, the campers offered vandanam to the guru and offered their guru dakshina.

Campers Sri Ramesh, Sri Jayaram, Smt Vinod, Sri N. Avinashilingam and Sri Muraleedharan spoke on the occasion and thanked Pujya Swamiji and other teachers for the rejuvenating spiritual camp.

Report by N. Avinashilingam

How To Make Life Into Yoga? Public Talks By Pujya Swamiji At Coimbatore

“Life is yoga when it is lived with the understanding of Isvara. Hinduism is based on knowledge of Isvara. The Guru tells “Everything is Isvara”. The Sishyas accept this pending understanding. Our country’s wealth is “knowledge”, and so what we can export is knowledge and persons having knowledge”, declared Pujya Sri Swami Dayananda Saraswati while addressing the public at Kongunadu Arts & Science College at Coimbatore on 13th and 14th June 2009.

Pujya Swami Dayananda Saraswathi gave public talks on the topic “ How to make life into yoga” at Kongunadu Arts & Science College at Coimbatore on 13th and 14th June 2009. Around 1000 persons attended.

Swamiji said Life is yoga when it is lived with the understanding of Isvara. Hinduism is based on knowledge of Isvara. “Everything is Isvara” tells the Guru. The Sishya accepts pending understanding. Our country’s wealth is “knowledge”. So what we can export is knowledge and persons having knowledge.

Everything that “is” is Isvara. We can take any aspect as Isvara and worship. That is why before building a house we do “bhoomi puja”. We worship Mother Earth as God. In no other culture they do this.

Let us assume you are sitting in a class. You want to draw the attention of your neighbour. You only touch his little finger. The whole person responds. Like that you can invoke Isvara by invoking any blessed form. During puja, with a small quantity of turmeric you make a lump. You invoke Lord Ganesha in that form. You tell Oh Lord Ganesha please come in this form as I want to worship you. This is the beauty of Hinduism. You can invoke Isvara in any form because everything that “is” is only Isvara.

When I start worshipping the whole, I start from me. That is why we circle ourselves when there is a homa or fire ritual at our house , and there is not enough space to go around the fire. Like this we can invoke Isvara in us.

There is a misconception that only non vegetarian food contains proteins. This is wrong because even elephants get all the proteins from vegetarian food. 99% of the vegetarians in the world are Hindus. We have communities like Saiva Vellalars, Saiva Pillais, Saiva Chettiars who are communities of vegetarians.

We should have clarity of what we want in life and our attitude should be healthy. When we have proper understanding, our attitude of life will change.

Some people say do your karma , without expecting result. This they say because of wrong understanding. Krishna says in Bhagawat Gita that, he is the desire, when the desire is in accordance with Dharma.

When we do karma, we can get any one of the four results: equal to our expectation, more than our expectation, less than our expectation and opposite of our expectation. We have a choice only while doing our action. But we do not have the choice while getting the result. Accepting the result of our karma as "prasadam" from Isvara converts our life into yoga.

Once the action is done, result will accrue. Isvara gives the result. Whatever comes from Isvara is only Prasad. When we understand that the results come from Isvara and we are able to receive the result with reverence, then our attitude is proper. This attitude helps for the equanimity of the mind. Graceful acceptance of the results makes one a complete person.

Our mind due to various transactions, requires cleansing. Our scriptures asks us repeat this mantra: Atchutaya namaha: Anantaya namaha: Govindaya namaha: With understanding of Isvara, when we chant this, our mind will become clean.

Having a proper attitude to life, will make our life yoga.

Report By N. Avinashilingam

Pujya Swamiji's Camp at Anaikatti on Isavasyam...

Pujya Swami Dayanda Saraswathi conducted Īśāvāsyam Camp at Anaikatti between the 31st of October 2009 and 7th of November 2009. As many as 120 persons participated in the camp.

The students started the day with worship at Lord Dkṣiṇāmūrti temple. Pujya Swamiji conducted guided meditation session every day morning. He conducted three Vedanta classes every day. In the evenings students attended Pujya Swamiji's public talks at Coimbatore between the 31st of October 2009 and 4th of November 2009.

The students also attended at Coimbatore Arsha Kala Arangam Carnatic music concerts between the 5th and 7th of November 2009. The students had the opportunity to participate in the 19th Anniversary celebrations of Anaikatti Gurukulam on the 1st of Novemebr 2009.

Pujya Swamiji revealed the message of the Sastras during guided meditation sessions. One does not want the mountains, valleys, stars, meadows, trees and cows to be different. If one can have the same non-demanding attitude to persons who are dear and near, then they can have the same undisturbed mind. Īśvarā is in the form of biological, physical, and psychological order. If one can appreciate everything in the jagat as Īśvarā's order, he can have equanimity of mind. One can see the entire jagat as Īśvarā and salute Īśvarā in the form of jagat.



Pujya Swamiji started the Vedanta classes with prayer mantra “Pūrṇamadah Pūrṇamidam from Īśāvāsya upaniṣad. He explained that Īśvarā is the cause of the jagat. He is not separate from the entire jagat, which is an effect. Even if one removes the effect, the cause remains as whole.

Pujya Swamiji first taught without a text. He later taught the first mantra of Isavasya Upanisad. Then he took the Sankara bhasyam for the first mantra and explained that one should learn Vedanta without text from a Guru who had studied the text. This would help the student in gaining proper understanding. Later he should study the text with the guidance of a Guru. The student would then appreciate that the text validates the vision.

Self knowledge neutralizes all the virulence of samsara. Guilt of omission and commission eats away one’s happiness. Hurt is others’ omission and commission. If one has guilt and hurt, that means his knowledge is not enough.

Sat Chit Ananda is the nature of Brahman. nāma rūpa is the nature of jagat.. Mithyā means one cannot categorically say sat or asat. Mithyā does not have independent existence, but its existence depends upon another thing, its cause. Relatively pot is Mithyā and clay is satyam. Jagat is mitya, an effect and it has no independent existence. It is dependent on its cause, Brahman, which alone is Satyam.

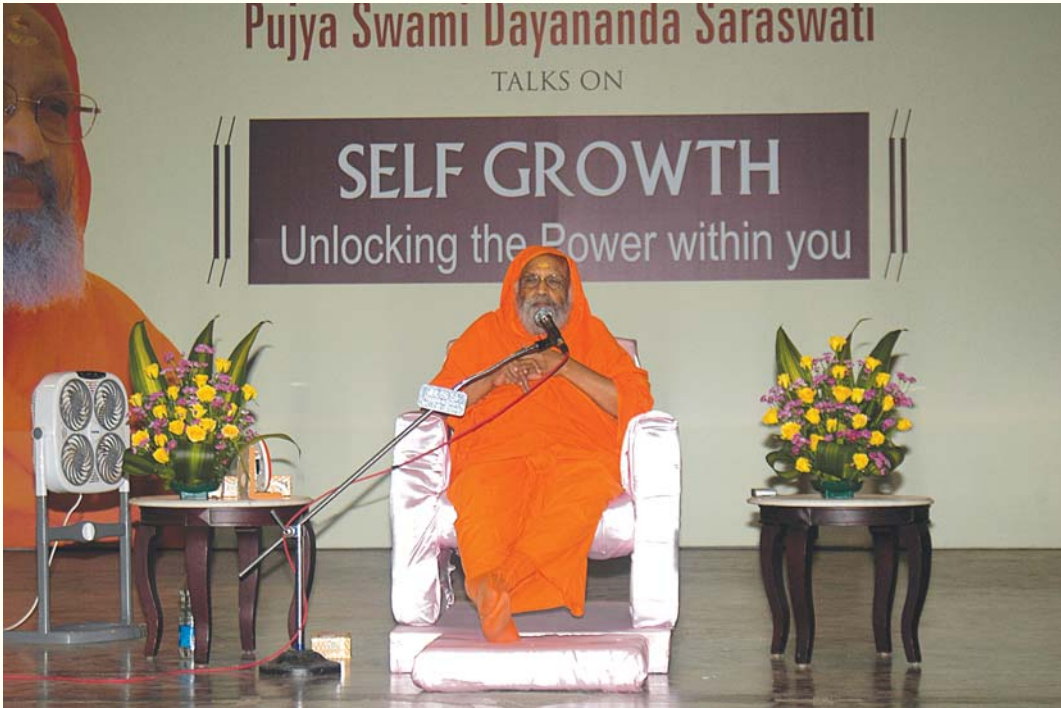
Everything here is a manifestation of īśvarā. All wealth belongs to īśvarā and not to any one else. May one protect oneself by giving up reality to this jagat. Atma includes all things one objectifies. It includes all things one knows and does not know.

When one thing is manufactured, modified, attained or cleaned, it is a karma phala! But atma jñāna is pramāṇa phala. To see one’s face, one looks at the mirror. Like that one should look into Sastra to see one’s true nature. Vedanta is the only pramāṇa for self knowledge. One will be able to see the entire jagat as manifestation of Īśvarā.

On the concluding day, the students offered guru vandanam to Pujya Swamiji. The campers thanked Swamiji for the profound teaching and the excellent arrangements made for the camp.

*Report by
N. Avinashilingam*

“Self Growth - Unlocking The Power Within You” Public Talks By Pujya Swamiji



Pujya Sri Swami Dayananda Saraswathi gave public talks at Avinashilingam University Auditorium, Coimbatore between the 31st of October 2009 and 4th of November 2009. Around 1200 persons attended the talk series everyday.

Lord Krishna in Bhagawat Gita proclaims that one should lift one self. Desires and ambitions are icha sakthi of Īśvarā. They are privileges as long as one knows how to handle them.

People praise from their stand point. It is not real. The one who understands his self worth has made it. He is not dependent on other's praise for his happiness.

One should look at everything as a gift from Īśvarā.. Nothing should be taken for granted. There are so many hidden variables. One can only pray. One should think how one can contribute. The contribution may be time, knowledge or skills. Just giving donation is not enough. But there should be an attitude to contribute.

Anger makes one lose his wisdom. One should empower their family members to point out when one becomes angry. One should tell that he will not talk as he is angry. Such a home will have proper communication. That is the greatest inheritance one can bequeath to the family.

Whenever one has fear, he should repeat this mantra “ I welcome fear. I am not afraid of fear”. Then there is no fear of fear. Emotions should be processed. They cannot be bypassed.

Human beings have knowledge of values without being taught. A person who transgresses values loses his self esteem. It may look like as if one person has gained. But he has really lost because he cannot enjoy the material comforts due to his guilt and low self esteem.

We have to redefine success. If one thinks fulfilling desires is success, he is wrong. Always unfulfilled desires will be more than fulfilled desires. One can be happy only when he manages his desires and follows dharma.

Whether one likes or not, one should continue doing his duty. Then it will become natural to him, to do his duty. One is successful only when he masters his likes and dislikes.

Many opportunities in life are lost due to procrastination. Procrastination is overcome by doing. One should do the most painful job first, most difficult job next, difficult job next and easy job last.

One should do what is to be done. One should not think what others will think.

One should not carry a load of people in his head. He should unload people and keep them outside in their own space. He can have care and love. He can pray for them. There are so many hidden variables that cannot be controlled. He should let other people be there in their own space. Then one's care becomes uninhibited.

Īśvarā owns everything. Even for the body one is just a managing trustee.

The one who manages his money, knowledge, time, ambition and desires is a successful person. There is real self growth only when a person becomes a contributor instead of remaining a consumer.

Report By N. Avinashilingam



Pujya Swamiji's Camp at Rishikesh on Panchadasi



Pujya Swami Dayananda Saraswathi conducted Panchadasi Chapter I camp at Rishikesh from 24th February 2010 to 4th March 2010. Around 200 students participated in the camp.

The day started with puja at Lord Gangadhareshwara temple. Pujya Swamiji conducted guided meditation every day morning. He took three Vedanta classes every day. There were also classes by other Teachers on Sanskrit, Chanting and Yoga. In the evening there was puja at the temple. Ganga arati was also done on the bank of the river. Late in the evening there was satsangh session. Pujya Swamiji answered the questions of the campers.

Pujya Swamiji told that the guided meditation conducted by him was reality meditation. Swamiji said that one is non demanding and objective of nature. One should have the same objectivity while dealing with relatives. One should understand and accept that their relatives cannot be any different due to their background. Swamiji instructed to watch the sense of touch in different parts of the body. Swamiji explained that this sense of touch is consciousness. Swamiji also instructed to watch the chanting of a mantra. He explained that the chanting is consciousness and the silence between chanting is also consciousness. One should understand that consciousness is I , the atma.

Pujya Swamiji told that Chapter I of Panchadasi reveals the entire teaching of Vedanta. Chapter I of Panchadasi can be taken as expanded version of Tattva Bodha.

Only a person following a life of dharma can gain this knowledge. Ahankara is resisting the flow of knowledge. Consciousness during pleasant experience as well as unpleasant experience is the same. One cannot get freedom by getting away from one thing to another thing. One should discover freedom from his own place. One should understand the scheme of things, time wise and place wise. One should play his role and script cheerfully. Then only one can experience equanimity of mind.

Aham Samvit. I the atma is satyam, jnanam, anantam Brahman. Happiness is not an object. Happiness is the subject. One



need not fulfil a desire to be happy. Desire is a privilege. One can make effort to fulfil one's desire. But one should not convert this privilege into bondage.

The life of an individual is never separate from the total. One has to connect oneself with the total. Till then there is no respite.

*Report by
N. Avinashilingam*



Swami Paramarthananda's Jnana Yagna at Coimbatore

Report by N. Avinashilingam



Arsha Vidya Gurukulam Anaikatti and Bharatiya Vidya Bhavan conducted jnana yagna at Coimbatore from 25.4.2010 to 1.5.2010. Pujya Swami Dayananda Saraswathi inaugurated the yagna. Swami Paramarthananda of Chennai taught Sarva Vedanta Siddhanta Sara Sangraha in the mornings and Bhagavad Gita Chapter XV in the evenings. Around 500 students benefited.

Pujya Swamiji appreciated the annual yagna which is going on for around 30

years. He said that students have one year to assimilate the teaching. He said that assimilation takes place in spite of one self. Knowledge grows without one nourishing daily. Words help one capture the subject matter. Hearing is an art. One should suspend one's thoughts. One should relax and get exposed to the teaching. Knowledge will take place.

Swami Paramarthananda expounded the teaching in Chapter XV of Bhagavad Gita. Every thing here is Iswara. This

viswarupa upasana reduces the notion of ahankara and mamakara. Ahankara and mamakara amounts to trespassing into Iswara's property. Strong raga dvesha leads to stress, pressure and unhappiness. Caring for family members is one's duty. But worrying is a problem. Generally, in old age, people have problem of **f**ear of disease, **d**epression due to inability to do things, **r**egret over past and **l**oneliness. We can coin a word for this as **FEDEREL** problem. If one can hand over all problems to viswarupa Iswara, then all problems will stop disturbing us. Change in attitude born of understanding is required.

The entire universe is like a big asvatha tree. Brahman is its root. Brahman is changeless, attribute less, non material consciousness which is not available for experiencing as an object. It is all pervasive like space. All pervasive consciousness Paramatma reflected in the mind is called Jivatma. Mind lends consciousness to the body. Only wise people understand that the all pervasive consciousness is available as Jivatma.

Every living being should undergo certain amount of pleasures and pains. Until the exhaustion of the allotted experiences, the body and mind will be together. After that Jivatma pulls the mind out of the body and leaves the body. Jivatma travels and takes the next body.

The following disciplines lead to liberation: asangatvam or detachment from worldly objects, surrender to Iswara, Brahma-vichara and cultivation of virtues.

Iswara is in the form of sun, moon and digestive fire. He is in the form of antaryami in jiva and jagat. Iswara is the author, knower and subject of the Vedas. He pervades the jagat in the form of sat chit ananda. Viveki holds on to Iswara enjoying dvaita bhakthi and advaita bhakthi. Chapter XV of Bhagavad Gita contains the essence of Bhagavad Gita and all Upanishads. One who has this knowledge is fulfilled.

Swami Paramarthananda taught some selected verses from Sarva Vedanta Siddhanta Sara Sangraha.

Jnana is the only sadhana for moksha. There is no need to combine karma and jnana. A person enters into school and later grows out of school. Like that, one should use karma and later grow out of karma. Grihastha-seekers should have Sannyasi as a role model. Gradual reduction of karma for sravana, manana and nididhasana is encouraged. It is growth.

Jnana and karma are different like travelling in opposite direction. Travelling from dependence to dependence is karma. Travelling from dependence to independence is jnana. The accessories required for jnana and karma are different. Adhikari for jnana and karma are also different. Hence there is phala-bheda, samagri-bheda, adhikari-bheda and swarupa-bheda.

If one pursues karma and jnana simultaneously, depending upon the maturity level of Sadhaka, either karma yoga or jnana yoga will function effectively.

For a prepared person, Vedantic teaching appears possible, reasonable and reachable. Sannyasa is the greatest blessing for a prepared person. Sannyasa is the greatest pain for an unprepared person. Only Guru can assess the suitability of a Sishya for Sannyasa ashrama.

Sannyasa is conducive to Jnana yoga. But mukhya sannyasa is not compulsory. Grihastha should take gouna sannyasa or secondary sannyasa. Reduction of possessions, obligatory duties, relationships and transactions will help. We can coin a word for this as reduction of **PORT**.

Reduction of claiming ownership and controllership, anxiety about things and special prayers seeking special favours for special people is also important. We can coin a word for this as reduction of **CLASP**. Then Vedanta will be assimilated and transformation will be drastic.

The attitude we have towards our sensory organs is sradda. We see the colour reported by our eyes as a fact. We do not use any other sense organ to confirm. We should have the same sradda towards the Vedas. Vedas cannot be proved or disproved by any other means of knowledge.



20th Anniversary Celebration of Arsha Vidya Gurukulam, Anaikatti



Pujya Swamiji, Sri Lakshminarayanan and Sri Ravi Sam on the dais

Arsha Vidya Gurukulam, Anaikatti celebrated its 20th Anniversary on the morning of the 31st of October 2010. More than a thousand persons attended the function.

The function began with music concert by Maharajapuram Sri Ramachandran. Pujya Swamiji congratulated him for delivering a complete music concert in one hour. Kum. Darsana and Kum. Sowmya sang the prayer song.

Sri Ravi Sam, Trustee of Sruti Seva Trust welcomed the Chief Guest and the gathering. He said that he had kept his promise made in the last year anniversary celebration and spent more time in AVG, Anaikatti by attending evening classes during the Pujya Swamiji's Bhagawad Gita three-months course.

Sri V. Sivaprasad, Secretary, Sruti Seva Trust presented a brief picture of the activities at the Gurukulam during the year. He said

the year began with a five-day public talk by Pujya Swamiji at the Avinasalingam University auditorium where he spoke on "Self-Growth". Pujya Swamiji conducted Isavasyam camp in which 120 persons participated. During November, Pujya Swamiji honored four musicians by conferring upon them the title of 'Arsha Vidya Bhushanam'. He conducted three-month Bhagavad Gita camp during April this year and also inaugurated the jnana yagna of Swami Paramarthananda at Bharatiya Vidya Bhavan. Three-year long term Vedanta Course at AVG was inaugurated on the 23rd of July 2010. During the period under review now, there were as many as six camps. The camps were conducted by Sri Sanjeev Krishnan, Sri



Ravi Sam addressing



Sri Lakshminarayanan addressing the gathering

Swami Brahmoparananda of Jaipur, Swami Brahmayogananda of Madras, Sri Surya and Smt. Neema. There were camps for the teachers of Ekal Vidyalaya and also a Sandhya Gurukulam camp. He also explained how the Gurukulam was actively involved in the AIM for Seva activities in and around Anaikatti.

Pujya Swamiji introduced the Chief Guest, Sri N. Lakshminarayanan, Vice Chairman, Cognizant Foundation. He said that Sri N. Lakshminarayanan was a person with modern skills, rooted in our tradition and had the cultural humility. He was a role model to be emulated by our students and industrialists.

Sri N. Lakshminarayanan congratulated the Chairman and Trustees of Arsha Vidya Gurukulam, Anaikatti for the wonderful work done. Cognizant Foundation, he said, had identified health care and education as their key areas of public work. They identified technology in health care that would reduce medical cost and donate the equipment to deserving hospitals. They had

donated Laparoscope equipment to AIM for Seva hospital at Anaikatti at a cost of Rs. 10 lakhs. They had identified that laparoscope, dialysis equipment and high frequency ventilator could reduce significant medical cost and also save lives.

He further said that Cognizant felt that if their employees were honest, upright, tax paying citizens obeying the laws of the land, then that itself was a great service to the nation. But some employees wanted to do more and volunteered their services by teaching in schools and colleges under the Cognizant Foundation. They also donated money to Cognizant Foundation. The employees were encouraged to learn new things daily and mingle with virtuous people.

Pujya Swamiji honoured Staphathi Sri K. Ganesan with a citation and purse for his renovation work on the project undertaken by Pujya Swamiji to reconstruct five rathas for Sri Mahalingaswami Temple at Tiruvidaimarudur. The Chariot of Sri Mahalingaswami will take a trial run on November 24 and 25.

Pujya Swamiji then released a book on Mundakopanishad, compiled by Smt. Sarojini Varadarajan. The book is based upon lectures of Sri Swami



Award to Staphathi



Sthapathi with Pujya Swamiji



Pujya Swamiji releasing a book

Paramarthananda and contains anvaya, word-by-word meaning, a running translation and elaborate notes.

Another special guest then took briefly to the stage to offer gratitude to Pujya Swamiji and his teachings. Sri Venkatachalam Krishnan of United Nations congratulated the work done by AVG and AIM for Seva.

Pujya Swamiji delivered his anugraha bhashanam. "We are all recipients of anugraha or blessings. If anybody has the will to understand life as whole, oneself, world or truth of Isvara, it is a samskara one has brought along with one self. Anugraha is always earned. Grace is not that comes without a reason. It has a cause. Really speaking one has earned it. One has pleasant and unpleasant events daily. What happens daily is unfoldment. Hidden variables are too many. A cricketer knows the difference between duck and century is only one ball. All that is here is only hidden variables. One needs to be humble. One should do some thing to control the hidden variables. That something is prayer. Unlike animals, human beings have free will. One has the freedom to restrain from inappropriate actions. Desiring is a privilege of human being. Lord Krishna says that he manifests as dharmic desires. Where there

is more dharmic desire, there is more Bhagawan. Desires happen. One has no freedom. But one can go with that or not go with that. Freedom lies in saying no, whenever the desire is not appropriate.

One does not want to get hurt. Similarly one should not hurt others with thought, word or deeds. Ahimsa is a manifestation of Isvara. Everyone is endowed with the knowledge of ahimsa. Ahimsa is the primary dharma. Isvara manifests as dharmic desire. Hindu Sastra is a blessing to humanity. When one enters a five star guest house, one should leave it as it is. The host should want him to come back again. We have entered this world with our body as a brief case. That brief case becomes big. When we leave, we have to leave this brief case also and go. One cannot say that one had this phala , because of one particular karma that one had done. That is why one says it is due to grace. When one prays it is hundred percent free will. No one can make anybody else pray. The variables are too many. Hence one should do reaching out action and prayer and earn enough anugraha".

Sri S. Sairam proposed a vote of thanks.

*Report by
N. Avinashilingam*

Arsha Kala Bhushanam Awards Function

Arsha Kala Arangam, the cultural wing of Arsha Vidya Gurukulam, Anaikatti held Arsha Kala Bhushanam awards function on 7.11.10 at Kikani Higher Secondary School, Coimbatore. Around 1500 persons participated.

The function started with prayer by Kumari Darshana and Kumari Sowmya. Smt. Anuradha Sriram, Anchor, welcomed the gathering.

The awardees were ceremonially welcomed to the stage with auspicious music, Vedic chant, dance and royal umbrella.

Smt Anuradha Sriram introduced the awardees to the audience. A small slide show on the life and achievements of all the awardees were presented.

Pujya Swami Dayananda Saraswathi conferred the title "Arsha Kala Bhushanam" on Dr. Padma Subrahmanyam (Bharatanatyam), Dr. T.R. Subramanyam (Vocal), Sri T.K. Govinda Rao (Vocal), Sri M.P.N. Ponnusamy (Nadaswaram) and Valayapatti Sri A.R. Subramaniam (Thavil). Pujya Swamiji presented a citation with words written about the achievement of each awardee written personally by him and also a purse.

Sri N. Murali, Sr. Mg. Director, Kasturi & Sons and President, The Music Academy, Chennai, who was the Chief Guest, addressed the gathering. He said Pujya Swamiji was a role model to be emulated by other sages. The citation the Arsha Vidya Gurukulam gave captured the essence of each awardee's contribution. He appreciated the traditional way in which the awardees were welcomed. He told that he had not



Anuradha Sriram welcoming



Pujya Swamiji being received



Padma Subramanian receiving the award

seen such a traditional welcome even in Chennai. It was unique to present awards to so many artists on the same stage. It had been a truly humbling experience for him.

Pujya Swamiji then addressed the large gathering on “Spiritual growth and music”. He said: “Indian music is different from music from other cultures. Though music transcends language, culture and time and though notes are the same, Indian music is unique because it is evolved, sophisticated and melodies are defined. We don’t look at music as man-made. It has come from Isvara and it is the closest manifestation if Isvara; everything else is grosser”.

He said *nada* was so close to Isvara that only human voice or instruments could produce. “The greatest musical instrument given to a human being is the voice. There was a new thinking the lyric was not needed. It was right in some ways. But lyric was needed to take the person—the individual core—to Isvara, the total. The core person had to be met, invoked because humans always played one role or the other in life, as son or daughter, husband or wife, father or mother, etc. And in playing these roles, most humans suffered from hangover. To get over the same, music helped. “Lyric helps us invoke the core person. And, without lyric it is difficult to touch the core”, he said and added: “Lyrical music is the music of India”.

