



E-NEWS LETTER



Rishi - 2

Sri Sarvari Samvatsaram, Monthly Newsletter, August 2020

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Adi Perukku - August 2, 2020



Adi Perukku (otherwise called Padinettam Perukku), is a Tamil festival that is celebrated, on the 18th day of the Tamil month of Adi (mid-July to mid-August). The festival pays tribute to the water's life-sustaining properties. This year on Sunday, August 2nd, nature worship in the form of Puja, to the river was performed, by Pujyasri Swami Omkarananda, on the banks of the Surabhi Saraswati Nadhi (that runs along the northern boundary, of the Ashramam campus), for blessing all of mankind with peace, prosperity and happiness, and to shower nature's bountiful grace on all the human beings. This was webcast live over YouTube.



Sri Krishna Jayanti, the birth of Lord Krishna, was celebrated on Tuesday, August 11th. In the afternoon, led by Pujyasri Swami Omkarananda, the Parayanams of the entire Srimad Bhagavad Gita and Sri Vishnu Sahasranamam, joined live (online) by more than a thousand devotees, were performed. A special Sri Krishna Janmashtami Kalpa Puja followed, later, in the evening. In his Anugraha Bhashanam on the occasion, Pujyasri Swamiji talked about, Sri Adisankara's introduction in the Srimad Bhagavad Gita Bhashyam that, in this Bhagavan's creation, two Dharmas - Karma Yoga and Jnana Yoga - are foremost. Both of which have come from the Vedas.

Lokesmin Dvididha Nishtha Pura Prokta Mayanagha I

Jnana-Yogena Sankhyanam Karma-Yogena Yoginam II (BG 3.3)

They represent the two lifestyles (Vaidika Dharmas) - the Grihastha-Ashrama and the Sannyasa-Ashrama - in this Srishti.

Dharme-Pravritti: I Dharman-Nivritti: II

Many might find it difficult to understand this. To get involved in Dharma, by performing it; and then to evolve - come out of Dharma. Coming out of Dharma means, giving up the rituals and the duties part of it. Not coming out of the - attitude and values part. However much orderly and organized, Bhagavan has made this creation, the order in it will gradually get disturbed, over a period of time, just as the fresh clothes, that one wears after a bath, get soiled and dirty, as the day progresses, and one needs to discard or change them. This wonderful Srishti/society, will be systematic and progressing well, with calm and peace. Suddenly, someone in a responsible position, develops greed. If he is overpowered by greed, then the whole system collapses, slowly and gradually. Initially, the people tend to tolerate it. When the order and the system of the Srishti get disturbed, and when the Adharma increases, and the Dharma becomes lesser, there is an inbuilt power in the system, that emerges to counteract/neutralise it. It is then that,

Bhagavan comes down in the form of, an Avatara. Adisankara says that, this happens quite often. At the macro-cosmic level, Avatras keep happening quite often. The purpose of the Avataras is - **Dushta Nigraham and Sishta Paripalanam**; and through that, Dharma Sthapanam. Adisankara says that, among the countless Avataras, Sri Krishna Avatara is one such. Srimad Bhagavatam says - **Avataraha Anantaha**. Generally, people think only about the Dasavataras. Suppose a foreign body, like a piece of dust, were to enter our eyes; our eyes immediately water, and remove the dust particle. Similarly, when any substance enters our body and disturbs its normalcy or equilibrium, our body naturally and immediately reacts, to forcefully expel that substance. In the same way, whenever the balance and harmony of the nature is disturbed, by any force, then a power on its own, emerges from nature, to remove/neutralize that disturbance. This is what is called, an Avatara. This could be at a very small level or at a big level. Let's say that, there is some local problem and someone intervenes and solves it. Then for that situation, that individual is an Avatara. We are all ordinary mortals, born as a result, of our Punya/Papas. Bhagavan's Avatara is, to set right or balance all our Punya/Papas, and to remove the obstacles. One such Avatara at the cosmic level is Sri Krishna Avatara. He was born, on an Ashtami night, in a



jail. One who was born, to one set of parents and was brought up by, another. Overnight he was shifted in torrential rains. We all know the story. The Dasamas-Skandham of the Srimad Bhagavatam says that, Sri Krishna gives Darshan to Devaki, as a Chaturbhuj and later transforms himself, into a baby. Effortlessly holds the Govardhana mountain up, with his little finger. He kills so many Asuras. Then kills Kamsa. Was a close friend of the Pandavas. Does Gitopadesa to Arjuna as his Sarathi, in the battlefield, where he kills many, to reduce the Bhu-Bharam. These, and many more. There is no end, to the story of Sri Krishna. The reason why Lord Rama and Lord Krishna, are always glorified and worshipped, in this Bharata Desa, from those days of the past to this present.

Adisankara adds that, the Avataras come down to protect the Vedas and Dharma, and to protect the noble ones, who follow the Vedas and are Dharmic. As of now, only 1/40th of the Kali Yuga is over. Still 39/40 more left. This feeling by itself, would make many feel very uneasy. Over 43 Lakh years, in all. Only about 5000 years of the Kali Yuga, have passed. There is still a lot more, to come. But let's not worry about such things. Doesn't Sri Krishna himself say in the Srimad Bhagavad Gita:



Yatkaroshi Yadasnasi Yajjuhoshi Dadasi Yat I

Yattapasyasi Kaunteya Tatkurushva Madarpanam II (BG - 9.27)

Always have me in your mind. Whatever that you do. Whatever that you eat. Whatever that you offer as oblations. Whatever Tapas that you do. Offer all that, unto me - offer all that, as Samarpanam to me. Sri Krishna himself says - don't think of me, as having a form. Only the ones with no Buddhi, give importance to my form.

Avyaktam Vyaktimapanam Manyante Mamabuddhaya: I

Param Bhavamajananto Mamavyayamanuttamam II (BG - 7.24)



The Bhagavatam says that, giving importance to the forms and missing the Tattvam, is like the fools who perform the Homam, into the ashes. Homams will yield their results, only if the offerings are made, into the flames of the fire. Bhagavan has no form. We think of ourselves to be, with a form, and tend to attribute a form, to Bhagavan as well. Truly speaking, both, the Atma and Bhagavan are formless. Always being used to grossness, we find it difficult to understand the subtle. We don't have the maturity, to understand subtlety. Only to understand these, have our ancestors put in place, all such forms of worship.

Our whole life should be dedicated to Bhagavan. We should bear him in our minds while - earning wealth; eating; running our family; perform a lot of Punyas - and should finally reach his feet, which is our goal.

Ekam Sastram Devaki Putra Gitam Eko