In South India, lyric was given importance or *pradhana*. While playing instruments, people would easily identify if the musician played a lyric. By honouring artistes, people were honouring themselves and a great heritage. It was a way of saluting the Rishis, he said.

Pujya Swamiji said: ‘when we honour the artists; we honour their Gurus and the classical tradition. The knowledge of music comes to us from Gandarva Veda. This knowledge like Brahma Vidya is also



Awardees with awards - with Pujya Swamiji



Sri Murali (of Hindu) with Ponnadai

received and given by Rishis. A person should be naturally endowed with talent in music. That talent can be honed by practice. Music transcends language, culture and time. Indian music is unique, highly evolved and sophisticated. Melodies are defined. We do not look at music as man made. We see music as a manifestation coming from Isvara himself.

Music will be soul satisfying only if it invokes the core person in one self. One plays different roles in life. It is only a point of view. But the core person is not those roles. He is the core person, the one connected to Isvara.

When we honour the awardees, we get honoured in the process. In this process we also honour our great heritage and Rishis. We can protect dharma only by protecting people following dharma. Similarly we can



Krishna Sweets Krishnan being garlanded by Pujya Swamiji

support Vidya only by supporting Vidwans. Music helps one to connect with Isvara and assist one's spiritual growth.

All the awardees in their acceptance speech thanked Pujya Swamiji for conferring the award on them. They felt more blessed by receiving the award from Guru's hands. They also assured that they would continue their service to art with much more vigour in future.

Pujya Swamiji thanked Maharajapuram Sri Ramachandran and Nagai Sri Muraleedharan for coordinating the activities of Arsha Kalarangam.

Pujya Swamiji honoured Sri N. Mahalingam and Sri S. Krishnan for generously sponsoring the event.

*Report by
N. Avinashilingam*



Bharat Sangeet Utsav 2010 - inauguration by Pujya Swamiji

Carnatika, an organisation formed by classical musicians for promotion of Carnatic Music, organised one week music festival titled Bharat Sangeet Utsav 2010 at Kikani Higher Secondary School, Coimbatore. Pujya Swami Dayananda Saraswathi inaugurated the Utsav on 18th November 2010 and delivered the inaugural address.

Pujya Swamiji told Coimbatore originally was a centre for Textiles. Later it became a centre for education and medical treatment. Now Coimbatore is emerging as a centre for classical music.

Usually music lovers form institutions to promote classical music. But Carnatika is a different institution formed by musicians themselves. They have a big role to play. They have to educate people to understand classical music.

Any classicism requires informed audience. Unless there are people to appreciate classical music, there is no survival possibility for classical music. Tamil Nadu always had great number of people knowing carnatic music. They could appreciate at different levels, ragas and thalas. We should increase the number of young audience who can appreciate this profound music.

Music manifestation is a possibility in space. One can tap this through an instrument or one's voice. Human voice is the best musical instrument. It has the capacity to produce lyric. Whether one can fully understand or not, unfoldment happens through melody.

People who know the subject, the language and also music thoroughly compose songs. Music has grammar defining a melody- a head, body and feet.

Melody is Iswara in the form of music. Both singer and listener can be in union with Iswara. A clean note puts one in a harmonious laya. Absorption happens because of repeated phrases.

Lyric brings out the core person in oneself. The core person is related to the total. When the core person is evoked, all other relative personalities are gone. Even the hang over of the relative personalities are gone. The core person is a devotee to Iswara and he only remains.

Pujya Swamiji advised Carnatika to organise similar music ustavs in other places also.

*Report by
N. Avinashilingam*

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Dr (Mrs) Nirmal Gupta

Jolly Maker Apartments, B Tower, 25th Floor, Cuffe Parade, Mumbai 400 005

SUKANYA - **An awareness program for young women**

Purna Vidya is a movement blessed by Pujya Swami Dayananda Saraswathi towards awakening the society to oneness and harmony. Swamini Pramananda is the spiritual guide to the movement.

It conducted a one day life skills program titled "Sukanya" on 28th Nov 2010 at Kikani School, Coimbatore. The topic of the program was "Making marriage a success". As many as 120 young women participated in the program.

Pujya Swami Dayananda Saraswathi inaugurated the program. He said success could be measured with the number of needs fulfilled. Only a person with self-acceptance could be treated as a successful person. A person could be recognised as a grown up person only when he was more of a contributor and less of a consumer.

Swamini Pramananda delivered an inspiring address on the topic "Making marriage a success". The participants were divided into groups of 10 each. The group members



selected a group leader. The group had group discussions on four important themes:

1. Is marriage a means or a goal?
2. How can I be successful in life?
3. How should I select a life partner?
4. Role of God and prayer in marriage.

The group leaders on behalf of each group presented the view of the group members. The young women clearly expressed their views on the above themes. Their address was a display on their superior education, analytical thinking, respect for culture and their articulation skills.

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Swamini Pramananda congratulated the young women, addressed on the above themes and gave a brief summary.

Marriage is a means to attain the goal of life. Internal success is the goal of life. Internal success is having contentment, personal satisfaction and self-realisation. External success is having money, power and possessions. Marriage makes young women eligible for motherhood. Motherhood helps young women to bloom. Marriage helps one to grow and mature. This helps spiritual development.

A person who gives more and needs less is a successful person in life. One should participate in the creation by contributing her best. Our scriptures explain the five offerings to be done to maintain cosmic balance. When one keeps giving, it will keep coming back. One should be positive in thought, word and deeds. This will make one's environment and disposition positive.

The ideal age of marriage for women is early 20s and for men late 20s.

One person should select a life partner on the basis of educational background, family background, character, financial independence, views about children, sense of humour and attitude towards God and prayer. Life partner chosen by parents is preferable because parents are more objective.

Marriage within the community is helpful because prayer, dress, food, language, customs and festivals are common. In later years of marriage social needs and religious

needs become predominant. When the couple have common customs it is very supportive and satisfying.

When young persons fall in love, it is better for them to wait for a few years to confirm if their love is true love. This will help avoid heartburns later.

When persons get married, both sides should have 100% commitment to the marriage. There should be give and take from both the sides. Joint family system is a wonderful system of our culture. We should preserve the same. One should have the goal of doing one's duty and feel satisfied. It is impossible to satisfy others expectations fully. One cannot change any other person. Only when a person herself resolves to change, she can change.

The elders of both the families should be respected. The relationship between the couple should be based on trust and transparency. There should be compassion and love in the heart. Including all persons in the family brings harmony. If all family members are humble and willing to learn, the system will work. There should be empathy. Sacrifices and flexibility enlivens the relationship.

In our culture God is a member of the family. For all events in our life including marriage, we seek God's blessings. Prayer helps the soul's spiritual journey. One can attain spiritual development, which is the main goal of life

*Report by
Sri N. Avinashilingam*

AYYAPPA SANGAMAM - A programme conducted by Dharma Rakshana Samiti

Dharma Rakshana Samithi is a movement started by Pujya Swami Dayananda Saraswathi to bless and guide followers of hindu dharma. Dhama Rakshana Samiti conducted "Ayyappa Sangamam", a programme on 22 December 2010 at Ayyappan Puja Sangam, Coimbatore.

More than a thousand devotees attended the programme. The programme started with vedic prayers. Spell bounding Ayyappa bhajans were rendered. Pujya Swami Dayananda Saraswathi rendered his anugraha bhasanam.

What ever practice that helps one strengthen his free will towards dharma is



a good practice. 48 days vratha practised by Ayyappa devotees is an excellent spiritual practice. With faith and devotion vratha is practised. After completion of the vratha it gives one a feeling of victory. It gives contentment and a sense of fulfilment. This is a mastery over one's sense organs.



There is a wrong belief that fulfilling one's wishes is success. But in reality nobody ever will be able to fulfil all his desires.

One who has money to spend for himself and others have Dhanalakshmi. One who has time to spend quality time with his family members has Gruhalakshmi. One who has good health has Sowbagyalakshmi.

For one person's body there are so many claimants like mother, father, wife, children, employer and the state. One cannot say that he is the absolute owner of even his body. One is just a caretaker of his body.

When this is the position of even one's own body, then what to talk about other material things. Every thing one has is given by

Iswara. So what ever the ego claims as mine is not true. Ahankara is the small insecure person. The ego cannot stand enquiry.

One should have a feeling of surrender. This is the meaning of namaha, saranam and prapthi.

Ayyappa vradha gives one atma bhala. One should fulfil his desires in a dharmic way. Only a person who manages his desires can be called a successful person.

*Report by
N. Avinashilingam*

The advertisement features a yellow banner at the top with the Telugu text 'శ్రీకృష్ణా డివైన్ టార్ట్స్' (Sri Krishna Divine Tarts). Below the banner is a single rectangular sweet. To the right is a circular logo with 'PURE GHEE SWEETS' around the perimeter and '60 SWEET YEARS' in the center. The main text reads 'CELEBRATING SIXTY SWEET YEARS' in a serif font. Below this is the message 'Thank you Dear Customers for relishing this sweet journey'. The Sri Krishna Sweets logo is a purple oval with the text 'Sri Krishna Sweets' and 'Divine Sweets. Divine Tarts.' underneath. At the bottom, it lists 'Sri Krishna Sweets Private Limited' and '23, Mettupalayam Road, Kavundampalayam, Coimbatore - 641 033'. A list of branch locations follows: Coimbatore, Mettupalayam, Pollachi, Tirupur, Udumalpet, Palani, Erode, Salem, Dindigul, Madurai, Trichy, Karur, Chennai, Bangalore, Hyderabad, Mumbai, Dubai, Abu Dhabi, Sharjah.

Sri Sringeri Sharada Peethadhipati Sastiapha Poorthi Mahotsavam Lecture Series

Report by Sri N. Avinashilingam



Sri Sringeri Sharada Mutt, Coimbatore Branch and Sri Krishna Sweets organized a lecture series titled "Eternal Voices" at Sri Saradambal Temple, Race Course, Coimbatore for 5 days from 21st February 2011. This was organized on the occasion of Sri Sringeri Sharadha Peetadhipathi Jagadguru Sri Sri Bharathi Theertha Mahaswamigal's sashtiabdha purthi mahotsavam.

Sri T.R.Ramanathan welcomed the gathering. Pujya Swami Dayananda Saraswathi released a CD titled Sarada Pamalai authored by Sri Ramanan.

Pujya Swami Dayananda Saraswathi inaugurated the lecture series. He delivered his anugraha bhasanam.

Hinduism does not have a founder. Even Lord Rama and Lord Krishna are not the founders of this dharma. They were born in this dharma. They have shown how to live this dharma. It is sanatana dharma. Vedas are not authored by a human being. They are eternal. Rishis are the seers of this knowledge and not authors of this knowledge.

All the Indians have been living in this land for a long time. All of them have the same DNA. The Aryan invasion theory is false and has been disproved.

Everything that is here is Iswara. All the jivas and even the five elements are nothing



but Iswara. This is the teaching of Hinduism. Iswara is all pervasive. He is inside and also outside. He is every where. Even an uneducated simple villager understands this truth.

Mahatmas have always lived in India. They have protected this knowledge . Through the teaching tradition they have preserved this knowledge. Bharata desa is a punya bumi. Many learned scholars following the tradition have lived here and are living here.



Sringeri Mutt is a great organization. This always had great Scholars and Teachers like Sri Vidyananya, Sri Narasimha Bharathi and many other spiritual Masters. In the contemporary society some charismatic person, who does not follow the tradition, will try to give wrong teaching. The Petathipathis of Sringeri Mutt have always dismissed the wrong teaching and

established correct teaching. They have always lived and shown the path of dharma.

Pujya Swamiji concluded with the prayer that Sri Sringeri Sharadha Peetadhipathi Jagadguru Sri Sri Bharathi Theertha Mahaswamigal should have a long life and guide us.

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Puniya Bhoomiyil Punitha Payanam - Book Release by Poojya Swamiji

Sri A.M.Rajagopalan, Editor, Kumudam Jothidam has written a Tamil book titled "Puniya bhoomiyil punitha payanam". This title literally means sacred travel in sacred land. This is a travelogue on Himalayas with emphasis on river Ganga.

A vibrant function for release of this book was held on 15 April 2011 at Corporation Auditorium, RS Puram, Coimbatore. Sri Guru Subash Chandrabose welcomed the gathering.

Pujya Swami Dayananda Saraswathi released the book. Sri M. Krishnan of Sri Krishna Sweets received the first copy of the book.

Pujya Swamiji delivered his anugraha bhasanam. From time immemorial pilgrims visit annually Badrinath, Kedarnath, Gangotri and Yamunotri as a penance. This is popularly known as Chardham yatra. Most suitable time for visit is April, May, October and November. Winding roads go on and on. For half a mile we can see a beautiful scene. There will be a turn. Now this will be a different scene. Sometimes Ganga will be down. Sometimes Ganga will be near. Scenes keeps changing and we will never get tired.

This experience can be brought out only by a good author. Sri A.M.Rajagopalan has succeeded in bringing out this enchanting experience. He has shraddha, bakthi and Sastric knowledge. His style of writing makes us feel as if we ourselves have personally visited these holy places.

Pujya Swamiji said that he came only on that day from Ganga and Himalayas to release the book on travel to Himalayas. This book shows the path of dharma to



devotees. He was happy to give the first copy to Sri M. Krishnan. Sri Krishnan was instrumental for many good things happening in Coimbatore. Pujya Swamiji blessed Sri A.M. Rajagopalan and others present in the book release function.

Sri A.M. Rajagopalan thanked Pujya Swamiji for releasing the book. He especially thanked Swamiji for travelling all the way from Dehradun for the book release function in spite of his ill health. Mahatmas like Pujya Swamiji can only act like Mahatmas as they are incapable of doing anything less. He said that he had been visiting Ganga from a young age. He used to spend all day watching Ganga. He had wished to write a travelogue on Ganga for a long time. Now only his wish had been fulfilled. The holy rivers become holy only because of the holy touch of Mahatmas like Pujya Swamiji.

Sri M. Krishnan, Smt. Vanitha Mohan, Sri N.V.Nagasubramaniam and Sri Sabapathy spoke on the occasion. Sri Kuppuraj delivered the vote of thanks.

Report by Sri N.Avinashilingam

Golden Eye Care Services Launch by Pujya Swamiji

Lotus Eye Care Hospital had organised launch of "Golden Eye Care Services" at a solemn function held on 17 April 2011 at Sri Ayyappan Puja Sangham, Ramnagar, Coimbatore.

Dr. N.Vidhya welcomed the gathering. Dr. S.K.Sundaramurthy, Chairman, Lotus Eye Care Hospital explained about the Golden Eye Care Services. As per the scheme senior citizens above 58 years could avail free eye check up at Lotus Eye Care Hospital. They were also entitled to treatment and procedures at concessional rates at Lotus Eye Care Hospital.

Pujya Swami Dayananda Saraswathi released a brochure on Golden Eye Care Services. Sri K.C.Ramasamy, Chairman, Kurinji Hospital received the first copy.

Pujya Swamiji addressed on the topic 'VISION IN LIFE'. All sense organs are important. But eyes seem to occupy a prime place. In Brahadaranyaka Upanisad, Sage Yagyavalkya tells his wife Maitrehi, one cannot take one self for granted. One should choose to know. All that is here is one reality. Atma is to be seen, heard and understood. It means one should see atma as clear as one can see an object with one's own eyes.

Big bang theory says that the universe manifested 12 billion light years ago. This theory confirms the vision of the vedas. God did not sit in heaven and drop every planet. The manifestation is methodical keeping in



mind the end product. This universe is an intelligent manifestation. All that is here is Iswara. It is all knowledge.

Our forefathers had such a bright eye sight. They were able to spot stars Arunthathi and Vasistha without modern instruments.

For a person's body there are so many claimants like mother, father, wife, children and the State. One is just a trustee and care taker of the body. As one is not the owner, but just a trustee of the body, he should take adequate care of the body.

One cannot afford to loose eye sight as long as one is alive. Everyone should check their eyes periodically and take adequate care.

Sri Venkatesan, General Manager, Lotus Eye Care Hospital proposed a vote of thanks.

Report by Sri N. Avinashilingam

Swami Sudeerananda's Jnana Yagna at Coimbatore

Arsha Vidya Vardhini Trust conducted jnana yagna at Nagarathar Sangam, RS Puram, Coimbatore from 12.4.2011 to 18.4.2011. Swamini Brahma Prakashananda inaugurated the yagna. Around 200 students benefited.

Swamini Brahma Prakashananda delivered her inaugural address. No one gets tired by looking at their face in a mirror. Similarly no one gets tired by looking at their true nature through Bhagavad Gita. Limitlessness is one's true nature. All progress in humanity has happened due to the non acceptance of the limitedness of worldly objects. One requires the extra ounce of grace to desire to know about one's true nature. The genius of Bhagavat Gita is in its complete coverage of karma and jnana. No one can tell the excuse that their situation is not conducive for study of atma jnana. Bhagavat Gita has proved that even battle field is conducive for study of atma jnana. According to their living and preparedness one can choose the life style of karma or sannyasa. But finally atma jnana has to be gained by knowledge only.



Swami Sudeerananda taught Chapter VIII of Bhagavad Gita. Just like one electricity is manifest in different things like fan, mike and light, one atma is manifest in body, mind and intellect. A person with sorrow, fear and illegitimate desires cannot gain atma jnana. Atma is not an object, but the subject.

If one departs thinking about material objects, then he will be reborn and in his next birth with continue to pursue that material objects. If one departs remembering Brahman uttering "Om", then he will go to the most exalted end. He will not have another birth.

A devotee who worships a particular deity, after death, will go to the loka of that particular deity. After death, leaving his physical body, he travels with his mind, prana and sense organs.

The one who meditates on Brahman, who has not gained atma jnana here, will go to Brahma loka. He will gain atma jnana in Brahma loka. He will not be reborn again.

The one who is a mere karmatha, will go to Deva loka and enjoy the fruits of his karma for sometime. Afterwards he will be reborn.

Knowing these two paths, the viveki gains atma jnana here itself. He grows out of the limited means and ends. He goes for total freedom, which is knowing oneself as the limitless Brahman.

Report by Sri N. Avinashilingam

Swami Paramarthananda's Jnana Yagna at Coimbatore

Arsha Vidya Gurukulam Anaikatti and Bharatiya Vidya Bhavan conducted jnana yagna at Coimbatore from 28.4.2011 to 4.5.2011. Pujya Swami Dayananda Saraswathi inaugurated the yagna. Swami Paramarthananda taught Sarva Vedanta Siddhanta Sara Sangraha in the mornings and Bhagavad Gita Chapter XVI in the evenings. Around 500 students benefited.



Pujya Swamiji said for the study of atma-vidya, total commitment is required from the student. One wants to be free from being small and insignificant. When one understands the reality, he knows that he is free enough to be small and insignificant at the level of body and mind. This knowledge is available only in our culture. For us everything is sacred. We worship wealth as Goddess Lakshmi and knowledge as Goddess Saraswathi. Even if one does not have the heart to give, he should act as if he has a big heart and start

giving. By this practice, he will grow and he will be able to develop a big heart and give happily.

Swami Paramarthananda taught Bhagavad Gita Chapter XVI in his inimitable style. He said that the spiritual journey consists of karma yoga first and jnana yoga next. If one becomes a karma yogi, 50% of his anxiety is gone. The body and the world have the following common features, viz., drisyatvam (can be objectified), bhautikatvam



(materiality), sagunatvam (having attributes), savikaratvam (changing nature) and agama-payitvam (subject to arrival and departure). Both the body and the world are inert in nature. On the other hand the atmatvam is entirely opposite, viz., adrisytvam (cannot be objectified), abhautikatvam (non material consciousness), agunatvam (not having attributes), avikaratvam (not changing) and anagama-payitvam (not subject to arrival and departure).

One should mentally hand over the body, material objects and every thing else including

family members to Visvarupa-Iswara. After claiming atma-bhava, he can play roles happily as a jiva. One who looks upon life as an asset is a jnani. One who looks upon life as a liability is a samasari.



The following are the qualities of a person with spiritual disposition: self confidence, transparency in dealings, sharing of resources with others, mastery of sense organs, performance of pancha-maha-yagna, recitation of scriptures, wilful denial of sense pleasures, integration of thought, word and deed, absence of hurting others, truthfulness, resolution of anger, mental detachment, mental calmness, absence of gossip, reaching out to living beings in distress, absence of longing for sense objects, gentleness in handling people,

healthy shame which prevents a person from immoral activities, avoidance of purposeless action, skill in handling spiritual obstacles, appropriate response to situations, perseverance, cleanliness, absence of intention of hurting and freedom from superiority complex.

The following are the qualities of a materialistic person: glamour or ostentation, arrogance due to wealth, power or position, false show of humility, anger, rough handling of people and things and ignorance of dharma-sastra.

Materialistic persons who pursue only wealth and sense pleasures can never be happy and fulfilled. They will have helplessness, anger, frustration and depression. They will be reborn and

will continue materialistic pursuits in future births also.

Only persons who pursue dharma and moksha can be happy and contented. They do not have illegitimate desire, anger and greed. One should do consistent and systematic study of vedantic scriptures for a length of time under the guidance of a competent spiritual guide. Even if one is not able to get the ultimate benefit of atma-jnana, he will get punyam and purity. If he is successful in gaining atma-jnana, he will be free here and now. Gaining atma-jnana is moksha.

Swami Paramarthananda taught some selected verses from Sarva Vedanta Siddhanta Sara Sangraha.

The vedantic student should have the qualifications of discrimination, dispassion, discipline and desire for moksha. If one studies without the above required qualifications, he may get scholarship in Vedanta. But he will not get the ultimate benefit of moksha or freedom from bondage.

Every thing in this world is impermanent. One should be ready to lose that which could be lost. Human mind cannot be satisfied with any amount of wealth or sense pleasures.

Calm mind should be developed and maintained. Self-restraint should be maintained with regard to sense organs. We should accommodate people. We have some weaknesses. Others have different weaknesses. No one is perfect. Hence we should have patience and tolerate others.

We have the attitude of sraddha to our sense organs. We accept the information received from the sense organ as a fact. We do not use any other sense organ to confirm. We should have the same attitude to Vedanta. Vedanta taught by the Guru is the only source of knowledge for atma-vidya.

The one who has sraddha, will not postpone liberation by giving worldly or sastric

excuses. The source of knowledge regarding material world is sense organs and science. The source of knowledge regarding atma or non-material consciousness is Vedanta. Every one has one primary duty. That is study of Vedanta. One should claim atma-bhava and reject jiva-bhava.

Intense desire for moksha is required. One's efforts depends upon urgency of the situation. One should maintain focus. One should associate with sannyasi jnanis or tivra-mumukshus as their passion is contagious.

There is beauty, variety and novelty in this world. But there is no stability, reliability and lasting security. Priorities must be clear for a vedantic student.



No one has the required qualifications 100% for vedantic study. One should nourish the qualifications by karma yoga. Then one should study Vedanta from a competent Guru. By analysis one should remove the doubts. Finally one should remove habitual wrong notions by contemplation.

One should always dwell upon the three components of Vedanta, viz., Brahma Satyam, Jagat Mithya and Aham brahma eva napaaha.

Report by Sri N. Avinashilingam

Sankara Jayanti Puja at Anaikatti Gurukulam



A special puja was performed for Sri Adi Sankaracarya on the occasion of Sankara Jayanthi on 8th May 2011 at 10.30 AM at Arsha Vidya Gurukulam, Anaikatti.

Puja was performed for Sri Adi Sankaracarya murthi installed at the lecture hall. Gurukulam temple priests performed elaborate puja in traditional manner. Pujya Swami Dayananda Saraswathi, Swamis, Swaminis and students took part. Led by Pujya Swamiji everyone present recited together, one sloka from Bhagavad Gita, one mantra from Katopanisad and one sutra from Brahma Sutra, all of them along with Sankara bhasyam.

Pujya Swamiji delivered his anugraha bhasanam. He said

Sankara means the giver of mangalam or auspiciousness. Knowledge has always been there. Symbolically we say it is from Lord Dakshinamurthy. We also say that Lord Siva himself took avatara as Sri Adi Sankaracarya. For Sankara we can take the historical person, who wrote the bhasyam. For Sankara we can also take the non historical person as knowledge personified itself. The

eternal knowledge has always been flowing through Guru parampara.

Ganga flows from Gangotri to Ganga sagar. Although it is Ganga all along, we take bath only in holy ghats of places like Gangotri, Devaprayag, Haridwar, Allahabad and Varnashi. The ghats receive water and



release water. Like that, although knowledge is every where, Gurus receive knowledge and later release knowledge. Lord Narayana's avatara as Sri Veda Vyasa and Lord Sankara's avatara as Sri Adi Sankara are important ghats from whom we receive the knowledge.

In Anaikatti, we make ghats. These ghats are the sishyas who receive knowledge now and will later as Gurus give this knowledge.

In the contemporary society, atheists raise questions about the existence and nature of God and try to confuse. This helps us to think properly and give logical answers. In



the process our understanding also gets clear.

The puja concluded at 12 Noon. Afterwards mahaprasadam was offered.

Report by Sri N. Avinashilingam



Gurupeyarchi puja at AVG, Coimbatore

Guru peyerchi was celebrated at Anaikatti Gurukulam on 8th May 2011 evening. Students and large number of devotees from Coimbatore city took part in the celebrations at Lord Dakshinamurthy temple. Elaborate abisekam and puja was performed.

Pujya Swami Dayananda Saraswathi delivered his anugraha bhasanam. He said that the individual is connected to the cosmos. He has a particular position in the cosmos. The position is as per scheme of things. Everything in the cosmos affects the individual.

Cosmic law follows a pattern. Similarly, karmic law follows a pattern. All laws are Iswara. The movement of the cosmos is predictable. Following a pattern, the future of an individual is also predictable. The connection is amazing.

Sun is the centre of the solar system. All the planets in the solar system orbit the sun. If one takes the size, Jupiter is like a foot ball and earth is like a tennis ball. With naked eyes one can see 27 nakshatras. There is a predictable pattern in the movement of the celestial bodies. As per the position of the planets at the time of birth of an individual and their movement later, his future is predictable. This insight or foresight is amazing.





On the day of Guru peyerchi, the astrological phenomenon is Jupiter moving from mina rasi to mesha rasi. This day is favourable for spiritual pursuits. This day is not so much favourable for worldly pursuits. We invoke the grace of Lord Dakshinamurthy for our spiritual success on this day.

Maha prasadam was offered at the end of the puja.

Report by Sri N. Avinashilingam

Institute of Chartered Accountants of India-Study Circle Meeting

Swamini Brahmaprakasananda addressed study circle meeting of the Coimbatore Branch of Southern India Regional Council of the Institute of Chartered Accountants of India on 16 June 2011 evening. She spoke on the topic “Values in Profession”.

CA N. Avinashilingam presided over the meeting. CA C.R.Krishnan introduced the learned speaker to the august audience.



Swamini Brahmaprakasananda said, everyone knows what is dharma and adharma without teaching. No one wants to be hurt or cheated. What one does not want others to do to him, he should not do to others.

One knows taking bribe and corruption is wrong. But if it is a value thrust on him by the society, it will not work. Only if the value is assimilated and becomes one's own value, it will work.

Society measures one's success by his wealth and possessions. This is an immature way of looking at life. There is a tendency to compromise moral values to earn wealth and enjoy sense pleasures. There is a feeling that one can get away. One may escape from the local laws. But one cannot escape from the divine accountant, Chitra Gupta. Where one choose adharma, he can never escape the consequences. What ever money is here, will not count in the hereafter. Only punyam earned now will count there.

The young professionals start life with the ideal of serving the society and contributing to the nation. But after some time they forget the lofty ideals and start compromising. In our society, every professional is a privileged person. For every 10,000 aspirants only one person ultimately becomes a professional. This casts a huge responsibility on the professionals.



We should redefine success. Success is not how much wealth one has. Success is living a dharmic life and contributing to the society. More dharmic one is, more happier one will be. One will bequeath a happier planet to the next generation.

The speaker gave clear and convincing answers to the questions on dharma sastra raised by the participants.

CA V. Sambamoorthy gave a momento to the speaker.

The meeting concluded with vote of thanks.

Report by N. Avinashilingam



Pujya Swamiji Inaugurates Vijay TV Bhakthi Thiruvizha

Pujya Swami Dayananda Saraswathi inaugurated Vijay TV's Bhakthi Thiruvizha, a week long function of spiritual discourses by eminent speakers on 20 June 2011 evening at Kikani Higher Secondary School, Coimbatore. Around 500 devotees attended the function.



Pujya Swamiji said that Bhagawad Gita proclaims that there are four types of bhakthas. Artha bhaktha is the one who prays only at the time of distress. Physical and mental abilities of a human being are limited. Asking help from Iswara during distress is the first step in bhakthi.

Artharthi bhaktha is the one who seeks Iswara's grace for health, wealth and all round well being.

Jignyasu bhaktha is the one who desires to know more about Iswara. He learns to understand everything as Iswara. The more one understands Iswara's glory, less is his ahankara.

Jnani is the highest level bhaktha. There is no difference between Iswara and Jnani.

When one recognize Iswara, bhakthi is born naturally. That bhakthi is capable of discovering more about Iswara. All that is here is Iswara. All our pleasures are Iswara's glory.

One has to be at the right place at the right time to be successful. One should earn enough grace to be at the right place at the right time. Performance of ritual karmas are means for earning grace. In our tradition thought, word and deeds are used to develop shradha and bhakthi. The bhakthi blossoms to purnatvam.

Pujya Swamiji blessed the devotees for success in spiritual pursuit.

Report by N. Avinashilingam

Pujya Swamiji's Satabhishekam Celebrations July 20, 2011



Pujya Swami Dayananda Saraswathi is a great visionary, an eminent teacher of Vedanta, a powerful thinker and writer.

Pujya Swamiji's guiding principles could not have found greater relevance than in times like these when the world is torn apart by strife and violence. There is a compelling need to restore global peace and harmony by mutually respecting all cultures and civilizations. Within the country too, there is a dire need to protect rural and tribal people as well as restore temple tradition and culture. Who better can visualize and actualize steps in this direction with total commitment than Pujya Swamiji who has dedicated his life to fulfill the needs of the society?

From establishing Arsha Vidya Gurukulams to initiating All India Movement (AIM) for

Seva, from convening Hindu Dharma Acharya Sabha to setting up Dharma Rakshana Samiti, Pujya Swamiji has been untiring and unflinching in his efforts to achieve the desired results. With his inspiring ideals, there is still hope for peace to prevail in the generations to come.

PUJYA SWAMIJI AS TEACHER OF VEDANTA:

Pujya Swamiji has succeeded in unraveling and assimilating the vision, the spiritual knowledge revealed in the ancient scriptures. He started sharing this Arsha Vidya, knowledge of the rishis, through his teachings to a number of committed seekers of this knowledge. Under his tutelage, there are more than 200 disciples, who are renunciates, who continue the tradition of Vedanta Teaching, in various parts of the

globe. Traveling extensively all over the world, Pujya Swamiji has enlightened and touched millions of people through his teachings and his abundant love for mankind.

SATABHISHEKAM - A HUMBLE TRIBUTE BY STUDENTS:

The sheer aura of Pujya Swamiji's presence has touched millions across the world. This Satabhishekam function has been organized to offer an opportunity to all those who have always wanted to show their appreciation to Pujya Swamiji for having touched their lives in some way or the other. Upanisad says, may one desirous of prosperity worship a Jnani. This is a humble tribute to Pujya Swamiji who is an epitome of wisdom, love and compassion.

SATABHISHEKAM CELEBRATION COMMITTEE:

Swami Dayananda Satabhishekam Celebration Committee, on behalf of all the disciples, devotees and well wishers had planned to celebrate in a befitting manner, the Satabhishekam of Pujya Swamiji from July 20 to July 22, 2011 at CODISSIA, Coimbatore.

SATABHISHEKAM:

Satabhishekam is essentially a religious function. It is celebrated when a person completes 81 years of age and had the privilege of viewing 1000 full moons. His family members celebrate the same by doing vaidika rituals. Because of his age that person is worshipped by his family and the community. The children, grand children and great grand children seek the blessing of the person who has celebrated Satabhishekam.

Pujya Swamiji is an eminent Teacher of Vedanta. It is a rare privilege to worship a

Mahatma during Satabhishekam. The students who could make it, to personally visit Coimbatore and witness the Satabhishekam celebrations of Pujya Swamiji and get his blessings are really very fortunate. The disciples, grand disciples and great grand disciples of Pujya Swamiji sought his blessings.

The essential function during Satabhishekam is Vedic rituals. The rituals started at the auspicious time of 6 AM on July 20, 2011. This was ritually done as per vedic tradition. Sri Swami Omkarananda of Theni, an authority on vedic rituals and renowned Vedanta teacher was the chief adviser for the Vedic rituals. Vaidika Brahmins from Coimbatore, Chennai, Trichy, Pudukottai and Karnataka conducted the rituals.

The rituals were performed in order to seek a long and healthy life for Pujya Swamiji, for fulfillment of dharmic desires of students of Pujya Swamiji, for jnana prapthi of students of Pujya Swamiji, for jnana nista prapthi of students of Pujya Swamiji and for world peace and prosperity. Sri S.N. Ramachandran represented Pujya Swamiji in the rituals.

The following rituals were done: Ganapati Atarvasreesha Homam, Soorya Namaskaram, Pavamana Homam, Nakshtra Homam, Sri Sookta Homam, Navagrha Homam, Mrtunjaya Homam. All the four Vedas and Dravida Veda were chanted. The rituals concluded with Deeparathana and Poornahuti at 12.30 Noon.

The students gave a civic reception to Pujya Swamiji at 8.45AM and ushered him in to the Celebration Hall on July 20, 2011 at CODISSIA, Avinashi Road, Coimbatore. He was welcomed with Vedic prayers and traditional music.

The function started at 9 AM with ceremonial lighting of lamp followed by prayer by Maharajapuram Sri Ramachandran.

Sri B.K. Krishnaraj Vanavarayar welcomed the gathering. He said that Pujya Swamiji initially did not agree to the idea of Satabhishekam celebration as there was no provision for a Sannyasi to celebrate it. The Celebration Committee said that this was for institutionalization of the great work of Pujya Swamiji. Later Pujya Swamiji agreed.



B.K. Krishnaraj Vanavarayar welcomed

Sri S. Gurumurthy, in his address said that Pujya Swamiji's Satabhishekam celebrations represented our worship of the timeless Guru parampara. It was Pujya Swamiji's destiny that he should enrich the tradition and pass it on. He said: "Pujya Swamiji is a master who can encapsule volumes of



Gurumurthy addressing

books in one sentence. His statement "Conversion is Violence" represent his sharp thinking. In the World Millennium Summit, he convinced all the world leaders of all leading religions to agree to mutually respect all religions. He has formed the Acharya Sabha, which is today the legitimate voice of Hindus. In the Human Rights Declaration by United Nations, he included mutual respect for all religions and right to retain one's faith. This was accepted and signed by all religions of the world. He has brought an understanding about Hinduism to Jews in Hindu Jewish Meet. The long term advantage of all these strategic moves is so great that we cannot comprehend them today.

Sri B.K. Modi said that he was impressed by Pujya Swamiji's address in the World Hindu Conference at Washington. Later at Rishikesh, Pujya Swamiji held a meeting of 160 Hindu leaders and convinced them that they should talk in one voice when they went out of India and speak about Hinduism.

His Holiness Shastri Sri Madhavpriyadasji spoke in Hindi. He said that Pujya Swamiji is the bridge between all sects of Hinduism.



BK Modi addressing

PUJYA SWAMIJI'S ADDRESS:



Pujya Swamiji gave his key note address at 10.30 AM. He said it was amazing to see how the day to day work one does, contributions one makes, silently bring about a great change over a period of time. When he saw so many Sannyasis together in one place, and when every one of them and their whole life was known to him, he realized what a silent work had been done. It tells that enormity of work should not burden any body.

If one visualized and saw problems, he would be paralyzed emotionally. Children when they see their voluminous text book get discouraged to read them. But when start reading a few pages daily, in time the book is read. This is true in every sphere.

One should keep doing , what has to be done. One should not worry whether the problem will be solved and things can be accomplished. Lord Rama, Lord Krishna and Lord Buddha all did great work but still did not solve all the problems for good.

From his Gurus he had learnt one thing. What is to be done should be done. One should not let procrastination and complacency do anything with him.

Our spiritual wealth is like the wealth of Lord Padmanabha Swami. It has been there

and not known outside. The riches are amazing. One should keep exploring the vision, depth and expanse of the spiritual explanations.

The simple rangoli indicates a culture of reverence for Gruha Lakshmi and bootha yagna of feeding small ants. By a process of cultural osmosis the children absorb the art, discipline and cultural attitude. The broad structure should not be changed. It should be retained. Riches of our culture can be made available for further exploration.

There is a move to preserve antique. The most antique thing in the world is our culture and it should be preserved. The whole India is a museum. He was a museum piece. He had created hundreds of them, who are to be guarded and protected.

One should do bigger that what he can comfortably do. That is how one grows big. One should be a consistent contributor in different spheres.

Our mother land is more sacred than heaven. The culture is rooted in religion. The religion is rooted in wisdom. Hindu dharma is a big tree. It has many branches. It has parasites. There are trees within trees. The tree is thriving and very much alive. There can be some dead branches. There are live branches. There are flowers with different colours. We should do our best to protect this tree.

People who had assembled there on that occasion, were people exposed to our sastra. They had roles to play to protect dharma.

Pujya Swamiji said that all the good work that has been done so far goes to his Teachers, our Dharma, our Rishis and our Parampara. We had all joined to celebrate this Guru Parampara.

CARNATIC MUSIC RECITAL:

There was a wonderful carnatic music programme by Maharajapuram Sri Ramachandran at 11.30 AM.



DANCE PROGRAMME:

From 12 Noon there was Bharatanatyam dance recital by Udumalai Sri Sendhil.



PURNAHUTI

Purnaahuti was done at 12.30 Noon and the vedic rituals for the day concluded.

RENDERING OF PUJYA SWAMIJI'S COMPOSITIONS:

At 4 PM there was a music concert based on Pujya Swamiji's compositions by Neyveli Sri Santhanakrishnan, Sri P. Unnikrishnan, Smt. Rajani and Smt. Gayathri. This is the only occasion these great artists have given a performance together.



SOUVENIR RELEASED :

At 6.15 pm Souvenir brought out on the occasion was released by Pujya Swamiji and the first copy of the same was received by Sri Ramasubramania Rajah.

PUJYA SWAMIJI'S TALK:

At 6.30 PM Pujya Swamiji addressed. He said: "the Teachers of any classical art like music or dance claim to be Gurus. But the word has a special meaning. "Gu" stands for darkness. "Ru" stands for dispeller. So Guru means dispeller of darkness of ignorance. Guru as an institution represents the parampara of teachers of spiritual wisdom. Guru is the one who teaches self knowledge. This knowledge is available only in India and wherever it had been exported from India.

There is only one reality. I am that reality. I am not separate from the whole. This is the vision. Because of ignorance 'I' is taken as the body or mind. This is samsara. This mistake has to be corrected. When 'I' is understood as Brahman, you are free. Guru is the one, who can make you see that you are Brahman.

This knowledge has been perennially flowing like Ganga from Guru to Guru unbroken. We are the partakers of this glorious knowledge.

DANCE PERFORMANCE:

At 7.30 PM Smt. Nirupama and Sri Rajendra presented "OJAS", a rare brilliance in Indian Dance.

LIVE COVERAGE:

Those who could not come to CODISSIA, to personally witness the celebrations also could watch the function in the Sri Sankara TV telecast. Even those living overseas were able to watch the live webcast at <http://srisankaratv.net/>.

It was a memorable first day of Pujya Swamijis Satabhishekam Celebrations. It was a wonderful sight in CODISSIA to see 3,000 students of Pujya Swamiji sitting under one roof and getting blessed by his teachings.

Report by N. Avinashilingam



Pujya Swamiji's Satabhishekam Celebrations July 21, 2011

All the 3000 students of Pujya Swami Dayananda Saraswathi assembled at CODISSIA on July 21, 2011 felt that they were part of an extended family under the parental care of Pujya Swamiji.

The vedic rituals were started at the auspicious time of 6 am on July 21, 2011. Sri Swami Omkarananda was the chief adviser for the vedic rituals. Vedic Brahmins from Coimbatore, Chennai, Trichy, Pudukottai and Karnataka conducted the rituals.

The rituals were done seeking a long and healthy life for Pujya Swamiji, for fulfillment of dharmic desires of students of Pujya Swamiji, for jnana prapthi and jnana nista prapthi of students of Pujya Swamiji, and for world peace and prosperity. Sri S.N. Ramachandran represented Pujya Swamiji in the rituals.

The following rituals were performed: Ganapati Homam, Soorya Namaskaram, Avahanti Homam, Maha Rudra Homam, Mahanyasam, Sri Rudra Japam, Maha Rudra Homam, Kramarcana and Rudra Trisati Laksharcana. All the four Vedas and Dravida Veda were chanted. The rituals concluded with Poornahooti and Vasodhdarai Deeparadhana at 1 pm.

The Satabhishekam celebrations started at 9 am with prayer songs rendered by Dayananda Sisters: Kumari Darshana and Kumari Sowmya.



Sri Sugavanam Krishnan welcomed the gathering.

H.H. Sri Krishnamaniji said that he appreciated Pujya Swamiji's efforts to preserve Bharatiya culture. He said that AIM for Seva was doing great service to the needy sections of the society. He praised the functioning of Acharya Sabha.

Sri Kumaragurupara Swamigal of Kowmara Mutt appreciated Pujya Swamiji's efforts to appoint Oduvars in famous temples of Tamil Nadu.

Sri Sivalingeswara Swamigal of Kamakshipuram Adinam appreciated Pujya Swamiji's anna sevai at Big Temple at Tanjore.

Sri Santhalinga Swamigal of Perur Mutt said that he appreciated Pujya Swamiji's efforts in Tiruvidaimarudur Temple Car project and prevention of conversion.

At 10.15 AM, there was a Bharatanatyam dance recital by Ms. Rukmini Vijayakumar.



Address by Sri Kumaragurupara Swamigal



Address by Sri Sivalingeswara Swamigal



Sri Sugavanam welcoming the gathering



Address by Sri Santhalinga Swamigal



Address by H.H. Sri Krishnamaniji



Bharatanatyam dance recital by Ms. Rukmini Vijayakumar.

Sri Swami Omkarananda said that even adishesha with 1000 tongues could not tell the glory of Pujya Swamiji. He said that when he was suffering from serious illness, he recovered fully by sparsa diksha of Pujya Swamiji.

Sri Swami Suddhananda of Uthandi said forty years back he had the good luck to come in contact with Pujya Swamiji which transformed his outlook of the world

Sri Swami Sadananda said that it was providence that he met Pujya Swamiji and was blessed with the knowledge. He said Pujya Swamiji is a yuga purusha.

Sri Swami Prabhudanda said he appreciated Pujya Swamiji's method of emphasizing values and discipline. He said we should all pray in the morning, "Please keep Pujya Swamiji in good health and high spirits for many years to come."

Sri Swami Brahmanistanda said that Pujya Swamiji was an akshyapatram. He was able to present the vision in a new way every time.

Sri Swami Paramarthananda said that we all knew that scriptures prescribe many values as a means of refining our mind to receive self knowledge. When Pujya Swamiji was talking about values, he felt that they were impossible or impractical to follow. But from Pujya Swamiji's life, he had understood that:

- It is possible to show unconditional love and compassion towards all
- It is possible to accommodate everyone irrespective of who the other person is
- It is possible to help everyone, known and unknown, unconditionally



- It is possible to pay attention to every single person even when one is surrounded by a huge crowd
- It is possible to listen to everyone intently even when there are endless people
- It is possible to remain relaxed in spite of hectic activity
- It is possible to live a life of deliberate thoughts, words and actions, without any agenda of one's own, taking things as they come
- It is possible to derive inspiration and motivation from oneself in spite of old age and poor health
- Lastly, it is possible, but not that easy, to emulate Pujya Swamiji.

Sri Swami Chidrupananda said that he had met 40 Swamis and served them before meeting Pujya Swamiji. He said this search for a sadhguru ended only after meeting Pujya Swamiji and accepting him as his Guru.

Sri Swami Tattvanistananda said that Pujya Swamiji had helped people cross the ocean of samsara.

Sri Swami Paramatmananda said that he had the good fortune of meeting all the spiritual dignitaries of India. But he is yet to find a Teacher of the level of Pujya Swamiji.

Swamini BrahmaPrakasananda said that when she attended a Gita Yagna of Pujya Swamiji when she was 18, all her fundamental questions on life got answered. Pujya Swamiji was capable to making a 5 year old as well as a sophisticated intellectual understand that he is Brahman. We should all pray for a long healthy life to Pujya Swamiji.

There was a Bharatanatyam dance recital by Ms. Pavithra Srinivasan at 12.15 pm.



Purnaahuti was performed at 1 pm and the Vedic rituals for the day concluded.

At 4 PM there was a music concert on the theme – Bhakthi Traditions in Folk Music by renowned artists Sri Prahalad Singh Tipanya, Smt. Anuradha Sriram and Sri Hemant Chauhan.



At 7.30 PM Dr. Padma Subramaniam gave a dance recital based on Pujya Swamiji's compositions.



It was a memorable second day of the Satabhishekam celebrations.



Pujya Swamiji's Satabhishekam Celebrations July 22, 2011

July 22, 2011 is a very auspicious day as that day is the day of the 81st birthday of Pujya Swami Dayananda Saraswathi. Over 5,000 students of Pujya Swamiji joined together to celebrate his Satabhishekam function at CODISSIA, Coimbatore in a grand manner.

On the morning of this day, it appeared that all the devatas from heaven had come to CODISSIA to bless Pujya Swamiji. They had sent their blessings in the form of rain!

The vaidika rituals started at the auspicious time of 6 am on July 22, 2011. Sri Swami Omkarananda guided the Vedic rituals. Vaidika Brahmins from Coimbatore, Chennai, Trichy, Pudukottai and Karnataka conducted the rituals.

The rituals were done seeking a long and healthy life for Pujya Swamiji, for fulfillment of dharmic desires of students of Pujya Swamiji, and for jnana prapthi and jnana nista prapthi of students of Pujya Swamiji, and for world peace and prosperity. Sri S.N. Ramachandran represented Pujya Swamiji in the rituals.

The following rituals were done: Ganapati Homam, Soorya Namaskaram, Sahasra Candra Darsana Shanti Homam, Aiyushya Homam and Sapta Ciranjeevi Pooja. All the four Vedas and Dravida Veda were chanted. The rituals concluded with Poornahooti and Vasodhdarai Deeparadhana at 12 Noon.

The Satabhishekam celebrations started at 9 AM with prayer by Smt. Lakshmiammal.



Sri Sugavanam Krishnan welcomed the gathering.



Sri Sankar of Mumbai addressed the gathering. He said that if there was one cause that united India, in spite of her diversified culture, it was the acharyas. Even Sri Sankara had only four sishyas. But Pujya Swamiji had 400 sishyas. Pujya Swamiji's greatest contribution was his packaging the knowledge in a manner that the profound wisdom was understood easily.

Sri M.G.Srinivasan and Sri G. Dharmarajan, purvasrama brothers of Pujya Swamiji were honoured. Sri G. Ramachandran was not present due to unavoidable circumstances.



FELICITATIONS:

Sri M. Krishnan said that what ever hurdle one face in life can be overcome with the mantra of Guru's name.



Swamini Pramananda said that she met Pujya Swamiji when she was 11 years old. In her first meeting she recognized that Pujya Swamiji was her Guru. She wondered how one individual can have so many good qualities. For the last 40 years she had done what ever Pujya Swamiji had told her to do. She had not refused anything that she was told to do. Pujya Swamiji's teachings had become her assets. He had given the strength to declare that atma darshanam is deva darshanam. He had brought Iswara alive in our lives. He had given the power of oneness to others. If Lord Krishna is to say Bhagawad Gita today, he will tell in Vibuti Yoga, Gurunam Dayanandosmi.



Dr Bala Balachander said that Pujya Swamiji had asked him to apply technology to spread primary education. He wanted 100% literacy all over India. The lessons would be made interesting by music and animation. This is an AIM of Seva project to be completed before 2015.



Dr. Nirmal Gupta said that once she had asked Pujya Swamiji after a meditation class was over, how he was able to switch from meditative level to mundane level so easily. Pujya Swamiji had said, "This is that. That is this." It is difficult, but not impossible, to emulate Pujya Swamiji and live a meditative life for the whole day.



Dr. Prasad Mantravadhi said that he and his family were blessed at all stages of life by Pujya Swamiji.



Sri Ravi Sam said that he was fortunate enough to know Pujya Swamiji even when he was a teenager, thanks to his cousin Sunita. He had the good fortune of meeting great acharyas of Advaita, Vishistadvaita and Dvaita. But he was attracted to only Sri Sankara and his teachings. He found that only Pujya Swamiji taught at the level, where he could understand. Due to his busy schedule, he could not spend more time in Pujya Swamiji's classes as much as he wished. But he listened to Pujya Swamiji's classes in I-Pod daily. Due to the strength of the teachings, he was able to face the trials and tribulations of life easily. There was no second one equal to Pujya Swamiji, when it came to teaching advaita.



After the felicitations, all the students in CODISSIA hall, gave a standing ovation to Pujya Swamiji for his life time contribution.

MUSIC CONCERT:

At 10.45 AM, there was a music concert-violin jugalbandhi by Sri Sriram Parasuram and Lalgudi GJR Krishnan.



ABISHEKAM AND PADAPUJA TO PUJYA SWAMIJI

At 12.10, Pujya Swamiji sat on the ceremonial chair. Swami Sudhananda of Rishikesh sprinkled mantra sanctified tirtha and holy tirtha from many rivers of India. Swami Omkarananda guided the puja. Sri Ravi Sastri was the official priest.



Elaborate pada puja was done to Pujya Swamiji. Swami Paramarthanda chanted Guru astotram, and Vedic prayers. All the students repeated them after Swamiji's chant. The offerings were made on behalf of all the students present. Flower garland

and rudraksha garland were offered. A flower crown was offered. Swami Sudhananda did archana with golden flowers to Pujya Swamiji. Sri Ravi Sastri did archana with flowers. Dupa, deepa, vastram, naivediyam and namaskaram were offered. Students offered guru dakshina and they were given yagna Prasad.



PUJYA SWAMIJI'S ADDRESS:



“Namaha means surrender or salutations. It does not take much wisdom to offer namaskar to Bhagawan. In all traditions in the world, there is some kind of kneeling down or prayer. But only Indians say namaste to Bhagawan and to any one they meet.

This tradition has its roots in Vedas. All that is here is Iswara. You need not know the person as a Mahatma. Any person is good enough to say namaste.

We do not say one God. We say only God. You have to prove that there is some thing else other than God. Here is a dynamic living culture. Every form is Iswara's form and can be worshipped. You can worship space, air, fire, water or earth. You can invoke Iswara in any form.

When you want to draw the attention of your neighbor, you just touch his litter finger. The whole person responds. Like that you can invoke Iswara in any form. In a lump of clay, you can invoke Lord Ganesha. Iswara will respond to your invocation.

We do not have many Gods. But we have many devatas. Every phenomenon is worshipped as a devata.

When we take bath, take food, wear dress and do alankaram, it should be taken as worship of Iswara in our own form. It takes to be a Hindu, to imbibe the culture and worship you. There is no self esteem or self worth problem.

When you offer flower to Swamiji, it goes all the way to the Lord, unless the Swamiji blocks its travel with his ego.

All that is here is Iswara. This is the whole vision of offering worship.

HONOURING VEDIC PANDITS:

At 5 pm the following Vedic Pandits were honored:

1. Sri E. Balasubramaniam
2. Sri Krishnamurthy Sastrigal
3. Dr. Goda Venkateswara Sastry
4. Dr. R. Mani Dravid
5. Brahmashri A. Parameswara Vadhyar
6. Nellicheri Sri V. Jambunadha Ganapadigal
7. Prof. Ramasubramanian
8. Sri K. Seetarama Sastrigal

Sri.E.Balasubramniam born in 1931 is a kramaanta Krishna Yajur Veda Adhyayi who studied under Sri Krishna Ghanapati . He is also a Purva Mimamsa Siromani. He is also a hindi scholar, having passed Rashtra bhasha Praveen. He has also traditionally learnt Nyaya, Vedanta and Vyakarana. He served as Professor of Mimamsa Sastra at Madras Sanskrit College, and Rashtriya Sanskrita Vedyapeetha, Tirupathi. He has edited more than 50 volumes on Prayoga vedic rituals (Both Poorva and Apar) and translated and edited Krishna Yajurveda Samhita and Taithriya Aranyakas Sri Balasubramania Sastrigal is the recipient of many awards



such as Mimamsa Visharada, Mahamahopadhyaya Shastra Ratnakara etc and has been honoured by 'Shri Kanchi Kamakoti Mutt' for Lifetime Contribution on Mimamsa sastra. He is presently taking classes in Chennai on Shankara Bashyam, Dharma Sastra and Mimamsa.



Sri Krishnamurthy Sastrigal was born in 1944 in Mullaivayal village in Tanjore district. He completed Krishna Yajurveda kramaanata adhyayanam under the tutelage of his father BrahmaSri R Rajagopala Ganapadigal. He completed Vedanta Siromani in 1964 , M.A Sanskrit in 1966 and PhD in Advaita Vedanta in 1992. Brahma Sri Krishnamurthi Sastrigal has received several coveted titles for excelling in studies pertaining to different branches of sastra, such as "Vedanta Vidwan", "Veda Bhashya Rathnam", "Mimamsa Vidwan", "Mahamahopaadhayaaya" etc. Sri Sastrigal is well known for his sense of wit, fluency in Sanskrit and clarity in thought. Endowed with these faculties he is a much sought after person to participate in the conduct of various Vidvat sadas, conferences, examinations etc. He has served as principal of Madras Sasnskrit College from 1999 to 2003.



Dr Goda Venkateswara Sastry was born in 1948 and completed Saanga Rig Veda Adhyayana upto Krama, and Veda bhashya

of both Rig veda and Yajur veda. He is a Siromani in Sahitya, Nyaya, Mimamsa and Vedanta. He has been accorded many titles such as Advaita Siddhi Ratnakara" Tenali. He has a doctorate degree in Advaita Vedanta Shaastra. Many titles like Advaita Vedanta Pracharaka Mani, Vidya Vachaspathi" "Nyaya Vedanta Paarangata", Vedanta Chintamani" , 'Veda Sastra Praveena' and 'Pandita Ratnam' He is conducting classes on Sankara Bhasya of Upanishads, Bhagavad Gita and Brahma Sutras at Sankara Gurukulam for the past 25 years, teaching Tarka, Mimamsa and other Sastras and giving lectures on Ramayana, Srimad Bhagavata, Suta Samhita, and so on. He has authored many books and articles. He has translated Advaita Siddhi in Tamil, He has translated many books in English.

Dr R.Mani Dravid was born in 1965 in Thirubhuvanam, Tamilnadu. He has to his credit Siromani in Mimamsa, Acharya in Mimamsa, a Ph.D from Banaras Hindu University, Varanasi, and Vedanta Acharya from Bharatiya Vidya Bhavan, Bombay. He studied Vyakarana under Brahmashri Hosmane Ramachandra Sastri, Purva-mimamsa and Vedanta under the late Panditaraja Brahmashri S. Subrahmanya Sastri and Nyaya under the late Brahmashri S.R.Krishnamurti Sastri. He has been awarded gold medals by both Singeri Sarada Peetam and Sri Kanchi Kamakoti Peetam for his proficiency in Mimamsa and Advaita Vedanta. Several titles have been conferred upon him like " Vedanta Sastra Visarada". "Desikottama", " Ubhaya-mimamsa-ratnam", " Sastraratnaakara", "Advaita vaada diggaja" Dharmashastra payonidhi. "Maharshi Badarayana Vyasa Samman " was conferred on him by the President of India in 2003. He has published

many books and is presently a senior Lecturer in Madras Sanskrit College.

Brahmashri A. Parameswara Vadhyar was born in Kerala in 1927 to Bhramashri Appathurai vadhyar and Smt. Parvathy ammal. He studied Vedas for eight years at Chittur Veda Patasala, Palghat under the guidance of renowned vedic scholars like Brahmasri Somasundara Dikshithar; Brahmasri Subramaniya Sastrigal. He passed the "Siroinmani" exams with distinction. He learned the method of performing various rituals from his father and has performed nithya puja to Lord Iyyappa for almost 35 years. Sri Vadhyar has been honoured by none less than Mahaperiyaval Sri Chandrasekharendra Saraswati of Kanchi Kamakoti Peetam in 1970. If today, Coimbatore has enough Vedic scholars, it is due to the persistent efforts of Sri Parameshwara Vadhyar who took upon himself the task of training the young students passing out of Veda patashalas, in rituals. His Satabhishekam was performed by Pujya Sri Swamiji in 1982.

Nallicheri Sri V Jambunadha Ganapadigal, son of Nallicheri Sri V Venkatarama sastrigal was born in 1964. He studied Krishna Yajurveda, Taitireya shaka from Brahma Sri Mahalinga ganapadigal and Brahma Sri Venkatarama Ganapadigal of Manakal and Brhma Sri Sitarama Ganapadigal of Tippirajapuram. He also studied lakshanam from Brahma Sri Rameshwara avadhani from Bangalore. As many as 15 students have successfully completed salakshana adhyayanam under his tutelage. Sri Jambunada Ganapadigal has also studied Panini grammar with none less than Pujya Sri Swamiji himself.

Prof Ramasubramanian holds a Doctorate in theoretical Physics from the University of

Chennai. He also holds an AMIE Degree and a Masters in Sanskrit from Sri Venkateswara University, Tirupati. Prof Ramasubramanian is one of the authors who prepared the explanatory notes of the celebrated work “ Ganita Yuktibhasha” - Rationales in Mathematical Astronomy. He is one of the co-editors of the work “500 years of Tantra Sangraha”. Prof Ramasubramanian was honoured with the coveted title “ Vidwat Pravara” by Sringer Sri Sankaracharya in 2003 and in 2008 he was conferred the prestigious Maharshi Badarayana Vyasa Samman by the President of India in recognition of the outstanding research work done by him to the process of synergy between modernity and tradition. Sri Ramasubramanian is a faculty at IIT Mumbai in the cell for Indian Science and Technology in Sanskrit. Prof Ramasubramanian is the son of Sri Krishnamurthi Sastrigal who was just now honoured by Pujya Sri Swamiji. He has also studied under Dr Mani Dravid who has also been just now honoured by Pujya Sri Swamiji.

Sri K.Seetarama Sastrigal, son of Sri Aghora Krishnamurthy Garu, is a native of Manjakkudi village born in 1941. He has done adhyayana of Krishna Yajurveda Kramanta and leant poorva and apara prayogam and Atharvana Samhita under Srinivasa Sastrigal of Tanjore and Sri Vasudeva Ramanilal Pancholi, Baroda. He participated in many Vedic conferences and received an award from Kanchi Math. He worked as Atharvana Veda Pandit in TTD, Thriupati from 1972 to 1999.

The Samskrita Bharati, with its headquarters in Delhi and Bangalore is an organization which is rendering great services in the field of spoken Samskrutam since many years. The ‘Speak Samskrit Movement’ started in

1981 in Bangalore with teaching programs like ‘Speak Samskrit in 10 Days’ ‘Samskrit through Correspondence’, publishing of Samskrit books with audio visual aids, etc., by a few young enthusiasts. The Samskrita Bharati also inculcates a spirit of love for the nation and its culture. Samskrita Bharati’s activities are spread over 2000 places in India and abroad and has 140 Full-time and 5000 part time Volunteers . Till date, Samskrita Bharati has taught one crore people to speak Samskrit, trained more than 80,000 teachers, developed new methods of Samskrit teaching, and published about 260 books and CDs. It has achieved many awards from various authorities and institutions.

To commemorate the satabhishekam of its founder, Pujya Sri Swami Dayananda Saraswati, the Board of trustees of Sruti Seva Trust was pleased to announce the conferment of “ARSHA KULA RATNAM” award to Samskrta Bharati for its untiring and dedicated efforts to preserve, protect and popularize Sanskrit.

ADDRESS BY GUESTS OF HONOUR:

Smt. Vasanthi Jitendra introduced the Guests of Honour.

At 6 PM, H.H.Swami Vishveswaranandaji Maharaj appreciated the formation of Acharya Sabha by Pujya Swamiji.

Dr. Pranav Pandya said that Pujya Swamiji was like his father and his mentor. He had an idea of forming a Forum of Spiritual Leaders. He said only the spiritual leaders should decide the destiny of India. He predicted that India would become the jagat guru in 10 years. He said that we should all work together and make this come true..

H.H. Swami Nirmalanandanathji said that Pujya Swamiji was the greatest Saint of modern India. He was appreciative of the excellent services of AIM for Seva.

Sri Satyo Jatananda brought the greetings from Sri Sri Ravishankar. He said that the entire art of living family wished a healthy long life for Pujya Swamiji.

H.H. Baba Ramdev Maharaj said that he had great respect for the shotriya brahma nishta Pujya Swamiji. He said that India was a rich country. But unpatriotic people had hidden that wealth in foreign countries. If we bring back that wealth, India would be the most prosperous country in the world.

Sri Ashok Singhalji said that he worshipped Pujya Swamiji because he was the one who formed Vishwa Hindu Parishad. Padmanabha Swami's wealth and Tirupathi Swami's wealth belonged to Bhagawan and Hindu society. The Government could not claim that wealth. We could not allow ill treatment of respected Hindu leaders like Sri Sankaracharya and Sri Baba Ramdev. We should take the highest wisdom of Vedas to persons living in the remotest villages. We could not allow the proposed bill "Communal Targeted Violence Bill" to be enacted.

Sri Mohan Bhagawathji, Chief of RSS said that Saints are the guiding light for us. If we all participate and contribute for nation building, victory is assured.

Prof Annet Wilkey from Germany said that Pujya Swamiji without any discrimination of race, nationality, caste, creed or gender gave the spiritual knowledge to all.

Sri Jambunatha Ganapadigal said for the study of Vedanta or Ayurveda, study of



Sanskrit was essential. Many ancient manuscripts had wealth of knowledge which has not been printed. If we study Sankrit, Bharat will be victorious.

FELICITATION TO EVENT MANAGERS:

Pujya Swamiji gave a memento to Sri Sujit and Sri Sivaprakasam of Show Space, who were the Event Managers.

Pujya Swamiji gave a memento to Sri Sugavanam Krishnan, Organising Secretary, Swami Dayananda Satabhishekam Celebration Committee for meticulous planning and execution of the celebrations under the guidance of Swami Sakshatkrtananda and Smt Sunita Santharam. Accepting the memento, Sri Sugavanam said that he accepted the memento on behalf of the entire team and dedicated it to the entire team. He said that the success of the celebrations could only be attributed to Pujya Swamiji's grace.

All the students present gave a standing ovation to Pujya Swamiji, for his benediction.

PUJYA SWAMIJI'S VALEDICTORY ADDRESS:

At 8 PM, Pujya Swamiji said that one who followed a meaningful life based on values and who shared what he had with others in need could be called a mature person. The attitude and disposition making one mature is "daya". The giver should give without a patronizing attitude. He should feel that as he is in a position to give; he

should give to a suitable patram. The receiver should also feel blessed.

One could get the attitude of giving, only by actually giving. One should give until it hurts. Not only money is to be given. Skills, time and good words are also to be given. Reaching out action is to be done.

The value of daya is to be understood, assimilated and cultivated. Then there will be a transformation in day to day life.

"If you look forward to one more day, eventually you will have Satabhishekam", he said..

At 9 PM, there was an Indian classical music concert by Sri Rajan and Sri Sajan Mishra.

Pujya Swamiji has made his Students Guru (meaning dispeller of darkness). But Swami Dayananda Satabhishekam Celebration Committee have made his Students greater Guru (meaning fatter) by giving delicious breakfast, lunch and dinner for all the three days.

The students felt that their extended family function of Satabhishekam was celebrated so well. With purna trupthi they left the CODISSIA venue. The students felt elated that they had the life time opportunity to show their respect to Pujya Swamiji during the three day Satabhishekam celebrations.

*Reports by
N. Avinashilingam*

Gurupūrṇimā at Avg, Coimbatore

Gurupūrṇimā was celebrated on the 15th of July, 2011 at Arsha Vidya Gurukulam, Anaikatti.

In his anugraha bhāṣaṇam, Pujya Swamiji said that this day, called Gurupūrṇimā or Vyāsa pūrṇimā, was a significant day in Indian calendar. On this day one expressed his gratitude to the Guru paramparā. In Sringeri and Kanchi Mutts, the Pontiffs would invoke all the earlier Gurus of their Mutts in separate kalasās. They worshiped all the earlier Pontiffs of the Mutt on this day.

For six weeks from the Gurupūrṇimā day, Sadhus would not travel. This was the rainy season and a lot of small insects would be on the foot path. When one walks on the foot- path, the small insects would get destroyed. To uphold their commitment to ahimsā taken at the time of taking Sannyāsa, Sādhus did not travel during this time. Otherwise Sādhus would not remain in one place.

In those days, a boy attaining the age of 12 years would go to a Gurukulam and stayed there for 12 years and studied under an ācārya. Once he had completed the study, he would be given a apavṛta snānam like a convocation. He will give Guru dakṣiṇa to the Teacher. Taking the ācārya's permission, he would get married. This was the Vedic tradition.



In other religions, there was no spiritual goal to be accomplished in this life. Their ultimate goal was going to heaven, after death. The mahāvākya— “You are that whole”, is not there in any theology or any other culture. There is no teaching and no real spirituality.

Although a teacher of music or dance also claims to be a Guru, he can be really called only as an ācārya. The word Guru is generally reserved for the one who teaches the mahāvākya--Tat Tvam Asi. He should



be able to teach *jīva īśvara aikyam*. All that is here is one reality. You cannot be away from it. It starts with you and ends with you. There is no distance between you and *Īśvara*.

Basically there is one reality. The apparent difference is glory of *Īśvara*. Do not create division in reality. The one who is able to unfold the ultimate equation *Tat Tvam Asi* is the Guru. Before death, you need to gain this knowledge here. You have to subject yourself to the process of processing all issues, so that you can understand the final equation.

Guru *pūrṇimā* is a significant day. This acknowledges this equation. There is the equation and the tradition of teaching this equation. All other subject matters fall

within the means of knowledge you have like perception or inference.

A person is an individual. But when he occupies the office of President, he becomes an institution. Like that the person who is an individual, when he is a Guru, becomes a sacred institution. He has power and responsibility.

Guru is a super therapist. *Śiṣya* should choose to know. Guru makes *śiṣya* see the meaning of "You are the whole". Guru is great because he makes the *śiṣya* great. Only in India we have a teaching tradition like this. This teaching methodology cannot be changed. Method goes along with the vision. This amazing method has been maintained. There are really no words to communicate the beauty, profundity and depth of this teaching tradition.



The teaching started with Lord Nārāyaṇa or Lord Dakṣiṇāmūrti. We have a regular written śāstrā from Sage Veda Vyasa. The teaching tradition recognizes Adi

Sankarācārya in the middle. Our own Guru is the unbroken link in the teaching tradition. We salute the Guru paramparā and the profound mahāvākya teaching on this Guru pūrṇimā day.

In the end, Pujya Swamiji released the handy new edition of Bhagawad Gita Home Study Course. Shri B.K. Krishnaraja Vanavarayar, Chairman, Bharatiya Vidya Bhavan, Coimbatore Kendra received the first copy.

Report by N. Avinashilingam

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12th Anniversary Celebrations of Arsha Vidya Vardhini Trust



Twelfth anniversary celebration of Ārṣa Vidyā Vardhini Trust of Sri Swami Sudheerananda Saraswati was held on the 26th of June 2011 at the premises of the Trust at Rajiv Gandhi Nagar, Coimbatore.

Shri G. Bheema Rao, Trustee welcomed the gathering. Shri Amarnath, Trustee presented a report of the activities of the Trust during last year.

Svāmi Sudhīrānanda Saraswati gave the benedictory address. He said one should analyze the cause for his worries and sorrow and explore the ways and means to get rid of them. He said. "Vedanta alone gives a permanent solution to this problem. When one analyzed the nature of the world, he could realize that it was always subject to change. It can be objectified. It is the material principle. It is having attributes. The impermanent world can never give permanent happiness.

Svāmiji said: "One should learn the Ātmā tatvam from the śāstrā with the guidance of a traditional Guru. When one understood the Ātmā tatvam, the world no more could bind him. He could relate to the world in an objective manner. He could get rid of his worries and sorrow.

Svāmiji blessed the students for getting the requisite qualification for studying Vedanta and becoming jivan mukthas.

Talks of Sri Swami Omkarananda Inaugurated by Pujya Swamiji



Pujya Sri Swami Dayananda Saraswati inaugurated the series of talks by Sri Swami Omkarananda on the morning of the 23rd of July 2011.

Sri Swami Omkarananda had planned to teach Kaivalya Navaneetham, a Tamil Vedanta text in the mornings and Uddhava Gita in the evenings from the 24th of July 2011 to the 12th of September 2011.

Sri Radhakrishnan welcomed the gathering. Sri Madhesh garlanded Pujya Swamiji.

Sri Swami Omkarananda said that he was fortunate to be present during Satabhishekam celebrations of Pujya Swamiji and he would be observing the Chaturmasya vratham during this period. He prayed to the Lord that Pujya Swamiji should continue to have the energy and enthusiasm for many more years.

Inaugurating the series of talks, Pujya Swamiji said that in olden days, Sannyasis would not stay for more than three days at a place and they would keep on travelling. Only during the Chaturmasya period of two



months starting from Guru Pūrṇimā day, they would stay at one place and teach.

He said that Sri Thandavaraya Swamigal, the author of the text Kaivalya Navaneetham had studied all the Vedānta and Nyāya texts in Sanskrit and had taken the essence from them and given their message in simple and concise form for easy understanding of the aspirants.

Pujya Swamiji said that Bhagavan in His Vamana avatar, became small as he went for bhikṣā. He asked Mahabali to give Him only three measures of land—measured by His foot. Mahabali agreed. Bhagavan measured the earth with one foot and the sky with another foot. He asked Mahabali for the promised third measure of land. Mahabali had nothing except his body to

offer. He placed His foot on his head. The moral of the story was that if one had a bloated ego, Bhagavan would make him understand his smallness.

“We become small when we assume that we are the body or prāṇa or the mind. When we understand that we are the Ātmā, then there is no limitation. All that is here is Īśvarā. Even when we see two, we understand that actually there is only one. Fear cannot be avoided if there is a second thing. Vedānta teaches oneness. When we understand that, we can relax and there will be no problem”, he said.

Smt. Premselvi proposed a vote of thanks.

Report by N. Avinashilingam

Release of Book 'Stuti Kīrthana Mālā'



Pujya Sri Swami Dayananda Saraswathi released the book: "Stuti Kīrthana Mālā" written by Sri R. Gopalan at a function held at Bharathiya Vidya Bhavan, Coimbatore on the 16th of July 2010. This book contains 54 devotional songs in Sanskrit written by Shi R. Gopalan.

Sri B.K. Krishnaraj Vanavarayar welcomed the gathering.

Sri R. Gopalan said that while standing before Goddess Mīnākṣi at Madurai, he sought Her grace. After that he was able to compose these songs. He gave these songs to well versed musicologists and musicians and all had approved all the songs.

Pujya Swamiji in his anugraha bhāṣanam said: "During sṛṣṭi, the first manifestation was ākāśa— space. Śabdha—sound is a product of space. Hence music is the first manifestation of Īśvarā. Music is a glory of Īśvarā. Fire is the first manifestation with form. We can invoke any devata in Fire. Everything

here is Īśvarā. When one is absorbed in music, there is a resolution. In that resolution, one is in harmony with Īśvarā. All individual problems are resolved for the time being. One is elevated by the music and the meaning of the lyric.

The carnatic music is preserved and popularized through soulful, lyrical compositions. Sri R. Gopalan has given us in this book his compositions in different ragas. He has imbibed through years of listening in to the maestros in Carnatic music. From the words of the composition in a given melody, the melody gets unfolded, giving room for improvisation by the artists. That he has abundant gift and blessings of Īśvarā is evident in every composition born of sheer inspiration. Pujya Swamiji blessed that these songs will inspire the artists as well as the listeners.

Sri S. Vaidyanathkrishnan, Musicologist felicitated. He said that these songs are the outpourings from the heart of a rasika and baktha soaked in sincere devotion. The kṛtis are brimming with bhāva, overflowing as they do from a devout heart.

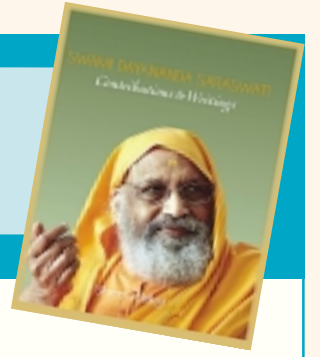
Neyveli Sri R. Santhanagopalan gave a wonderful carnatic music concert on the compositions by Sri R. Gopalan.

Report by N. Avinashilingam



Book Review

Swami Dayananda Saraswati - Contributions & Writings



By Smt. Sheela Balaji

Publishers: Arsha Vidya Research & Publication Trust, Chennai

This is a great book on a great Guru by a great Sishya.

In three days, I read the book cover to cover. I enjoyed each and every word in the book. I was captivated by the crystal clear pictures of Pujya Swamiji, crystal clear pictures of Gangaji and the crystal clear writing skills of Smt. Sheelaji.

It captures the life journey of a Great Master, from a village youth, to a role model Sishya of Swami Chinmayanandaji, to a committed student of Vedanta at Rishikesh, to a great Guru of Vedanta and to a leader of Hindu Dharma Acharyas. It focuses on Pujya Swamiji's life contributions in the last 20 years.

The book unfolds Pujya Swamiji as a great Teacher of Vedanta, who has created more than 200 Sannyasi teachers; as one who had bestowed to us the Bhagavad Gita Home Study programme and Purna Vidya programme; as a patron of arts and culture; as the Founder of All India Movement (AIM) for Seva and Convener of Hindu Dharma Acharya Sabha.

The section "Writings of Swami Dayananda" gives a glimpse on editorials, articles and talks of Pujya Swamiji during 1957 to 2000.

We find in the section "Conversation with Swamiji" the entire fundamental questions one can have and the authentic spiritual answers one can get.

The author Smt. Sheela Balaji is no ordinary person. She is Secretary and Managing Trustree of AIM for Seva, Secretary and Managing Trustree of Swami Dayananda Education Trust and Managing Trustree of Arsha Vidya Research & Publication Trust.

Words are inadequate to show the greatness of a jnani and his contributions. But by Guru's grace, the author has succeeded in unfolding the Teachings with the Teacher. This book is a "MUST READ" for every Sishya of Pujya Swamiji.

Glory to Satra! Glory to Guru! Glory to Sishya!

Review by N. Avinashilingam

Swamini Brahmaleenananda's Address to Chartered Accountants



Southern India Regional Council (SIRC) of the Institute of Chartered Accountants of India (ICAI) conducted Regional Conference at CODISSIA, Coimbatore on 19th and 20th August 2011. CA G. Ramaswamy, President ICAI, CA Jaydeep Narendra Shah, Vice President ICAI, CA K.

Shanmukha Sundaram, Chairman SIRC of ICAI, CA S. Murali, Secretary SIRC of ICAI, CA S. Gurumurthy, CA T.N.Manoharan, Past President, ICAI and other dignitaries addressed the Conference. As many as 2700 Chartered Accountants from Tamil Nadu,

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Kerala, Karnataka and Andhra Pradesh attended.

Swamini Brahmaleenananda addressed the gathering on the topic, 'Ethical Values in Profession on the morning of the 20th of August 2011,.'

She first asked, "What is the need for the topic?" One's self image in the society is based on the capacity to make money and the capacity to purchase modern gadgets irrespective of the means to gain it. In the bargain ethics are conveniently overlooked or compulsorily compromised. Hence there is the need for the topic.

When we say ethics in profession, it is the ethics to be practised by the professional. There is no profession without the professional who takes it. Similarly there is no ethics without the person to follow it.

It is better to call ethics as 'dharma' because the word dharma has a better and wider connotation. What sustains the well being of all beings or the majority is dharma.

The professional by the very definition should be knowledgeable in the field and capable of giving the right advice. What is right advice is not necessarily the one that benefits the person giving the advice or the

person who pays for the advice. But it should be beneficial for the well being of majority of the beings.

Each of us, as an individual is part of the total. Every individual has an equal right to benefit from the total and equal responsibility to contribute to the well being of the total.

No individual can be ok, unless the total is ok. No individual can do anything without affecting the total, either beneficially or adversely. No wave can move in a lake without its movement affecting the rest of the lake even remotely. The ill health of part of the body affects the total good health.

‘Lokāḥ samastā sukhino bhavantu’ is the very basis of dharma, contributing to the physical and emotional wellbeing of all. Every one of us as human beings have to keep the well being of all in mind in all our choices, actions and behaviour.

The more educated and more knowledgeable one is, the more is the responsibility and accountability.

“How does one know what is dharma?”

No body can say, I do not know what is right or wrong. One knows that he wants

others to do to him. He wants others to help him, to tell him the truth and to consider his good. This is the same expected from him. He does not like others to cheat him, lie to him or cause him harm. That is the same, what others also expect from him. Dharma is respecting the rights of others and doing good.

One cannot say that one is forced by people around to do adharma. Actually one chooses to be forced into the situation. Keeping the norms of dharma, without lying, cheating and harming others one can earn money and enjoy life. One should remember that this money has no value after death. Only punyam earned has value after death.

Only human beings have been endowed with the faculty to choose dharma against adharma. Animals do not have this faculty of choice and just behave as per their nature. As Chartered Accountants are more educated, they have more responsibility to follow dharma.

She wished that the Regional Conference titled, “Jnana Sangamam should become Dharma Sangamam” of Chartered Accountants.

Report by N. Avinashilingam

Talk Series of Sri Swami Omkarananda' at Coimbatore



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

KAIVALYA NAVANEETHAM:

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

Swami Omkarananda taught the chapter named Teaching of Tatva.

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

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

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

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

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

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



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

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



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

The jivan muktha's sanchita karma are burnt by the fire of knowledge. His agami karma punya goes to his worshippers. His agami papa goes to those who condemn him. The balance

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

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

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

UDDAVA GITA:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Fire burns material impurities. Similarly Sannyasi burns mental impurities.

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

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

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

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

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

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

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

should understand the essential teaching of the Sastra.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Report by N. Avinashilingam

21st Anniversary Celebration of Arsha Vidya Gurukulam, Aniakatti



Arsha Vidya Gurukulam, Aniakatti celebrated its 21st anniversary on the 6th of November 2011. More than a thousand persons participated in this vibrant function.

Aniakatti was an obscure village on the western ghats mountain range of southern India, just 21 years ago. Today it is an international centre for learning Vedanta and Sanskrit, attracting sincere seekers from all over India and all over the globe. This



transformation happened due to Pujya Sri Swami Dayananda Saraswati blessing Aniakatti with Arsha Vidya Gurukulam, where he has been showering his compassion in the form of teaching Vedanta for the past 21 years. Words are inadequate to thank the benevolent Trustees and the dedicated Teachers of the Gurukulam who have contributed their wealth, time and resources whole-heartedly for making the vision of Pujya Swamiji a reality.

The celebrations started with a music concert by Maharajapuram Sri Ramachandran. The highlight of the concert was the rendering of the latest composition of Pujya Swamiji on Mahalinga Swami at Tiruvidaimarudur. Sri Kuppuswami congratulated Maharajapuram Sri Ramachandran for his inspiring concert.





The main function began with a prayer song by Kumari Darshana and Kumari Sowmya and Vedic chanting by Sri Jambunatha Ganapadigal and his students. Dravida Veda was chanted by Anantha Subramaniam.

Sri Ravi Sam, Trustee of Sruti Seva Trust welcomed the gathering. He said that Pujya Swamiji had touched the lives of tribal people living in remote villages on the mountains of India by his reaching-out activities. The thirst for knowledge is great among their first generation students and they value education very much. Pujya Swamiji had empowered them by education through the large reach of AIM for Seva.



Sri V. Sivaprasad, Secretary presented the Gurukulam Report. He said that the most important event during the year was the Satabhishekam celebrations of Pujya Swamiji. Swami Dayananda Satabhishekam Celebration Committee organised the celebrations from 20.7.2011 to 22.7.2011 at CODISSIA grounds, Coimbatore in a befitting manner. Over 3000 students of Pujya Swamiji participated in this great event. During the Satabhishekam celebrations, a book titled "Swami Dayananda Saraswathi- Contributions and Writings" authored by Smt Sheela Balaji was released.



Sri Sivaprasad said that the long term course on Vedanta and Sanskrit, which commenced on 23.7.2011 was progressing well. As many as 80 students were attending the same. The teaching of Kathopanisad, Mundakopanisad, Kaivalyopanisad and Drk-drishya-viveka

had been completed. Presently Pujya Swamiji was teaching Bhagawad Gita bhasyam and Kenopanisad bhasyam. The students were also studying Sanskrit with great enthusiasm.

Sankara Jayanthi, Sani Peyerchi, Guru Peyerchi and Guru Purnima were celebrated in the Gurukulam. A Sandhya Gurukulam Teachers Training camp held at the Gurukulam from 10.8.2011 to 15.8.2011 and as many as 76 trainees participated in the camp.

Pujya Swamiji inaugurated the yagna of Sri Swami Paramarthananda of Chennai who taught Sarva Vedanta Siddhanta Sara Sangraha and Bhagawad Gita at Bharatiya Vidya Bhavan, Coimbatore from 28.4.2011 to 4.5.2011.



In addition to the activities at the Gurukulam, Pujya Swamiji took part in many public functions held at Coimbatore city and blessed the public.

Padmasri Dr. P.R.Krishnakumar, Managing Director, Arya Vaidya Pharmacy was the Chief Guest. He said that the political leaders in India had failed and ethics and values were compromised. Leaders like Pujya Swamiji alone could take back India to its glorious place. The universities did not teach concentration and detachment. "We should work to make India, the leader of the world. I pray to Lord Dhanvantri to bless Pujya Swamiji with a long and healthy life", he said.



Dr. N. Mahalingam, the leading industrialist and respected philanthropist addressed the gathering. He congratulated Sri Satchidanandan for translating Devaram, a collection of devotional songs on Lord Siva in Tamil into all Indian languages. He prayed that Pujya Swamiji should live like Sri Ramanuja for 120 years and bless us.

Sri Satchidanandan said that he was an instrument in getting Devaram translated in other languages.



Krishnakumar and Dr. M. Krishnan) had made Coimbatore a city one would love to live in. Retirement homes like Vanaprastha, Dhyana-prastha, Brindavan and Nana Nani had come up in this place. Like Florida in USA, Coimbatore was emerging as the retirement destination. He congratulated Dr. M. Krishnan for the doctorate degree conferred on him by the Karpagam University.



Pujya Swamiji said: "Sugar crystal is sweat without a cause. One can be happy, just by being oneself without any external cause. One need not do anything to be happy. This knowledge is not available anywhere else except in India. Organised religions make one feel guilty, just because they are born of a father and mother. Hinduism considers mother and father as associates of Iswara. One can be proud that their parents are associates of Iswara. Creation pre-supposes knowledge. Iswara the Creator had the knowledge of this creation. Creation is not different from the Creator, as Iswara did not use any external material. The Maker and the Material are Iswara. Iswara is the intelligent cause and also the material cause. Everything here is Iswara. Iswara starts from my body and extends to everything around and beyond. Deha is devalaya. Body is a temple. The indweller is Iswara. If one understands this, there is no self image problem. This profound knowledge is still available in India. The form and the spirit of the teaching are all alive. Teaching tradition is there. One can be happy, just by being born in India. One can be happy for no other reason".



Dr. M. Krishnan, Trustee said that if any one ask us, if we have seen God, we can answer in the affirmative as we have seen Pujya Swamiji.

In his anugraha bhashanam Pujya Swamiji said that two 'Krishnans' (Dr. P.R.

Sri S. Sairam proposed a vote of thanks.

Arsha Kala Bhushanam Awards Function 2011

Arsha Kalarangam, the cultural wing of Arsha Vidya Gurukulam, Anaikatti held a beautiful and glittering, Arsha Kala Bhushanam awards function on 13.11.2011 at Kikani Higher Secondary School, Coimbatore. The auditorium was overflowing with more than 1600 persons.



The awardees were ceremonially welcomed to the stage with auspicious music, Vedic chant, traditional dance and royal umbrella.

Justice Sri M.N.Venkatachalliah, Former Chief Justice of Supreme Court gave the inaugural address. He said he was overwhelmed to see that the awardees were treated like kings. The five minutes time spent with Pujya Swami Dayananda Saraswathi was education for life. Music was spiritually elevating and helped people to forget their worries and transported them away from the mundane world. This relaxation could not be got by spending money on therapy. Musicians brought joy to the lives of hundreds of thousands of listeners for many years.

Pujya Swami Dayananda Saraswathi conferred the title "Arsha Kala Bhushanam" on:

Sri T.N.Seshagopalan (Vocalist), Trichur

Sri V. Ramachandran (Vocalist),

Sri Semponar Koil Vaidyanathan (Nadaswaram),

Sri M. Chandrasekaran (Violinst) and

Sri T.V.Gopalakrishnan (Mrdangist).

Pujya Swamiji presented a citation and a purse of Rs.1 lakh.



Maharajapuram Sri Ramachandran and Nagai Sri Muraleedharan gave a brief summary of the contribution by the awardees to the world of music.

All the awardees in their acceptance speech thanked Pujya Swamiji for conferring the award on them. They said that the function was a model to be emulated by others organising such functions. They felt more blessed receiving the award from Pujya Swamiji's hands.

In his anugraha bhasanam, Pujya Swamiji said that he felt honoured by honouring the artists. Each one of them had made a significant contribution to the wealth of

music, nourished the same and also made people enjoy music. One could be a singer. But one had to be a musician to create another musician. Each of the awardees had created a crop of musicians. One interested to learn music required Iswara's grace, music sense, sustained enthusiasm, love to learn, atma balam and self effort. He was proud to be contemporary of these great stalwarts. The musicians deserved much more.

Pujya Swamiji honoured Sri M. Krishnan for meticulously organising the event. This function was widely reported in the local media.

Arsha Kalarangam Music and Dance Festival 2011



Arsha Kalarangam, the cultural wing of Arsha Vidya Gurukulam, Anaikatti celebrated the fifth annual music and dance festival, which was an enlightening cultural utsav. The celebrations were held at Kikani Higher Secondary School, Coimbatore from 13.11.2011 to 15.11.2011.

MUSIC FESTIVAL DAY 1

On 13.11.2011, after the conferment of "Arsha Kala Bhushanam" awards, there was nama sankirtan programme.

Sri Jai Krishna Vittal Das and his disciples performed soul stirring bhajans. Sri Vittal Das hails from the family of Sengalipuram Sri Anantharama Dekshitar. He is a disciple of Sri Haridas Giri Swamigal and Sri Krishna Premi Swamigal. He has built and consecrated recently, the largest temple for Lord Sri Vittal at Govindapuram near Kumbakonam. This temple was constructed out of contribution from devotes who attended his bhajans held all over India in the last 6 years.



Singing the name or glory of Ishwara with devotion is bhajan. It originates in the heart. It elevates the mind. There is resolution of all issues for the time being. Mind is in spiritual union with Ishwara.

The auditorium was jam packed. Devotes were sitting and standing on the aisles. Sri Vittal Das enthralled the devotees with his bhajans. Devotes started singing and dancing in divine ecstasy along with Sri Vittal Das. The international students of Pujya Swami Dayananda Saraswathi who had witnessed traditional bhajans for the first time were thrilled.

MUSIC FESTIVAL DAY 2

On 14.11.2011, the festival started with prayer by Kumari Darshana and Kumari Sowmya.



Pujya Swami Dayananda Saraswathi released the book titled "Indian Integrative Management" written by Sri K.V.K. Thampuran. Smt. Sudha Sylendranath received the first copy. Pujya Swamiji said that there was a deficiency felt by the Teachers of Management. Values do not get sufficient importance in the curriculum. Dharma and attitudes born of values are not highlighted. This book teaches the integration of the concept of Dharma in management practices and policy.

After the book release, there was a Carnatic music concert by Smt. Sudha Raghunathan.



She is a disciple of the legendary Dr. M.L.Vasanthakumari.

Smt Sudha captivated the rasikas with her enthralling voice and enchanting smile. Her music came from the heart dripping with classical divinity. She kept the rasikas spell bound in the beautiful Carnatic music concert.

MUSIC FESTIVAL DAY 3

On 15.11.11, the function started with prayer by Kum. Darshana and Kum. Sowmya.

Pujya Swami Dayananda Saraswathi released the books titled "Being Different" edited by Sri Rajiv Malhotra and "Breaking India" (Tamil translation) edited by Rajiv Malhotra and Aravindan Neelakandan. Both the authors explained the main theme of the books.

Pujya Swamiji said that a lot of bluff about Hinduism was propagated through books, academics and research work. These two books attempt to expose that false propaganda. The whole creation is different. There is no need to physically make them the same. It is like one body having different organs. Teaching the oneness of the creation is our heritage. We accept the apparent differences as they are. These books are profound books with a vision which will attract academic response and criticism.

The book release function was followed by a dance programme titled "Kannappan Kuravanji" by Kalakshetra. Kalakshetra was established by Smt Rukmini Devi Arundale with the purpose of preserving and propagating the priceless artistic traditions of India especially in the field of





Bharatanatyam and Gandharva Veda music and imparting to the young the true spirit of art, devoid of vulgarity and commercialism.

Kannappan Kuravanji is a presentation on the life story of a hunter Thinnan



transforming to a great Saiva Saint Kannappa Nayanar. The music and dance are a mixture of folk and classical styles.

The dance performance was so realistic that the audience felt that they were transported to the land and time of Kannappa Nayanar. This graceful performance made one feel secure that the art and culture of Hinduism has been preserved in tact for centuries.

*Reports by
N. Avinashilingam*



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A Well Wisher

“Pearls of Wisdom from Bhagavad Gita” - Book Release Function

On 23rd December 2011, Bharatiya Vidya Bhavan and Sri Ranganatha Charities organized a book release function at Bhavan auditorium Coimbatore. The function started with prayer by Smt. Rohini Parthasarathy. Sri C.R.Suryanarayanan welcomed the gathering.

Pujya Swami Dayananda Saraswathi released the book titled “Pearls of Wisdom from Bhagavad Gita” compiled by Dr. V.V.Parthasarathy. Sri B.K. Krishnaraj Vanavarayar received the first copy. This book contains 108 selected verses from Bhagavad Gita. The verses are given in Sankrit, English and Tamil. The meaning is given in English and Tamil.

After the book release, Pujya Swamiji gave a lecture on the topic “Vision of Bhagavad Gita”. Lord Krishna as a representative of



the Pandavas negotiated with Duryodana for a settlement of the rightful dues to the Pandavas. Duryodana refused even for a token settlement. Pandavas to establish dharma had to fight this war. It was not for power or kingdom.

When Arjuna had to choose between a non fighting Lord Krishna and the Yadava army, he chose Lord Krishna. Arjuna knew for success in war, men and materials were not adequate. To take care of the hidden variables, Ishwara’s grace was required.

To earn punya or grace, one should do purta karma. Purta karma is reaching out action for the welfare of the society.

On the battlefield, Arjuna had a doubt, after destroying dharmis like Bhisma and Drona, how to uphold dharma. The topical





problem of fighting a war was converted into a fundamental problem. Arjuna asked for the knowledge. Lord Krishna taught A to Z of what had to be taught.

Gita has the vision or the whole view. There is a regular tradition of teaching. Lord Krishna became jagadguru. Parthasarathy became Gita Acharya.

The whole view is that I am the atma. I am the body, mind or senses is only a point of view. When this point of view becomes the view, there is a problem. Self inadequacy, self judgment and self disapproval are due to non recognition of the whole view. I, the atma is totally free from limitations.

Bhagavad Gita tells how one should live his life to recognize that, I am the whole. To see that I am the whole and own it, one should lead a dharmic life. It is gained by living in such a way that every experience makes one richer, wiser and at home with oneself. Gita gets unfolded. Gita gives the vision and the way to life to gain that vision.

Pujya Swamiji congratulated Dr. V.V. Parthasarathy for the compilation and Bhavan for organizing the function.

Report by N.Avinashilingam



Swami Sudherananda's Talk on ICAI Motto Song

The motto of the Institute of Chartered Accountants of India is "Ye Yesu Suptesu Jagrati". This is a mantra from Kathopanishad.

Sri Swami Sudherananda addressed study circle meeting of the Coimbatore Branch of the Institute of Chartered Accountants of India (ICAI) on the evening of the 1st December 2011 evening. He spoke on the topic "Meaning of ICAI Motto Song".

CA N. Avinashilingam presided over the meeting. CA S.D. Balasubramanyam introduced the speaker.

Sri Swami Sudherananda said that only a person following a life of dharma can understand the meaning of ICAI motto song. As this is a Upanishad mantra only a qualified student can understand its profound meaning.

It is rare to get a human birth. It is still rare to be a mumukshu. It is most rare to get a Sadguru. It only happens due to previous punya and Ishwara's grace.

All jivas have desire. It leads to action. Action results in punya and papa. To get the results of punya and papa one gets rebirth. In that birth also desires are there and the cycle of rebirth continues.

This cycle of rebirth will end only when a jiva understands that it is not the body, mind, sense complex but the atma. Until



then the jiva believes that it is small and insignificant and struggles to fulfil its desires. But the jiva is really the atma. This can be understood only from the scriptures taught by a Sadguru.

Kathopanishad reveals the atma jnana through a dialogue between the Teacher, Lord Yama and the student Nachiketas. It teaches that atma is existence, consciousness and unlimitedness. Atma is the one that exists in the three states of waking, dream and deep sleep.

The meaning of ICAI motto song is, atma is the one that exist during waking, dream and deep sleep.

CA C.R. Krishan gave a memento to the speaker.

The meeting concluded with vote of thanks.

Report by N. Avinashilingam

New Year Celebrations at Anaikatti

January 1, 2012 found Anaikatti in a jubilant mood as Pujya Swami Dayananda Saraswathi was personally present to bless more than 1000 disciples who had assembled at Anaikatti Gurukulam.

New Year Celebrations started at 4 AM with Ganapathi Homa at Lord Dakshinamurti temple. It was followed by nithya puja. At 8 AM puja was done at Lord Subramanya temple.

At 8.30 AM Pujya Swamiji taught Kenopanishad Bhasyam. After the class, Pujya Swamiji released volumes 6 and 7 of Bhagavad Gita Home Study in Kannada. Brahmachari Shankar, Teacher of Samaskrutum at the long term course, received the first copy. Swamini Varadananda of Mysore, who translated this work from English to Kannada thanked Pujya Swamiji for the opportunity given to her. She said that she took five years to complete this work. Head of Sringeri Mutt Sri Bharathi Theertha Swamigal had given a foreword for this work.

A special abisheka and new year puja was performed at Lord Dakshinamurthi temple at 10 a.m. At 11 a.m., Pujya Swamiji delivered his anugraha bhasanam. He said:

“New year puja at a temple is a good way to start the new year. One need not brood over the past and suffer from a hangover. One should positively begin each day with a prayer. It requires Isvara’s grace to have



a new beginning at every stage. Then one can celebrate every day as a new year’s day.

One has free will to pray. But anger, sadness, depression, agitation and fear all happen. One should acknowledge that it all happen without their effort.

One does activities for welfare of the community or reaching out karma, out of a degree of free will. But a sense of guilt and wretchedness also make one do that. So it is not totally out of free will. Prayer is the only karma that is totally out of free will.

You have started this year with prayer. Let 2012 be a good year to you. You should say next year that 2012 was a wonderful year and I want a repeat of that year. I wish you all a happy new year 2012.”

The disciples had an auspicious start of the New Year with Ishvara’s grace and Guru’s blessings.

Report by N. Avinashilingam

Swami Omkarananda's Jnana Yagna at Coimbatore



Swami Omkarananda conducted jnana yagna at Bharatiya Vidya Bhavan, Coimbatore from 24.12.2011 to 31.12.2011. He taught Kaivalya Navaneetham in the mornings and Bhagavad Gita Chapter III in the evenings.

Kaivalya Navaneetham has 2 chapters, viz, Teaching of Tatva and Clarification of Doubts. Swamiji taught the second chapter on the topic Clarification of Doubts.

After teaching the tatva, Guru asked the Sishya, if he had any doubt. The Sishya worshipped the Guru and told that by Guru's grace, he had understood the teaching. But he had some doubts.

The Sishya asked whether Brahman can be revealed by words or not. The Guru replied

that the words do not reveal Brahman as an object. But the words of the Sastra reveal Brahman as atma, the subject.

The Sishya asked whether Brahman can be known as an object. The Guru replied that Brahman cannot be known in the mind like an object, through sense organs or through showing examples or through inference. But Brahman can be known in the mind of a qualified student by understanding the teaching of the Sastra. Reflected consciousness reveals Brahman, the original consciousness.

Such a Sishya asked how to achieve concentration of the mind. The Guru replied that when sattva guna becomes predominant in the mind, concentration of mind can be achieved. The mind would be able to see atma as sat chit ananda Brahman.





Swamiji taught Bhagavad Gita Chapter III on the topic Karma Yoga. Karma Yoga is nishkama dharma anustana. Karma Yogi performs action with the attitude of offering the action to Ishwara. He cheerfully accepts both the pleasant and unpleasant results as prasada from Ishwara.

Jnani for the welfare of the society performs action. He understands that matter and matter interact and that it does not matter. In his action there is no tension. There is only attention.

With reference to sense objects, it is natural for one to have likes and dislikes. But one

should grow to have the maturity to have them as non binding likes and non binding dislikes.

Arjuna asked what prompted one to do papa. Lord Krishna replied that desire and anger prompted one to do papa.

One's jnana is covered by desire like fire is covered by smoke, mirror is covered by dust and foetus is covered by womb. One should control the enemy in the form of desire.

Senses are superior to the body. Mind is superior to the senses. Intellect is superior to the mind. Atma is superior to the intellect.

Having contentment is natural richness. Atma is satyam, jnanam, anantam Brahman and is always free. One who has this knowledge is free of all binding desires.

Report by N. Avinashilingam



BOOK REVIEW



BEING DIFFERENT: AN INDIAN CHALLENGE TO WESTERN UNIVERSALISM

By Rajiv Malhotra

Publishers: HarperCollins Publishers India

Pages: 474

Price: Rs.599

Western universalism wants everything on this earth (and even literally on heaven) to be assimilated into the western way of thinking. According to the west, there is only one acceptable approach in all fields from science to spirituality.

Rajiv Malhotra boldly challenges this type of biased, intolerant and myopic thinking. He gives a refreshingly different approach of seeing things in the perspective of dharmic traditions of India.

The book contains the following sections:

INTRODUCTION: India has a great civilization, which has gracefully accepted the different cultures, religions and philosophies and respects all of them.

THE AUDACITY OF DIFFERENCE: The cultural and spiritual wealth of Indian religions are dismantled and rearranged into western frame and characterized as universal.

YOGA: FREEDOM FROM HISTORY: In Judeo-Christian traditions, the ultimate goal is salvation after death. It is history centric, based on revelations that are final and cannot be reinterpreted as per current requirements. Indic traditions are a way of life. The philosophy teaches how one can live a contented and happy life here. The ultimate goal is to understand the true nature of Self. The ultimate goal is enjoyed here and now, without waiting for death. Gurus have the authority to reinterpret dharma as per current context.

INTEGRAL UNITY AND SYNTHETIC UNITY: Indic traditions teach that the world is non-separate from the divine, which can be called Integral Unity. Judeo-Christian faiths proclaim that the universe is different from God and promise of salvation in a distant future, which can be called Synthetic Unity.

ORDER AND CHAOS: Indic traditions accept differences, unpredictability and uncertainty as natural and normal. West sees chaos as a profound threat that needs to be eradicated either by destruction or by complete assimilation.

NON-TRANSLATABLE SANSKRIT VERSUS DIGESTION: The meaning of Sanskrit words can be understood by understanding the cultural context, nuances and implied meaning. West forces its culture while translating Sanskrit works in English. There is an attempt to domesticate or distort the vision. The meaning is many times false or misleading. Holding on to Sanskrit terms and thereby preserving their meaning will safeguard dharmic knowledge.

CONTESTING WESTERN UNIVERSALISM: West provides the templates into which it squeezes all other cultures. The result has been the ongoing appropriation, by the West, of the intellectual and cultural property of various civilizations. One needs to engage in purva paksha or reversing the gaze to shed light on how this leads to the misapprehension and denigration of dharmic traditions.

CONCLUSION: Mahatma Gandhi lived as per his sva-dharma and demonstrated how differences may be asserted constructively while maintaining respect for one's opponents at the same time. The big brother attitude of "tolerance" will not work. The attitude should be of "mutual respect" for all religions and should be on an equal platform.

This book is a "MUST READ" for those who desire to look at the West through Indian eyes, confident that dharmic traditions are workable alternative in the modern world.

Review by N. Avinashilingam

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Pujya Swamiji Addresses members of Confederation of Indian Industry, Coimbatore



The Confederation of Indian Industry, Coimbatore Chapter had an auspicious start of the new year 2012 by organizing an interactive session with Pujya Swami Dayananda Saraswathi on January 2, 2012 at their Chapter premises.

Pujya Swamiji gave an inspiring talk to the captains of industry of Coimbatore. He said, " One need not carry the baggage of the past to the new year. Hang over of the past will stifle efficient performance. It will impair clarity of thinking. Life unfolds moment to moment. There are enjoyable moments. There are challenging moments. What is required is a fresh approach

without baggage of the past. The intelligent person lives moment to moment.

The intelligent person does not worry about the past. He has no fear of the future. He lives the present. He cheerfully faces the present situation. Even if the present situation is not favourable, he faces the same with equanimity. To deal with unfavourable situation one requires the right connection. That right connection is with Ishwara. One should seek Ishwara's grace and live a dharmic life.

Another impediment to success is procrastination. When one has all the

required information, he should go ahead and complete the job. But if he does not have the required details to complete, he can postpone. One should do the difficult job first. Then one will be left with only easy tasks to be completed later.”

Pujya Swamiji discussed about the book titled “Indian Integrative Management” written by Sri K.V.K.Thampuran. He said that this book teaches management on the basis of values from our Sastra.



Sri Ravi Sam, Chairman, CII, Coimbatore said that if the industrialists followed Pujya Swamiji’s advise, they would be well equipped to face the current economic situation.

Report by N. Avinashilingam



Public Talks of Sri Swami Omkarananda at Coimbatore



Public talks of Sri Swami Omkarananda was organised at Kikani School, Coimbatore from the 20th to 22nd of January 2012 by Sri M. Krishnan of Sree Krishna Sweets. The talks were titled "Daiva Tamil" which means Divine Tamil Language.

On the first day Swamiji gave a talk on the topic 'Gita and Valluvar'. Thiruvalluvar had written Thirukural, a lyrical Tamil work of 1330 couplets explaining how one should pursue dharma artha and kāma. It is well known for its brevity and profundity. There is a systematic teaching like Bhagavad Gita. Although Gita is not quoted in Thirukural, in many places the message of Gita is explained.

Swamiji explained the Kural starting with "Noy Nāḍi". The meaning is 'let the physician enquire into the nature of disease, its cause, its method of cure and treat accordingly'.

Swamiji explained that sorrow is the affliction of human beings. Its cause is ignorance of one's true self or Ātma. This

can be cured by knowledge of Ātma. The method of treatment is making one's likes and dislikes conform to dharma.

On the second day Swamiji talked on the topic Gita and Thayumanavar. Thayumanavar had written more than 1500 Tamil hymns, which showed the yearnings of a sincere seeker. He said: 'they do not contain systematic teaching like Gita. Although Gita is not quoted by Thayumanavar, the teachings found in Gita like disciplining the mind, managing desires and meditating peacefully are explained'.

Swamiji explained that there are seekers who sincerely yearn for knowledge of Ātma. But due to habitual thinking they are not able to come out of worldly desires. For those seekers Thayumanavar's songs show the proper path.

On the third day Swamiji gave a talk on the topic Gita and Bharathiyar. Bharathiyar has composed many songs in Tamil language which are soaked in devotion and patriotism. His iṣṭa devatā was Lord Krishna. His songs are extensively used in music and dance concerts. He has written 13 articles explaining the teachings of Bhagavad Gita in a Tamil daily, 'India'. There is no systematic teaching in the works of Bharathiyar. He had Ātma jñāna and was able to see Īśvara in living beings and non living things.

Swamiji concluded that Tamil Saints conveyed the divine message of Gita in simple and sweet Tamil language.

Report by N. Avinashilingam

BOOK REVIEW



BREAKING INDIA- WESTERN INTERVENTIONS IN DRAVIDIAN AND DALIT FAULTINESS

By Rajiv Malhotra and Aravindan Neelakandan

Publishers: Amaryllis Pages: 640

Price: Rs.695/ US \$20

This book has been written after 5 years of research. Analysis has been done over 19 chapters.

Three global networks that have well established operating bases inside India, undermine India's integrity. First is Islamic radicalism linked with Pakistan. Second is Marxist radicals supported by China. Third is Dravidian and Dalit identity separatism being fostered by the West.

The focus is on the role of U.S. and European Churches, academics, foundations, Government and human rights groups in fostering separation. It tracks money trails that start out claiming to be for education, human rights and empowerment training but end up in programmes designed to misguide Indian youth to separatist thinking.

The British to suit their colonial interests had the policy of divide and rule. Hence

they created a myth that Aryans and Dravidians are separate races. Christian evangelists and local Politicians use this myth for their selfish ends. Christian organizations in the West spread false propaganda that Dalits and religious minorities are persecuted in India.

The Aryan race theory has been rejected by Europe. But the academics and media in India still hold on to Aryan invasion theory. Many such myths are systematically manufactured and disseminated through entrenched channels with ulterior motive.

A Tamil translation of this English book is also available.

This book is a "MUST READ" for those who are concerned about the unity of India and interested in preserving the cultural and religious legacy of India.

Review by N. Avinashilingam

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Swami Sudeerananda's Public Talks at Coimbatore

Swami Sudeerananda delivered public talks on Bhagawad Gita Chapter IX at Ramar Temple, Ramnagar, Coimbatore from 13 April 2012 to 19 April 201.

Pujya Swami Dayananda Saraswathi inaugurated the jnana yagna on 13 April 2012. He said that sun entering mesha rasi is New year. This is the actual New year. But it is only celebrated in Tamil Nadu and Kerala. He congratulated the public who had assembled on that tamil New year's day after worshipping Iswara at the temple to listen to Gita.

All the human problems are due to moha or wrong perception. It is due to not seeing the reality. Gita teaches what is reality and correct thinking.

All that is here is Iswara. We see the sun, space, air, fire, water and earth as manifestations of Iswara. We see you and me as Iswara. Only in our culture money is worshipped as Lakshmi, knowledge is worshipped as Saraswathi and land is worshipped as Mother Earth. Our dance and music reveal every thing as Iswara.

On this New year's day in Kerala, vishu kani is celebrated. On the altar a mirror is kept. Fruits are kept before that. One looks at his/ her own image in the mirror as Iswara and worships. This is atma puja.



When one does fire ritual at home, when space is not adequate to go around the fire, one just goes around one self three times. This is also atma puja. Iswara begins with you and extends every where.

Due to advertisement one knows that Lux is a soap. When he goes to the shop to purchase a soap, he asks for Lux. Lux becomes his ista soap. Ganesha is Iswara. Siva is Iswara. Rama is Iswara. Krishna is

Iswara. If you ask one who is Iswara and if he says Siva is Iswara that means his Ista devata is Siva. One can call Iswara in any name and Iswara will understand and respond. Even when you call Subramaniam as Subbu or Mani or LS he responds. Like that by what ever name you call Iswara , whether Ganesha, Siva, Rama or Krishna or any other name, he will respond.

In the Gita 9th chapter Lord Krishna explains his glories. He also promises to give yoga and kshema to those who surrender to him. Yoga is getting what one does not already have. Kshema is retaining what one has already got. Iswara as karma phala datha gives one the result of one's karma. A mature person will accept what ever comes as prasada from Iswara with prasada buddhi.

Swami Sudeerananda taught Gita Chapter IX. Lord Krishna explains Satyomukthi. Satyomukthi is getting liberation here and now by knowledge. The knowledge is atma is Brahman. This knowledge destroys the sorrow caused by the sense of want. This knowledge is the highest knowledge. This secret is the greatest secret. This knowledge is the greatest purifier.

Only a qualified student with a sense of discrimination and commitment can get this knowledge. The whole jagat has its existence in atma. Even without the jagat, atma will exist. The entire jagat is manifest at the time of srusti. The entire jagat goes to unmanifest form at the time of laya.

Brahman is the intelligent cause of this jagat. Brahman is also the material cause and manifests as this jagat. Hence all things manifest in this jagat are Brahman alone.

One having knowledge of Vedas, doing yaga and earning punya will reach Swarga. After exhaustion of his punya phala, will be born again as a human being.

Lord Krishna promises that he will take care of yoga (getting material wealth) and kshema (retaining material wealth) of those who pursue self knowledge with single pointed commitment. There is also a second meaning. Yoga is getting atma jnana. Kshema is retaining atma jnana or being in jnana nishta.

Lord Krishna says he will accept what ever is offered with bakthi. It may be a simple leaf, flower, fruit or water. What is important is not the material but the attitude.

One should offer all his actions including eating, religious karmas, charitable acts and austerities to Ishwara. Doing all worldly activities with the attitude of offering them to Ishwara is karma yoga.

A qualified student pursuing self knowledge will understand atma is Brahman

Report by N. Avinashilingam



Felicitation to Pujya Swamiji for Receiving Adi Sankaracharya Award

“A felicitation function to Pujya Sri Swami Dayananda Saraswati for receiving the Adi Shankaracharya Award was organized at the Kikani School, Coimbatore, on the 13th of May 2012 by Sri M. Krishnan of Sri Krishna Sweets. The Kikani School auditorium was packed to the capacity”.

Sri T.R. Ramanathan welcomed the gathering. He explained how Sri Adi Sankara dismissed 72 wrong philosophies and re-established Hinduism. He also explained how H H Sri Narasimha Bharthi, the 33rd Pontiff of Sringeri Mutt popularised Sankara Jayanthi celebration, established the birth place of Sri Adi Sankara at Kalady and arranged for publication of Sri Adi Sankara’s works. The present Pontiff of Sringeri Mutt, H H Sri Bharathi Theertha Swamigal had initiated Sri Adi Sankaracharya Award. He had awarded that to the most



deserving Pujya Swami Dayananda Saraswathi.

Video clippings of the awards function at Tirunelveli at 26 April 2012 was screened. On the awards function Pujya Swamiji said that he received the award as a prasadam from Sri Adi Sankara. He taught Bhasyam daily. He felt that the award received from Acharya was received from Sri Adi Sankara himself.

Both the receiver and giver of the gift ought to be careful. A gift becomes twice blessed as the giver is happy and the receiver is also happy. He received the award in all humility.

On the awards function Sri Bharathi Theertha Swamigal said that he appreciated the advaita Vedanta siddanta prachara by Swami Dayananda Saraswathi. That appreciation made him give this award to him. Both of them had sraddha in and bakthi to Sri Adi



Sankara. Their age was not the same. But their thinking was the same. Due to Mutt tradition, he was doing prachara of Adi Sankara's teachings only within India. But Swami was doing prachara of Adi Sankara's teachings even outside India. He blessed that Pujya Swamiji's prachara should continue.

Sri S. Gurmurthy, renowned social thinker spoke. He said that the earlier speaker Sri T.R. Ramanathan had spoken eloquently and demonstrated that he was more competent to speak on the awards function. But as he had been invited, he spoke.

During the awards function Acharya and Pujya Swamiji said that they were happy. They never uttered that it was bestowing an honour. There is no difference in their thought process. Even the words used by both of them were the same. He was closely associated with Pujya Swamiji since the formation of Dharma Rakshana Samithi in 1999.

During Pope's visit to India, Pope said that in the first 1000 years Europeans



were converted to Christianity. In the second 1000 years Americans and Africans were converted to Christianity. In the next 1000 years Asian should be converted to Christianity. Pujya Swamiji objected about this to Pope and gave the profound thinking in a single line "Conversion is Violence".

In 2002, Pujya Swamiji established the Hindu Dharma Acharya Sabha. He made 125 Acharyas, who were heads of mutts of at least 300 years standing to sit on a single platform. In 2000 Millennium Summit held by United Nations, he had a resolution passed for mutual respect and reverence to all religions. In 2008 Hindu Jewish Summit, we made the Jews understand that the ultimate God as per Hinduism is also formless God as worshipped by the Jews. In December 2008, he made the United Nations agree that every one had a right to follow religion of his birth, conversion should not be induced by money or fear and no religion should criticise other religions. He said that Pujya Swamiji's activities for protection of Sanatana Dharma are numerous.





Pujya Swami Dayananda Saraswathi gave his benedictory address. He said the Guru parampara started with Lord Dakshinamoorthy. The greatest link in the parampara in Sri Adi Sankara. That parampara continues today up to my own Guru. Guru is the one who dispels darkness or ignorance.

Human being thinks that he is insignificant. But he is Brahman. The one that does not change is satyam. This is what the sampradaya tells. Adi Sankara is not the maker of the sampradaya. He is the knower of the sampradaya. He is an important link in the parampara. He initiated a tradition of teaching by his bashya. In bashya, the meaning is given. The meaning is also defended.

During Adi Sankara's time Buddhism and a thinking that karma alone could give Moksha were popular. He corrected the wrong thinking by his bhasyam on Gita, Upanishads and Brahma Sutra.

There are two words aham (subject) and idam (object). I see the world. So I am not the world. I see my body and my mind. So I am not the body and the mind. Seeing what is not there is samsara. Seeing the reality is moksha. You are satyam,



jnanam, anantam Brahman. Confusion is samsara. Resolution is moksha. You are Brahman is the essence of Hinduism. No other religion has this profound teaching. This teaching has been handed over by the parampara.

Bharat is a breathing culture. Bharat is one breathing spiritual organisation.

Report by N. Avinashilingam

Swami Paramarthananda's Coimbatore Yagna

Arsha Vidya Gurukulam and Bharatiya Vidya Bhavan organised Sri Swami Paramarthananda's jnana yagna from 26.04.12 to 02.05.12. Sri Swamiji taught Dakshinamurthi Stotram in the mornings. In the evenings, he taught Bhagawad Gita Chapter XVII.

Pujya Swami Dayananda Saraswathi was to inaugurate the yagna. As he was away in Tirunelveli to receive Adi Sankaracharya Award on that day, he addressed the students on 30.04.12 evening. Pujya Swamiji said that one should have vak tapas. Before speaking, one should think whether it is necessary to speak, whether the listener is interested, and whether it will be beneficial to speak. It should always be pleasant. Attention



should be paid to what, when and how it is spoken.

Swami Paramarthananda unfolded the profound meaning of Sri Dakshinamurthy Stotram in the mornings.. Dakshinamurthy means south facing diety. Dakshina-amurthy means the omnipotent one who really does not have a form.



The indication of a purified mind is radical reduction of likes and dislikes, expectation from the people and the world. A non-complaining and prepared mind can understand Vedanta.

Studying Vedanta from a competent Acharya is sravanam. Convincing one's own intellect that he is Brahman is mananam. Internalisation of the teaching

is nididhyasanam. This is a nididhyasana-grantha.

One creates the dream world. Enters the dream world. Forgets that he is the creator of the dream world. He suffers helplessly in the dream world. Similarly I, the atma with the mayasakti, create the jagat. Forgetting that I am Brahman, I suffer.

The world is like a reflection in a mirror. When one understands that the world is mithya, it will no longer be a burden to him.

Sunlight lights the moon. The moon light lights the world. Atma lends consciousness to the body, mind and sense-complex. The mind through sense organs makes one experience the jagat. Atma is misunderstood as body, prana, mind, intellect or sunya due to maya. Sat chit ananda is the nature of Brahman.

Swami Paramarthananda explained Bhagawad Gita Chapter XVII lucidly. Gita is an extract of Upanishads. In moksha (renunciation), we are dropping ignorance and misconceptions.

The first misconception is that the world is cause of problem or sorrow. The teaching removes this wrong idea that

world is the source of sorrow. Everything that is here is Iswara. One should understand that time, space and objects are Iswara. Looking at the jagat as manifestation of Iswara is Viswarupa darsanam. Then the jagat is no more frightening.

The second misconception is, I am the jiva who is continuously affected, persecuted and battered by the jagat. Understanding that I am atma or Brahman is knowledge.

Complaint-free life is moksha. One understands that jagat is Iswara and jiva is Brahman. This wisdom is jivanmukthi here and now.

One's ahara (food), yagna (worship), tapas (austerities) and danam (charity) are as per one's guna. They may be predominantly tamasic, rajasic or sattvic. It is based on their purva-janma-vasana or samskara. One should give up tamasic activities, grow out of rajasic activities, and finally go for sattvic activities.

By becoming predominantly sattvic, one should enter jnanayoga and, through jnanam (self-knowledge), attain liberation.

Report by N. Avinashilingam



Swami Dayananda Saraswathi's Address At Tirupur



Dharma Rakshana Samithi organised a public meeting at Velayudhaswamy Mandapam, Dharapuram Road, Tirupur on the evening of the 30th of June 2012.

Pujya Swami Dayananda Saraswathi addressed. Pujya Swamiji asked "Is Dharma for us?" Or "Are we for dharma?" We have to analyse to get an answer.

There are believers in God and non-believers in God. The believer believes in existence "is". The non believer will define God in a way that he does not want to believe.

The believer will have faith in a God as per his limited understanding. Even for our day to day activities like crossing the road, eating food and breathing we require faith. To start with we should have faith in God, pending understanding. Then knowledge and understanding of the real nature of God will replace faith. We will understand that all that is here is God. We cannot limit God only to a particular space, time or object.

Ahimsa paramo dharma. While doing all our acts, we should have this attitude of non violence in our mind.



One person threw the fish out of water from the fish tank. He told that he did that to prevent the fish from drowning in the water. Like that human beings in pursuit of moksha, go for so many things. But moksha or fulfilment in life is attained only by understanding the true nature of I or atma.



Hindu dharma respects and protects every one. For Hindus the only place available is our mother land, India. Our prayer is for universal well being.

we are for dharma. Dharma will protect the one, who protects dharma.

We have to live this life as per dharma. Sometimes dharma is for us. Sometimes

CA S. Gurumurthy, reputed columnist and thinker spoke on the occasion.



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A Well Wisher

13th Anniversary Celebrations of Arsha Vidya Vardhini Trust



Arsha Vidya Vardhini Trust celebrated its 13th anniversary at Rajiv Gandhi Nagar, Sowripalayam, Coimbatore on June 24, 2012.

Swami Sudeerananda welcomed the students. He thanked Pujya Swami Dayananda Saraswathi whose blessings was instrumental in the formation and functioning of the Trust.

Swamiji said that Sage Veda Vyasa codified the Vedas and had preserved them. He had written many puranas. He had also written Mahabharata, which is the greatest itihasa. The greatest work of Sage Vyasa is Brahma Sutra. This establishes advaita teaching, dismissing all other philosophies. We are all indebted to Sage Vyasa for his contributions.

Education is for building character. Wealth can never give absolute happiness and satisfaction. Karma kanda guides one to become a qualified student. Only a qualified student can gain atma jnana.

“I am a limited being” is the problem. Any amount of karma will only make one bound. Only atma jnana can liberate. The ultimate teaching is all that is here is Iswara.

Swamiji blessed the students to get the requisite qualification and atma jnana. After that Bhagawad Gita Chapter XV was chanted. It was followed by chanting of Guru Astotra Satha Namavalli. Special prayers were offered to Lord Dakshinamurthy. The celebrations ended with Mahaprasada.

Report by N. Avinashilingam



22nd Anniversary Celebration of Anaikatti Gurukulam



Arsha Vidya Gurukulam, Anaikatti celebrated its 22nd anniversary at a vibrant function on the 21st of October 2012.

Sri Maharajapuram Ramachandran gave a wonderful music concert with Sanskrit and Tamil compositions of Pujya Swamiji.

Sri Ravi Sam, Trustee welcomed the gathering. He said that Pujya Swamiji's thinking, teaching and living were all aligned to the teachings of Sri Adi Sankara and he was aptly awarded Adi Sankaracharya Award by Sri Bharathi Theertha Swamigal, Head of Sringeri Mutt. He welcomed every one to attend Pujya

Swamiji's classes at Anaikatti and make the best use of the situation.

Sri V. Sivaprasad, Secretary presented the Gurukulam Report. He said during the



year, Arsha Kala Arangam awarded Arsha Kula Bhusanam to five accomplished artists and also held bhajan, music and dance performances by leading artists for three days. Sri Sankaracharya of Hariharapura Mutt visited the Gurukulam. Sri Bharathi Theertha Swamigal, Head of Sringeri Mutt honoured the Gurukulam by his holy visit. A camp for Teachers of Sandya Gurukulam was held. The third year of the long term course was going on at Anaikatti with 80 students from all over the globe. Pujya Swamiji addressed students and faculty members of IIM, Kozhikode. He addressed an inter faith meet at Puttaparthi. He also addressed 1,00,000 students at Hyderabad organized by Swami Paripurnananda.

Sri M M Murugappan, Vice Chairman of Murugappa Group was the chief guest. He said that he wanted to prepare a speech for the anniversary function. He goggled



and was surprised to know that there were many websites about Pujya Swamiji. He was exhausted after reading a few of them as there was so much work done by Pujya Swamiji. He said that the country wanted many leaders like Pujya Swamiji with strong inner vision. "Pujya Swamiji's guidance will make our life meaningful", he said.

Sri V. Srinivasan, leading industrialist of WS Group and Chairman of Satya Sai Central Trust was the guest of honour. He





said that Pujya Swamiji addressed a symposium on Unity of Faiths, during guru purnima celebrations at Puttaparthi. He gave a scintillating speech with the message that there is only God and not one God or many Gods. Sri Srinivasan

said that both Sri Satya Saibaba and Pujya Swamiji stressed on the every lasting reality of Vedas. Both of them helped men in realizing the innate divinity within each one of us. He invited every one to visit Prasanthi Nilayam.

A new building with 36 rooms for lady students was inaugurated at Anaikatti Gurukulam. Smt. Krishna Kejriwal and her family who were donors for this project were honored. Another donor Sri Subha Madhava Rao could not attend due to a family function. The builders, contractors and the engineer were honoured.

Revised edition of nine volumes of Bhagawad Gita Home Study in Tamil on the title "Veeduthorum Geethai" was released by Pujya Swamiji.

Kathopanisad written by Smt. Sarojini Varadarajan, based on Swami

Paramarthananda's bhasyam classes, was also released by Pujya Swamiji.

In his anugraha bhashanam, Pujya Swamiji said that he had recently conducted a retreat at Rishikesh for Heads of Business Houses. The purpose was, as leaders they could make a lot of difference in the lives of so many people working under them. He hoped to have good leaders in future. He said that everyone who was a father or mother was a leader at home. Children look up to them as role models. Hence parents should live up to a credible value system.

He said: "Ahimsa is paramo dharma. What one does not want other to do to him; he should not do to others. Only our Sastra confirms this universality of dharma. Every living being has an instinct to survive and does not want to get hurt or die. Animals are totally programmed. Only human being has the faculty of choice. Choice means responsibility and not to disturb others. Universality of dharma is not acknowledged by some religions. Hence it is the responsibility of religious leaders to sensitize people regarding universal structure of dharma. Every one or every thing has a place in scheme of things. So our life should be of least disturbance to the environment and other living beings. Even for one's own body there are so many claimants like parents,

spouse, children, etc. But only one person knows when there is pain, thirst or hunger. That person is managing trustee of the body. When one is just a trustee for one's own body, then how can he be owner for any external wealth? One is disturbed by so many happenings around. To be insulated from the disturbances, one should know the greater purpose of life. Study of Bhagawad Gita will help one have proper attitude and clear knowledge".



Sri S. Sairam, Manager proposed a vote of thanks.

Report by N. Avinashilingam

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A Well Wisher

Valedictory Function of Swami Sudeerananda's Gita Class



Swami Sudeerananda has been conducting Vedanta classes in Tamil language in and around Coimbatore for the past 18 years. With the blessings of Pujya Swami Dayananda Saraswathi, he established 13 years ago the Arsha Vidya Vardhini Trust. The kuteeram is in Sowripalayam, Coimbatore.

He has completed the teaching of Bhagawad Gita for the second time in the kuteeram. A valedictory function was organized on the 7th of October 2012 in the morning.

Led by Swami Sudeerananda, the students chanted the entire 18 chapters of Bhagawad Gita. After that, led by Swamiji the students chanted Krishna Astotram. Puja was performed for the murthi of Lord Krishna.

Swamiji gave his benedictory address. Swamiji congratulated the students for the meticulous chant. He said that we should all be grateful for Veda Vyasa. Veda Vyasa had codified Vedas and written 18 puranas. Each purana will



teach one dharma. But an ithihasa like Mahabharata teaches all dharma.

It is not possible for every one to study Vedas. But every one can study the essence of the Vedas in the form of Bhagawad Gita. Every one should study at least a few slokas of Bhagawad Gita daily. Swamiji blessed the students to attain jnana prapthi and jnana nista prapthi.

Report by N. Avinashilingam



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A Well Wisher

Arsha Kala Bhushanam Awards 2012



In 2007, Pujya Swami Dayananda Saraswathi founded Arsha Kalarangam as a cultural wing of Arsha Vidya Gurukulam to encourage classical musicians and dancers. Pujya Swamiji has also instituted the award titled 'ARSHA KALA BHUSHANAM', which is awarded to musicians and dancers in recognition of their outstanding service to classical music or dance. Upto the year 2001, 23 performing artists have been given this award.

Sarojini Nataraj Auditorium, Kikani Higher Secondary School, Coimbatore witnessed this solemn function on 15th November 2012. The function was planned

and executed by Sri M. Krishnan of Sree Krishna Sweets. The names of awardees were suggested by Maharajapuram Sri Ramachandran and Nagai Sri Muraleedaran. The final selections of the awardees were made by Pujya Swamiji. There was live telecast of the function in Sankara TV. It was also webcast.

The awardees were ceremonially welcomed to the stage with auspicious music, Vedic chant, traditional dance and royal canopy.

Sri K. Vaidyanathan, Editor, Dinamani was the Chief Guest. He said that when



music is alive, our culture is alive. When our culture is alive, our identity is alive. He said that Hindu society is the only one that is associated with music daily.

Pujya Swamiji conferred the title “Arsha Kala Bhushanam” on:

Prof. S.R. Janakiraman for his dedicated seva at the altar of Carnatic music and admirable contribution to musicology through his books on different topics, especially on the laksanas of ragas.

Smt Sudha Raghunathan for her enthralling musical talent, classicism, conformity to traditions, love and devotion to her gurus.

Smt E. Gayathri for her contribution to Carnatic music through the divine instrument, Veena all through her life with

her in-born talent, dedication to clarity backed by creative freedom born of profound scholarship.

Sri M.S. Anantharaman for his life-long seva to Carnatic music by performance and teaching to create hundreds of accomplished artists through the instrument violin.

Mannargudi Sri A. Easwaran for his remarkable contribution to Carnatic music through the mrdangam, occupying an enviable place of admiration among the accompanying artists, by his brilliance in not only following but also expecting the next step of the main artist.

Smt. Chitra Visweswaran for her admirable accomplishments as a performing dancer, choreographer and



teacher of the classical Bharata-natyam with her innovative interpretations.

Pujya Swamiji presented a citation and a purse of Rs.1 lakh.

The awardees thanked Pujya Swamiji for selecting them for the award. They felt that this award was special because it was a divine award. They dedicated the award to their respective Gurus. They were motivated to contribute more to fine arts.

Pujya Swamiji gave his anugraha bhasanam. He said that the awardees dedicated their whole life to fine arts, which they chose to master. They had put

many years of efforts under their Gurus. Each one of them had created a style of their own without compromising with the classicism. Our fine arts is Gandharva Veda from Rishis with a tradition of more than 2000 years. Every thing in this creation is manifestation of Iswara. Each melody is a Devata. Human voice is the greatest musical instrument. Music is not directly manifest. It requires talent, effort, dedication and commitment for the possibility of music to be actualised. He felt that he was honoured, when he honoured the awardees.

Report by N. Avinashilingam

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Arsha Kalarangam 6th Annual Music Festival

Arsha Kalarangam celebrated its 6th annual music festival at Kikani Higher Secondary School, Coimbatore from 16th November 2012 to 18th November 2012. Pujya Swami Dayananda Saraswathi blessed it by his presence.

DAY 1

Sri Sanjay Subramaniam is a genius in Carnatic music combining tradition and modernity. By profession he is a Chartered Accountant. He gave an enthralling Carnatic music concert on the 16th of November 2012. His energetic voice kept the rasikas captivated. He was well supported by Sri S. Varadarajan on Violin and Neyveli Sri P. Venkatesh on Mrdangam.

DAY 2

Selvi Pavithra Srinivasan teaches bharata-natyam and Vedic heritage at Arsha Vidya Gurukulam in Saylorburg. She gave a delightful dance performance on the 17th of November 2012. She was supported by Sri Arun, Vocalist, Sri Karthikeyan on Mrdangam, Sri Muthukumar on Flute and Sri Rajesh on Violin. She, along with her Gurus, Sri Dhanjeyan and Smt Shantha presented "Ram Nadagam", a dance drama presentation on one episode from Ramayana. The performance was a feast to eyes, ears and heart.

DAY 3

Aridwaramangalam Dr. A.K. Palanivel, Tavail Vidwan and his troupe presented a programme "Swara Layam", a musical ensemble on the 18th of November 2012. The other artists were Sri Durai Bharatidasan on Nadaswaram, Neyveli Sri C. Radhakrishnan on Violin, Sri Sivaramakrishnan on Sitar, Sri Ganesh Rao on Tabla and Adambakkam Sri Shankar on Ghatam. After the programme, Pujya Swamiji congratulated the artists for the excellent concert of instrumental music.

Rasikas of Coimbatore enjoyed the enlightening cultural utsav on all the three days.

Report by N. Avinashilingam

Sri Ramakrishna Prayer Hall Inauguration



Sri Vivekananda Ashramam, Vellimalai, Kanyakumari District, Tamil Nadu is doing yeomen service for promotion of religious education. They have opened "Sri Ramakrishna Prayer Hall" at Malumichampatti, Coimbatore on the 4th of November 2012.

Swami Dayananda Saraswathi inaugurated the new building.

Swami Vedanishtananda was the master of ceremony. In the function more than 600 students participated. Sri R. Krishnan welcomed the gathering.

Swami Chaitanyananda, Ekadharmakarta of Sri Vivekananda Ashramam, Vellimalai gave a brief report on the activities of the Ashramam. Swami Madhurananda had formulated a five level programme for imparting religious education in Tamil language to School children. Presently 2500 volunteers impart this religious education to 40000 children in 750 locations. Weekly classes are conducted for a duration of two hours each. Examinations are conducted and certificates are awarded to successful students. Those who successfully complete all the five levels of examination are awarded the title "Vidya Jothi". The other



activities are vilakku puja, prayer for auspicious functions, atma shanthi prayer for the departed, teacher training for religious education, yogasana training and temple priest training.

Swami Tatprabananda, Head of Sri Ramakrishna Mission Vidyalaya, Perianaicken Palayam gave special address. He explained the religious and social welfare activities undertaken by the Mission.

The students undergoing religious education participated in the elocution and music contests. It was a testimony of the appropriate cultural education imparted. The students displayed great talent in elocution and music.

Swami Dayananda Saraswathi gave his benedictory address. He said that whatever we use like dress, vessels, house, vehicles and human body accumulate dirt. We clean them daily. We cannot do any activity without using our mind. For

cleaning our mind, we should pray daily. We pray for having a pure mind and for removing obstacles in achieving our dharmic desires.

We can make efforts. It will take time to achieve results. But the most important ingredient for success is Iswara's grace. To be at the right place and at the right time, we require Iswara's grace. We can earn the grace by prayer.

Swami Madhurananda was known to him in Rishikesh. His method and organisation of religious education are commendable. Pujya Swamiji blessed the students.

Swami Kesavanda, Head of Sri Ramakrishna Ashramam, Pallapalayam distributed prizes and certificates to successful students.

The function concluded with lunch.

Report by N. Avinashilingam

PUJYA SWAMIJI'S NEW YEAR MESSAGE TO STUDENTS AT AVG, SAYLORSBURG

This message of Pujya Swami Dayananda Saraswathi was video recorded at AVG, Anaikatti and shown to students at AVG, Saylorburg on New Year's Day of 2013.

The truth of time is some thing very astonishing. Astonishing because there is no length involved in time.

The beauty is there is a new beginning all the time, moment to moment. This moment is gone. Going it yields its place to a new moment. That new moment itself yields its place to another new moment. It is all new

We get old with this time is real maya. It is good to know that there is always time. No old time. No old man. Only new time. New you. But we forget. Every hour is a new hour. Every day is a new day. Every year is a New Year.

You mark a particular day. After 365 days the earth comes one round around the Sun. The earth is back to the same position. Any day can be taken as New Year's Day. Sun enters Aries on April 14. That is the real New Year.

You live your life moment to moment. You are a new person. Spouse is also new. Child is new. Father is new. All our life accomplishments were achieved in a moment. You may look forward for new achievements in the New Year.

Wish you all a Happy New Year 2013.

Om Tat Sat.

Report by N. Avinashilingam

“Bho Śambho!” A Public Talk By Pujya Swamiji at Coimbatore



Sree Krishna Sweets organised a Public Talk of Pujya Swamiji on “Bho: Shambho” on the 30th of December 2012. The talk was in Tamil and held at jam packed Sarojini Auditorium at Kikani Higher Secondary School, Coimbatore.

Sri M. Krishnan welcomed the gathering. He said that we receive divine vibration when we witness Tiruvannamalai deepam in person. We would miss the divine vibration when we witness the same in a video. Like that we would miss the divine vibration, when we hear Pujya Swamiji’s talks in CD and not in person. He told Pujya Swamiji that while reading Bhagawad Gita Home Study course in

Tamil, he felt that Pujya Swamiji himself was talking in Tamil. Pujya Swamiji confirmed that it was true. Like that when Pujya Swamiji spoke in English he felt that Adi Sankara himself was speaking in English. He said that Adi Sankara would confirm that it was true. Ganga river is old. But the water is always new. Like that Pujya Swamiji may be old. But his teachings are always new.

Pujya Swami Dayananda Saraswathi gave his benedictory address. He said that “Bho śambho” means calling Lord Shiva to give maṅgaḷam or auspiciousness. His composition “Bho śambho” had become popular now.

In our culture, we begin anything with a prayer. While writing a book, we should start it with a prayer. If prayer is not there in the beginning of the book, people would not read that book.

Even in Sūtra literature where explicit prayer is not done for the sake of succinctness, implicit prayer is done. Panini grammar book starts with the sutra “vṛddhirādhaic”. The word vṛddhi itself is a prayer. Brahma Sutra book starts with the sutra “athā to brahma jijñāsā”. The word atha means om or maṅgaḷam. Brahma started the creation after uttering om and atha. In a traditional mathematics book there is a prayer, which says “I invoke the grace of Īśvara who is like infinity, which does not undergo any change by addition or subtraction.”

There are so many hidden variables or duritam. Prayer is a pragmatic approach to take care of the hidden variables.

Desiring is a privilege. We can seek Īśvara’s grace for fulfilment of our dharmic desires. One need not feel guilty asking for fulfilment of worldly desires from Īśvara. There is nothing big or small for Īśvara. To be at the right place at the right time is success. To take care of duritam which is obstructing success, we should pray.



Adṛṣṭham is a graceful expression of our earned result.

In temples, priests do prayer rituals through thought, word and deeds. All those visiting the temples would get the benefit of those rituals. Bhajans and satsaṅga would help one get a mind conducive for spiritual studies.

Hare Rama! Hare Krishna! means calling Lord Rama and Lord Krishna seeking removal of obstacles and grant of happiness.

Bho! Shambho! means calling Lord Shiva, the one who does not have a cause and the one who is eternal, to grant maṅgaḷam.

When the day is over, we sign it off. We get a nice break in the night. We begin the morning as a new day. We can celebrate every day as a new year’s day. New Year means we ring out the old and ring in the new. We forget the regrets of the past year. We welcome the New Year with positive thoughts.

We do not know why January 1, is celebrated as New Year. Actually April 14, when Sun enters Aries is the real New Year. But there is nothing wrong in celebrating any day as a new year’s day. We have an opportunity to pray and make New Year resolutions.

In the New Year we should pray daily. We should pray that we should be able to do nitya karma. We should resolve to pursue dharma. We should pray for atma bhala.

Pujya Swamiji greeted every one and wished a Happy New Year 2013.

Report by N. Avinashilingam

Effortless Living Talk by Swamini Pramananda



Sri Krishna Sweats organised public talks of Swamini Pramananda on the topic "Effortless living- a divine gift". The talks were held on 10th February 2013 at Kikani School, Coimbatore.

CA C.S.K. Prabhu introduced Swamini to the audience.

Swamini Pramananda said that she was happy to be in Coimbatore for the public talks and be amongst her Coimbatore students. Our orientation in life is towards

taking efforts and acquiring possessions. People are driven to 3 P system of running after Productivity, Possessions and Popularity.

The western world has ruthlessly destroyed the environment for short-term profits of business enterprises. The meat industry has done more damage to global warming than even all the automobiles put together in the world. Thousands of acres of Amazon forests have been destroyed for growing fodder to the animals for meat industry.

This consumerism is driving people to suicide due to stress to perform according to physically impossible targets.

Vedas proclaim "Isavasyam idam sarvam", which means everything that is here is Iswara or divinity. This everything should obviously include "me" also. Troubles are due to our identification with the physical body and mind. One should understand that he is spiritual being with a physical body and mind. When one understands his true self, then there will be total peace and harmonious acceptance of Iswara's will.

Our ancestors did not have this stress and pressure and had total peace of mind. Hence they were able to utilise their full creativity and turn out great works in Science, Mathematics, Grammar, Arts, Music and other disciplines of knowledge.

VOICE OF GOD is LOVE. It is expressed as trust, abundance, honesty, unconditional acceptance, availability of spiritual essence each moment, innocence, forgiveness, non-judgmental and freedom. It manifests as

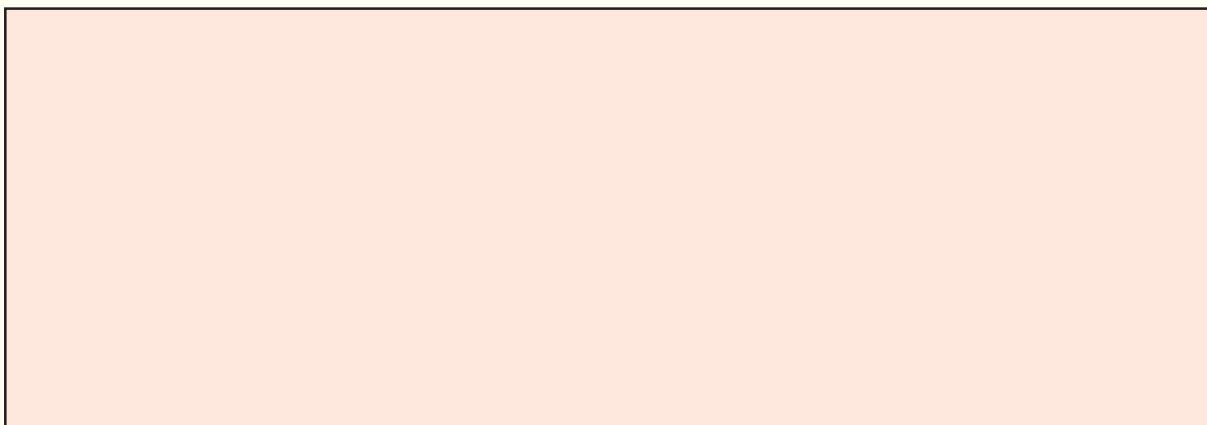
sympathy, empathy, compassion, understanding, joy and friendship.

VOICE OF EGO is FEAR. It is expressed as mistrust, scarcity, deception, conditional expectations, blames others for our problems, victimisation, condemnation and attachment. It holds on to the past and projects into the future without gracefully accepting the present. It manifests as anger, guilt, resentment, sadness, depression, jealousy, lack of caring and lack of understanding.

One should submit totally to Iswara's will. There is really no choice. When one's ego is let go, he will experience effortless living as a divine gift.

Swamini welcomed everyone to visit her Tapasyalayam Ashramam at Uttarkashi. She said that details of the activities can be had from the web site www.purnavidya.org.

Report by N. Avinashilingam



Sankara Jayanthi at Anaikatti

Sam means sukham. Karathi means the giver. Sankara means the giver of sukham. Sri Adi Sankara is an avatara of Lord Shiva. He established advaita as the correct import of Vedanta. He dismissed 72 wrong schools of thought that were prevalent during his time. He travelled all over the country. He augmented the spirituality of many temples by his yantras and mantras. He physically lived only for 32 years. But he lives forever through his bhasyam.



Upanishad is the pramana for atma jnana. Sri Adi Sankara's bhasyam is the sampradya of teaching. How a given sentence in the Sruti has to be viewed is sampradya. His bhasyam is precise and profound. We are awe struck with his jnana gambir.



Last year Sringeri Mutt gave "Adi Sankaracharya Award" to Pujya Swami Dayananda Saraswathi. This award was given in recognition of his contribution in teaching advaita as per sampradya all over the world.



Pujya Swamiji's presence at Arsha Vidya Gurukulam, Anaikatti during Sankara Jayanthi celebrations on May 15, 2013 made the students feel that Sri Adi Sankara himself was personally present.

The celebrations started at 11 A.M. The altar was the murti of Sri Adi Sankara at the lecture hall. Anga puja was done reciting 24 names of Sri Adi Sankara. Led by the temple priest, the Swamis and students recited 108 names of Sri Adi Sankara by chanting astotra namavalli.

Led by Swami Sakshatkritananda the students read together, bhashyam of one mantra from Isavasya Upanishad, one sloka from Bhagavad Gita and one sutra from Brahma Sutra.

Pujya Swamiji delivered his anugraha bhasanam. Swamiji said that Brahma Sutra is the final book of analysis that determines what the Vedas and Vedanta convey. We commit mistakes where mistakes are not

possible. Body is an object, which we mistake as the subject. Moksha is the purushartha or the desirable human aspiration. Any thing else is not going to solve the problem. Sastra is the raja path to Moksha.

Brahma Sutra bhashyam is the masterpiece of Sri Adi Sankara. In those days books were not printed. But only one copy was written on palm leaves. Every additional copy had to be written. Sadhus, brahmacharis and pundits copied them due to love for learning. Manuscripts can be easily lost. To preserve the sampradaya, Teachers, enthusiastic students and method of teaching are required.

Sri Adi Sankara's prayers before writing the bhashyam has proved to be very effective. We have been reading the bhashyam for many years in the mornings and evenings. Through the bhashyam he has been with us.

Report by N.Avinashilingam



Swami Paramarthananda's Jnana Yajna



Arsha Vidya Gurukulam and Bharatiya Vidya Bhavan organised Swami Paramarthananda's jnana yajna from April 28, 2013 to May 4, 2013 at Coimbatore. Swamiji taught Jiva Yatra in the mornings and Bhagavad Gita Chapter XVIII in the evenings.

JIVA YATRA is a beautiful text written by Swami Jnanananda Bharathi. Everyone wants to live happily and comfortably and this is taken as the destination of life. This text shows how to reach that destination.

Kathopanisad gives an analogy of travel in a chariot. Jivatma is compared to the Master of the chariot, buddhi is compared to the driver of the chariot, physical body is compared to the chariot, sense organs are compared to the horses, sense objects are compared to the road, mind is compared to the reins and Moksha is compared to the destination.

One should understand the limitations of material pursuits as bandhakatvam (leading to emotional dependence), atriptikaratvam (never satisfying), and dukha-misritatvam (mixed with pain). We can take Nachiketas as our role model for remaining detached.

Regular performance of pancha maha yajna leads to spiritual growth. They are:

Deva yajna (daily prayers for the welfare of all living beings), pitru yajna (respecting and serving parents and elders), brahma yajna (learning the Vedas and handing over to the next generation), manushya yajna (serving fellow human beings) and bhootha yajna (taking care of the environment).

The path to reach the destination can be summarised as follows: One should first have sraddha in the Vedas. After doing karma and upasana, one should study the vedantic scriptures from a Guru. Grasping the central message of "Brahma Satyam, Jagat Mitya and Jivah Brahmaiva na aparah" is sravanam. Getting intellectually convinced about this teaching is mananam. Removing the habitual ways of thinking that one is a helpless jiva is nididhyasanam. When one follows this path, the destination of moksha can be comfortably reached.

BHAGAVAD GITA teaches the essence of Upanishads. Sankaracharya's commentary is essentially the interpretation of Gita verses as per upanishadic teaching. Chapter XVIII is a summary of all the other chapters. Gita discusses four topics: karma yoga, upasana yoga, jnana yoga and daivi sampath.

Karma yoga is proper action with proper attitude. Proper action is doing nitya, naimittika karmas including pancha maha yajna. Actions are done with Iswara arpana bhavana. The results are accepted with prasada bhavana, understanding that the results are based on laws of karma. Karma yogi has reduced - anxiety about the future.

Upasana yoga is meditation on Iswara. The entire universe is meditated as manifestation of Iswara. This process dilutes one's ahankara and mamakara. The family, body and mind are offered to Iswara. As a Trustee one takes care of the family and body without any worry.

Jnana yoga is systematic study of vedantic scriptures for a length of time under the guidance of a competent Acharya.

The five capsules of Vedanta are:

1. I am of the nature of eternal and all - pervading consciousness
2. I am the only source of permanent peace, security and happiness
3. By my mere presence, I give life to the material body, and through the body, I experience the material universe
4. I am not affected by anything that takes place in the material world and in the material body.
5. By forgetting my nature, I convert life into a burden and, by remembering my nature, I convert life into a blessing.

Lord Krishna tells that sannyasa and thyaga are one and the same and it is of three types. Similarly jnanam, karta, karma, buddhi, drithi (resolve) and sukham are of three types, namely sattvic, rajasic and tamasic. By following the sattvic type one attains Moksha.

Report by N.Avinashilingam



Swami Sudeerananda's Gita Jnana Yagna at Coimbatore

Swami Sudeerananda conducted Gita Jnana Yagna for the 12th consecutive year. It was held from 20th April 2013 to 26th April 2013 at Ramar Temple, Ramnagar, Coimbatore. Around 150 students benefited.

Swamiji taught Gita 9th Chapter. He told that even for achieving success in worldly pursuits, we require dedicated efforts. For achieving success in spiritual studies, total commitment is required.

Karna although he was a kshatria by birth, did not know that he was a kshatria. Like that we do not know that we are Brahman. The search for the tenth man ends only on knowing that I am the tenth man. Like that our search for happiness and fulfilment will end, only on knowing that I am the happiness and fulfilment, I am searching for. External world cannot give us permanent happiness. Only knowledge of the self can give us permanent happiness. In a calm mind, Brahman is manifest as ananda.

Jiva due to punya goes to svarga. After exhaustion of punya, the jiva comes back to this world. We see persons with higher education occupying top positions in this world. Like that a jiva with greater punya occupies the position of Brahmaji. But even that jiva would have to vacate the position of Brahmaji after exhaustion of punya.

Although Iswara is the maker of the creation, he is unattached without likes and



dislikes. But jiva due to ignorance is attached to persons and property and suffers due to ego.

For persons with commitment, Iswara gives brahma jnana. He also helps them retain that knowledge. Iswara does not see what material is offered to Him. He only sees with what attitude it is offered to Him. Dedicating all actions to Iswara and accepting the results as the prasada will help us to process our ego. Such actions will not bind us. We should understand that the action is done only by the body and mind and that we are actually not doing any action.

Where there is commitment, even persons with less privileged birth could get brahma jnana. Persons with privileged birth, if they have commitment, even with less efforts would definitely gain brahma jnana.

Report by N.Avinashilingam

Gita Home Study Course Valedictory Function



Bhagavad Gita Home Study Course edited by Pujya Swami Dayananda Saraswati is a great blessing to humanity. It gives word-to-word meaning and exhaustive commentary based on Sri Sankara Bhashyam. The study materials are essentially Pujya Swamiji's teaching at a long term Vedanta course.

A group of around ten students join at one place and form Gita vichar group. They meet once in a week and read the Gita Home study materials. They discuss the subject matter among themselves. There are innumerable Gita vichar groups all over the world.

With the blessings of Pujya Swami Dayananda Saraswathi, Gita Home Study Course was conducted from 2009 at the residence of Sri N.Avinashilingam at Tatabad, Coimbatore. The study of the entire study materials were successfully completed in a period of four years.

The valedictory function was held on April 29, 2013. Swami Sakshatkritananda had sent his best wishes through a message.

Swami Paramarthananda congratulated all the members of the Gita Home Study group for completing the Gita study in four years. Swamiji blessed all the members of the Gita vichar group. He told that as there was group discussion during the study, it was mananam. It was also niddidhyasanam as the message was contemplated upon. He advised the Gita vichar group to continue the study of Vedanta.

Brahma Sutra Class at AVG



Anaikatti Gurukulam on June 13, 2013 had a festive look with flowers and festoons decorated all over the place. The students expressed their utmost shradha and bakthi to the Vedantic teaching and to their beloved Guru Pujya Swami Dayananda Saraswati in a traditional manner.

At 7 AM, Deva Puja to Lord Dakshinamoorthy was done at the temple with eleven special offerings. Swamini Saradananda and Swamini Vedarthananda guided the puja.

At 8.30 AM, Sastra Puja was done as per sampradaya. The students kept Brahma

Sutra books at the Dakshinamoorthy temple. Puja was done to the books. Swami Sakshatkritananda gave the books to the students. The students placed the books on their head and went around the Gurukulam in a procession. The procession was a clear testimony of the commitment the students had for the Sastra. Later the books were kept in the lecture hall.

At 9.30 AM, Guru Puja was done with heart felt devotion. Pujya Swamiji sat on the special vehicle named "Jnana Ratha". The vehicle was fully decorated with flowers. Swamis and students pulled the Jnana



Ratha. All the students stood in one line at the entrance of the lecture hall with flowers in their hand. Each and every student offered flowers to Pujya Swamiji and worshipped him.

Purna kumba was offered to Pujya Swamiji when he entered the lecture hall. On behalf of all the students, Swami Sankarananda performed pada puja to Pujya Swamiji. As per tradition, various offerings were made to Pujya Swamiji. He was also offered a flower crown.

At 10.30 AM, Brahma Sutra class formally begun. Santi pada from the Upanishads and Dakshinamoorthy Stotram were chanted. The students mentally prostrated at the end of every Dakshinamoorthy Stotra. Pujya Swamiji started his teaching with zeal and enthusiasm.

Pujya Swamiji first uttered Om. Then he recited the first four sutras from Brahma Sutra. The students repeated them. Pujya Swamiji said that we should keep our mind open to receive what the Sastra teaches. What the Sastra teaches could not be known through any other means of knowledge. We should have the attitude of pramana to Sastra. Then only the Sastra can bless us.

Vedas reveal the sadana to achieve the desirable sadya. It reveals unknown means to achieve known end, known means to achieve unknown end and unknown means to achieve unknown end.

Vedanta reveals siddha vastu vishaya. It is neither sadana nor sadya. It reveals that I am the fullness and happiness I am aspiring for. Jnanam is as true as the vastu. It is vastu tantra. There is no choice.



Brahma Sutra is an analytical book. It analyses Vedanta vakyas. It explains how all the Vedas talk about the same subject matter.

Purvapaksha or other's point of view is explained. Purvapakshi is given complete freedom to argue. We may feel that Vedanta is dismissed. We learn how to have a discussion and dialogue. When Siddanti explains, all the purvapakshi's contentions are dismissed. The impossibility and irrationality of the other contentions are brought to light. Siddanti establishes the correct and rational view of the subject matter. The understanding of the Sastra is analysed. Tatparya is established. The teaching is assimilated.

Sutra literature is a very sophisticated culture. It can be easily committed to

memory. The subject matter is presented through Meta language.

In the first sutras the entire subject matter is discussed. All the later sutras only elaborate what is discussed in the first four sutras. Hence the study of four sutras would give us the complete view of Brahma Sutra.

The class concluded with chanting of Upanishad shanti pada and Dakshinamoorty stotram. The students eagerly look forward to study the highest Vedantic scripture from the greatest Acharya of their time.

Glory to Sastra! Glory to Guru! Glory to Sishya!

Report by N.Avinashilingam

Guru Purnima at AVG



Guru Purnima was celebrated at Arsha Vidya Gurukulam, Anaikatti on July 22, 2013. Adi Guru, Dakshinamurti Swami was worshipped in the early morning at the temple.

Guru puja was done at the lecture hall which was jam packed with Swamis, students and devotees. 108 names of the Guru, signifying the greatness of the Guru, were chanted. Pada puja was done to Pujya Swami Dayananda Saraswati.

Pujya Swamiji delivered his anugraha bhasanam. He said: "Guru Purnima is Guru's Day. It is Vyasa's birthday.

Material knowledge is always partial. Only that partial knowledge with ignorance and confusion is handed over by the

Teachers. That knowledge keeps changing in course of time.

But Brahma Jnana is different. It never changes. You are poornam Brahman is the knowledge. There is a teaching tradition to hand over this knowledge 100%. This is kept alive because of its content. Bharat's gift to humanity is poornatvam.

Veda Vyasa collected and edited the four Vedas including the Upanishads. He highlighted the vision in his own words and works in Bhagavad Gita and Puranas. In Brahma Sutra he analysed the whole methodology of handling over the Brahma Jnana. Later Adi Sankara and other Acharyas created a foolproof method of communication without entropy.



Guru indicates an institution. Only that institution is praised. It is not the person that is praised. It is the sampradya of teaching methodology that is worshipped. In the traditional mutts, they invoke their Guru parampara in pots of water. Puja is done. After Guru Purnima, rainy season starts. Sadhus to uphold their vow of non-violence do not travel for 2 months during this period of chatur masya vrata to avoid himsa to small creatures.

I lived in Chennai with a nephew Akshayan. I used to go for a walk with Akshayan in the evenings. He was not seen for 4 days. He said that he attended a lecture on Mundakopanishad by Swami Chinmayananda. I also started attending the lectures with him. In the lecture, the verses

sounded familiar. I never thought of anything else after that.

I helped Gurudev edit books. I did lot of seva. I had energy, inspiration and dedication. That seva kept me going. Guru seva never fails. Grace led me to Swami Pranavananda. He taught me that Sastra is the pramana. That hit me like a bolt. All my ideas got reshuffled in my mind. I understood that it is a vision handed over. Later I studied from Swami Tarananda Giri.”

Pujya Swamiji released two books titled, Astadhyayisutrapathah: of Panini with anuvrtti, vartika and paribhasa and Dhatukosah- A book of root verbs based on dhatupatta of Panini. The books were authored by Brahmacharini Medha Michika, a Japanese student, studying in the current long term course. He advised the Students to emulate the Japanese students. He appreciated the dedication in Japanese culture.

A Swami from Bhuj, Gujarat printed a souvenir on the occasion of Guru Purnima. Pujya Swamiji also released that souvenir.

Report by N. Avinashilingam

Brahma Sutra Class at AVG



The classes held during the months of June 2013 and July 2013 are briefly summarized.

INTRODUCTION:

Upaniṣad is the pramāṇa for śāstra vicāra. Śāṅkara bhāṣya is the sampradāya. The study of śruti prasthāna (upaniṣad) is complemented by the study of Smṛti prasthāna (Bhagavad Gītā) and Nyāya prasthāna (Brahma Sūtra).

Brahma sūtra is a sūtra text of Vedānta written by Veda Vyasa. It consists of four adhyāyas (chapters). Each adhyāya has four pādās (sections). There are 16 pādās. Each pādā is sub-divided into adhikaraṇās (topics). There are 191 adhikaraṇās. There are 555 Sūtras (aphorisms).

The sūtra text should satisfy six conditions. It should be short, without ambiguity, meaningful, have scope to convey additional meaning, without meaningless words and that which could not be dismissed.

Brahma sūtra presents the essence of Upaniṣads in cryptic statements. Śāṅkara bhāṣya analyse the Upaniṣad statements and establishes the correct understanding of the Upaniṣad statements after negating the opposing pūrvapakṣi's views. Śāṅkara bhāṣya is simple and profound. It is prasanna and gambhīra.

ANUBANDHA CATUṢṬAYAM:

The adhikāri is sādhana catuṣṭaya sampannaḥ. Viśaya is Brahman. Prayojana is Mokṣa. Sambandha is reveller (śāstra) and revealed (jīva-brahma aikyam).

CATUSSŪTRI:

In the first four sūtras famously known as Catussūtri, the entire subject matter is discussed. All the later sūtras only elaborate what is discussed in the first four sūtras. Hence the study of first four sūtras would give the complete view of Brahma Sūtra and also the entire vision of Vedās.

TOPICS:

The four adhyāyās discussed are Samanvaya, Avirodha, Sādhana and Phala adhyāyās. samanvaya adhyāyā establishes that Brahman is consistently the central theme of Upaniṣads. Avirodha adhyāyā establishes that there is non contradiction of Brahma vidhyā with Śruti, Smṛti and Yukti. Sādhana adhyāyā explains the preparatory disciplines needed for gaining Brahma Vidhyā. Phala adhyāyā gives mokṣa as the benefit of Brahma Vidhyā.

Each adhikaraṇa has five components. They are Viṣaya or subject matter, Saṁsaya, or doubt, Pūrvapakṣa or view of non-vedāntin, Siddhānta or Vedāntic conclusion to be established after refuting all conflicting views and Saṅgat or connection between previous topic and current topic.

PŪRVA PAKṢI'S VIEWS:

There are six nāstika darśanās which do not accept Vedās as pramāṇa. They are Cāruvāka, Jaina, Sautāntika buddhisam, Vaibhāṣika buddhism, Yogācāra buddhism and mādhyamika buddhism. There are six āstika darśanās which accept Vedās as pramāṇa. They are Sāṅkhya, Yoga, Nyāya, Vaiśeṣika, Pūrvā Mīmāṃsa and Uttara Mīmāṃsa. The first four āstika darśanas use Vedās for support and depend more on logic. The last two accept Vedās as exclusive pramāṇa. The defects of the six nastika darśanās and the first four āstika darśanās are pointed out. The limitation of Pūrvā Mīmāṃsa is explained.

ADHYĀSA BHĀṢYA:

Śaṅkara's introduction starts with adhyāsa bhāṣya. Without adhyāsa there is no Vedānta. There is confusion between ātma and anātma. Ātma is mistaken for the jīva. Jīva is mistaken for the ātma. This is super imposition or adhyāsa of the attributes of one thing on another thing. Adhyāsa or error is due to ignorance. The error causes saṁsāra. Snake perception on rope is due to adhyāsa. Mixing up of satyam and mithyā causes adhyāsa. Adhyāsa will go away when ajñānam, the cause of adhyāsa goes away.

Ātma lends consciousness to body, mind and sense complex. But ātma and body

belong to different orders of reality. There is only ādhyāsika sambandha between ātma and body. Āham asmi āham bāmi is satyam. Identification with sthūla śarīra, sukṣma śarīra or kāraṇa śarīra is adhyāsa.

Even after knowing ātmā bādhita, avidyā will continue, like one seeing the blueness of sky.

FIRST SŪTRA: JIJÑĀSĀ ADHIKARAṆAM: ATHĀ'TO BRAHMA JIJÑĀSĀ

The first sūtra means, "Thereafter, therefore, one desires to know Brahman". Ātha śabda is also maṅgala sūcakam. The subject of Jīva Brahma aikyam is not discussed in karma khāṇḍa. As this is a new subject, this has to be discussed now. Only from śāstra we can know that there deha vyatirikta ātmā.

Anubandha catuṣṭaya is established in the first sūtra. There are adhikāris who have the requisite qualification prescribed..

Is Brahman known? If it is already known, then it need not be discussed. If Brahman is not known, how can one have a desire to know Brahman? Due to statements in Veda, which glorify Brahman and due to teaching of elders, there is āpatata jñānam or partial knowledge about Brahman.

The student develops viveka and understands the futility of pursuits of dharma artha and kāma. He understands that mokṣa is the only worthwhile pursuit. After gaining the requisite qualification and understanding the futility of other pursuits, one desires to know Brahman.

Report by N.Avinashilingam

Bharatnatyam Performance by Pavithra Srinivasan



Arsha Kalarangam and Sri Krishna Sweets presented a Bharatnatyam dance performance titled 'PURUSHAARTHA' – 'Pursuit of the Self' by Kumari Pavithra Srinivasan on June 30, 2013 at Kikani School, Coimbatore.

Pujya Swami Dayananda Saraswathi lighted a 'moksha deepa' for atma santhi of the departed jivas in the Uttarkand tragedy. Pujya Swamiji said that the Bhagavad Gita Chapter VIII is generally chanted as prayer for the departed jivas. Led by Pujya Swamiji, every one chanted together Gita Chapter VIII.

Pavithra Srinivasan said that Pujya Swamiji inspired her latest production Purushaartha. Pujya Swamiji also gave the title. She had tried to present what ever she had learnt from Pujya Swamiji.

She had earlier successfully produced dance programmes on Panchatantra and Ramayana.

Why is it important to know the Self? What is the glory of the Self? How can one develop a mind of equanimity to understand the Self and revel in the truth that one is Poornam- complete and free





from insecurities and blemish? Purushaartha explores the answers to these questions by drawing upon interesting verses and stories from the Upanishads and brings them to life through the reflective, sensitive canvas of Bharatnatyam. It helps one to understand the ultimate pursuit- Pursuit of the Self- Moksha Purushaartha.

The first dance was on Sankara's Baja Govindam. It glorified the purushaartha of moksha. It dismissed the futile pursuits of dharma, artha and kama.

The second dance was on Kenopanishad. It depicted the arrogance of the Devas after defeating Asuras. The Devas could not know who the effulgent Yaksha was. Agni failed to burn a blade of grass. Vayu failed to lift a blade of grass. Finally Goddess Uma appears and teaches the Devas that they got their strength only from Brahman.

The third dance was on Values mentioned in Bhagavad Gita Chapter XIII. It explained how one should have a prepared mind to pursue self knowledge.

The final dance was on Annamacharya's lyric Brahmam Okkate. The dance presented everything in the creation as Brahman.

Pujya Swamiji congratulated Pavithra and appreciated her performance as Agni, Vayu and Uma.

Report by N.Avinashilingam

14th Anniversary Celebrations of Arsha Vidya Vardhini Trust



Arsha Vidya Vardhini Trust celebrated its 14th anniversary at Sowripalayam, Coimbatore on June 23, 2013.

The celebrations started in the morning with Gaṇapati pūja. Led by Sri swami sudheerananda, the students took part in akhaṇḍa nāma saṅkīrtan of 'Namaḥ Śivāya' mahā mantra. Sri Ramakrishnan and Smt Rajeswari conducted bhajans. Later Vedic prayers were chanted.

Sri Swami Sudheerananda welcomed the students. He thanked Pujya Swami Dayananda Saraswathi whose satya saṅkalpa was instrumental in building the Kuteeram.

Arsha Vidya means Brahma vidyā or Ātma Vidyā. For the last 13 years, Bhagavad Gita, Upanishad and other Vedantic texts were taught in the kuteeram.

We search for ānanda in outside objects. But ātma vidyā teaches that I, the subject, is ānanda. For getting ātma jñāna, 99% requirement is puruṣārtha. Only 1% requirement is prārabda.

Sri Swamiji advised the students to take adequate efforts to study Ārṣa Vidyā.

The anniversary celebrations concluded with mahā prasāda.

Report by N. Avinashilingam

83rd Birthday Celebration of Pujya Swamiji at AVG



sahasranāma was chanted together by all the students.

Pujya Swamiji's birthday as per his date of birth, was celebrated on August 15, 2013 at Sri Medhā Dakṣiṇāmūrti Temple at AVG, Anaikatti. The students were formed into 10 groups with 10 members per group.

Pujya Swami Dayananda Saraswati's 83rd birthday as per his nakṣatra was celebrated on July 28, 2013 at AVG, Anaikatti.

Praying for Pujya Swamiji's good health and longevity Gaṇapati homa, Mṛtyunjaya homa, Āyusya homa and Navagraha homa were done. Viṣṇu

Lamp was kept as the altar of worship for



every group. While chanting, 1000 names of Sri Medhā Dakṣiṇāmūrti, flower was offered to the altar by every student. One thousand chants by 100 students means a total chant of 1,00,000. Hence it was a grand lakṣārcanā.

Pujya Swamiji delivered his anugraha bhāṣaṇam. He said that doing a group puja was a nice way to observe the birthday. The most complex thing is networking of karma done by Bhagāvan. We are all connected to one another by this network.

The 15th of August is a good occasion because it is Independence Day. It is also Aurobindo's birthday. When India became independent, I had great hope for the Nation. My hope has been fulfilled to a great extent in many areas and spheres. I hoisted the National flag before the Perumal Temple at Manjakkudi. I had invited the village elders. But except for my neighbour, others did not turn up. Only boys like me were there. I made my first public speech. I told that the Perumāḷ in the temple should



give good sense to the village elders and inculcate patriotism in them.

It is because of the networking we have come together today. Many people have contributed to this place. People have created this place for themselves. I am only a nimitta. Lord Dakṣiṇāmūrti is the Guru here. This is Lord Dakṣiṇāmūrti's gurukulam

When we face unfavorable situations, we should accept that as exhaustion of our pāpa karma. We should recognize Bhagāvan as the giver of karma phala. We should live one day at a time. It will be 84 soon. Om Tat Sat.

Report by N. Avinashilingam

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A Well Wisher

Brahma Sūtra Class at AVG

Pujya Swami Dayanada Sarasvati taught Brahma Sūtra to the students of the fourth long-term course at Anaikatti. He kept the students spell bound by elucidating the Brahma sūtra as per sampradāya. Based on Vaiyāsika Nyāyamāla, a succinct presentation of the classes held in July and August 2013 is made.

Śaṅkara bhāṣya is prasanna gāmbhīra and unparalleled and unique in detailed analysis of the śāstra. In order to appreciate the Sūtra, in correct perspective Śaṅkara bhāṣya analyses the Sūtra by giving saṅgatiḥ, viṣaya, saṁśaya, purvapakṣa and siddhānta.

Jijñāsā Adhikaraṇam:

First Sūtra: ATHĀ' TO BRAHMAJIJÑĀSĀ:

Meaning: Thereafter, therefore one desires to know Brahman.

Upaniṣad Mantra: Vyāsa had in his mind the Taittiriya Upaniṣad mantra 3.1.1 "yato va imāni bhūtani jāyante yena jātani jīvanti yatprayantya abhisamvisanti tadvijijñāsasva" for this Sūtra as indicated by the word vijijñāsasva.

Saṅgatiḥ: Being the first sutra, there is no adhikaraṇa saṅgatiḥ

Viṣaya: Vedānta śāstra

Saṁśaya: Whether Brahman is subject matter of enquiry or not?

Pūrvapakṣa: Adhyāsa not established. Hence problem cannot be solved by mere knowledge. There is no benefit of this knowledge

Siddhānta: adhyāsa is there in terms of aham buddhi. This adhyāsa is due to ajñāna.

Whereas śāstra says Brahman/ Ātma is asanga. Mokṣa is the benefit of knowing the Brahma ātmā. Hence śāstra has to be enquired into.

Janmādhyadhikaraṇam:

Second Sūtra: Janmādhyasya yataḥ

Meaning: Brahman is the cause from which the jagat has come, by which the jagat is sustained and to which the jagat goes back.

Upaniṣad mantra : Vyāsa had in his mind the underlying mantra for this Sūtra as indicated by the word yataḥ. Taittiriya Upaniṣad mantra 3.1.1 "yato va imāni bhūtani jāyante". This sūtra gives the tatastha lakṣaṇa of Brahman. This is only an incidental feature of Brahman from the stand point of the jagat. Later in the Taittiriya Upaniṣad mantra 3.6.1, going through vicara the student concludes "anado brameti vyajanath", which gives the swarupa lakṣaṇā.

Saṅgatiḥ : Brahman is to be known. It is ākṣepa saṅgatiḥ in terms of Brahma lakṣaṇā.

Viṣaya: Brahma lakṣaṇā

Saṁśaya: Brahma lakṣaṇā is possible or not?

Pūrvapakṣa:: There is no lakṣaṇā for Brahman.

Siddhānta: There is lakṣaṇā for Brahman. Brahman is the cause from which the jagat has come, by which the jagat is sustained and to which the jagat goes back.

Acetana pradhānam, prakṛti, śūnya or svabhāva cannot be the cause of the jagat.

Yataḥ means from which cause, all these take place. The focus is on upādāna kāraṇa. The mention of anandam Brahman in the

Upaniṣad implies abhinna nimitta upādāna kāraṇa

ŚĀSTRAYOINTVADHIKARANAM:

Third Sūtra: ŚĀSTRA YONITVĀT:

In the sampradāya, this sūtra is read twice. This is because the sūtra can be interpreted in two ways.

First Interpretation:

Meaning: Brahman is cause of the Veda.
Upaniṣad Mantra: Vyāsa had in his mind the underlying mantra for this Sūtra. Brahadaranyaka Upaniṣad mantra II.iv.10 “*asya mahato bhutasya nihsvasasitam eta dyad rg vedah*”

Saṅgatiḥ: Sarvajnatva Brahma lakṣaṇā not clear.

Viṣaya: Veda karana

Samśaya: What is karana of Veda?

Pūrvapakṣa: Brahman is not the cause of the Veda. Veda is nitya.

Siddhānta: Brahman is cause of the Veda. Brahman revealed the Veda effortlessly like breathing. Brahman manifested the Veda along with the jagat at every cycle of creation.

Veda reveals many Viṣaya. Writer of a book knows more than what he has written. Hence Veda karta Brahman is sarvajna.

Second Interpretation:

Meaning: Śāstra alone is the pramāṇa for knowing Brahman.

Upaniṣad Mantra: Vyāsa had in his mind the underlying mantra for this Sūtra. Brahadāranyaka Upaniṣad mantra III.ix.26 “*taṁ tvaupaniṣadm̐ puruṣaṁ prcchāmi*”.

Saṅgatiḥ: In the previous sutra, Brahma lakṣaṇā is presented. In this sūtra the basis for arriving at pramāṇa for Brahman is presented.

Viṣaya: Pramāṇa for Brahman

Samśaya: Is śāstra the only pramāṇa for Brahman?

Pūrvapakṣa: Brahman being a siddha vastu can be known through other pramāṇa
Siddhānta: Śāstra alone is the pramāṇa for Brahman. We cannot prove by reasoning eka karta. Unlike a pot, Brahman is not an object. Hence śāstra is the only pramāṇa.

Samanvayādhikaraṇam:

Fourth sūtra: Tattusamanvayāt

Meaning: Brahman is consistently the central theme of Vedānta Śāstra

Upaniṣad Mantra: Vyāsa had in his mind the underlying mantras for this: Chāndogya mantra II.ii.1 “*sadeva somyedamagra asīt ekamevādvitīyam*”. Aitreya mantra II.iv.11 “*ātmā vā idam eka evāgra āsīt*”. Brahadāranyaka mantra II.v.19 “*tat etat brahma purvam anaparam anantaram abahyam, ayamātmā brahma sarvānubhuḥ*”. Mudaka mantra II.ii.12 “*brahmaivedam amṛtam purastāt*”.

Saṅgatiḥ: It is ākṣepa saṅgatiḥ in terms of kriya paratvam of Veda vakya

Viṣaya: Vedānta śāstra

Samśaya: Whether Vedānta vakya reveal Brahma-atma aikyatvam independently or connected to Karma or Upasana?

Pūrvapakṣa: Karmaparam is tātparyā of Veda. Siddhabodaka vedānta vākyas have to be connected to karma bodhaka vākyā or taken for upāsana .

Siddhānta: Vedānta śāstra is Brahma param having Brahma-Ātma aikyam as its central theme. It is not connected to karma or upāsana.

Brahma param is established by the following six lingas in the Vedānta Śāstra: introduction and conclusion, repetition, non availability in any other pramāṇa, benefit, praise of the knowledge and being logical. The anubandha catuṣṭayam for Pūrva mīmāṃsa and Uttara mīmāṃsa are different.

Report by N. Avinashilingam

Birthday Mahotsavam at Coimbatore

Arsha Kalarangam and Sri Krishna Sweets organised 83rd Birthday Mahotsavam of Pujya Swami Dayananda Sarasvati on August 15, 2013 at Kikani School, Coimbatore.

First programme was bhārata natya performance by Kumari Archana. The second programme was bhārata natya performance by Kumari Iswarya.

Third programme was carnatic music concert by Dayananda Sisters Kumari S. Darshana and Kumari T.S. Sowmya. Kumari Amsavani of Malaysia , who is a student of the fourth long term course at AVG, Anaikatti, played the thambura.

Sri M. Krishnan said that Pujya Swamiji is Bhagavan, who has come in disguise as a Swamiji.

Pujya Swamiji rendered his anugraha bhasanam. He said he wanted to encourage the gifted artists Darshana and Sowmya. Hence he requested Sri Krishnan to organise a concert and he had made it a grand celebration. He said that he generally did not take celebration of birthday.





Birthdays upto 25 can be celebrated as there is growth. After a certain age, it not a matter of celebration as we are getting nearer to the end.

Like animals, human beings will also physically grow. But human beings can only grow intellectually and become a contributing person in many roles such as son, husband, father, etc.

Only when a person has value for his heritage, he will have self worth and self-respect. Only our culture tells all that is here is Iswara. You are born here, because you deserve it. You should make use of the opportunity given to you.

Report by N. Avinashilingam



Silver Jubilee Celebration of Veda Patashala at Coimbatore



Puja Swami Dayananda Sarasvati was the Chief Guest of the silver jubilee celebrations of Veda Patashala at R.S. Puram, Coimbatore. Sri Ravi Sam - a Trustee of AVG, Anaikatti - is the Managing Trustee of Sree Annapoorneswari Temple and the Veda Patashala.

Puja Swamiji awarded the course completion certificates to the students. He also honoured the Teachers.

Puja Swamiji delivered his anugraha bhāṣaṇam. He said that earlier Tamil Nadu was leading in Vedic studies. Tamilians were leading Teachers in Sanskrit grammar, Mimamsa and other disciplines, in various

Vedic institutions and Universities all over India.

It was due to Iswara's grace that he studied Sanskrit from Sixth Standard in School. We have Vedas, Puranas, literature, astrology, astronomy and various disciplines of knowledge in Sanskrit.

Indians have great memory power. There are persons who can recite from memory, the entire Panini Sutras and the entire Sanskrit dictionary. Vedic study helps them get amazing memory power.

We have been able to preserve the Vedas till date. The Teachers and Students sacrifice



a lot for Vedic study. The commitment is amazing. The commitment has preserved the Vedas with no official support during Mughal and British rule of India. During those times only Community leaders, families and Rajas of small kingdoms and businessmen funded.

Vyāsa is not the author of Vedas. He only edited and codified the Vedas. Even in the Vedas it is mentioned that Vedas are ancient and they were taught by their Teachers. Vedas have pravāha nityatvam. The Vedic teaching is “All that is here is Īsvarā”. All the five elements are worshipped as Lord Siva. He is worshipped as space in Chidambaram, air in Kalahasti,

fire in Tiruvannamalai, water in Thiruvanaikawal and earth in Kanchipuram. Wealth is worshipped as Lakshmi. Knowledge is worshipped as Sarasvati. In no other culture this vision is there.

If Vedic students study Narayana Upanishad, that would be adequate for doing pujas and ceremonies. That would be enough for them to make a living. But that would not be enough to preserve the Vedas. To preserve the Vedas, we should provide opportunity and facilities for Vedic studies. The public should respect the Vedic scholars like scholars in other disciplines. Now there are a few institutions to support Vedic study like Kanchi Sankara Mutt, Veda Vidya Pratishthan Ujjain and Tirumala Tirupati Devasthanam.

Pujya Swamiji congratulated and appreciated Sri Ravi Sam for his commitment over a period of 25 years in successfully running the Veda Patashala.

Report by N. Avinashilingam



PŪRṆA VIDHYĀ AŚRAM - Foundation Stone Laying Function



July 19, 2013 witnessed the birth of Pūrṇa Vidhyā Aśram at Coimbatore , in the divine presence of Pujya Swami Dayananda Saraswati as he laid the foundation stone of this new Institution.

Pūrṇa Vidhyā Aśram is located at Molapalayam Village near Alandurai, off Siruvani Main Road. It is located at a distance of around 20 km from Coimbatore City. The Ashram is located at the foothills of Western Ghats mountain range. The drive to the place is scenic with lush green agricultural farms all the way.

At 8 AM, Vedic prayers were done. At 9 AM, Pujya Swamiji laid the foundation stone for the Ashram. Pujya Swamiji blessed Swamini Pramananda and Purna Vidya Trust.

Pūrṇa Vidhyā Aśram will run its programs in three broad forums: Awareness programs, Study programs and Residential Courses.

Awareness programs are aimed at specific audiences such as families, young couples, homemakers, young professionals and corporate personnel. These programs vary from a day-long workshop to a week-end retreat.





Study programs are structured programs of learning, designed to impart spiritual values and heritage, based on Vedic teachings. The Pūrṇa Vidhyā books are systematically taught through communities, schools and colleges.

Residential courses are programs for those who seek an in-depth study of the scriptures. It includes learning of the Upanishads, the Bhagavat Ġitā, Meditation, Vedic Chants, Sanskrit & Yoga. These courses extend from one week to one year.

For more details please contact admin@purnavidya.com or purnavidya@gmail.com

Report by N. Avinashilingam

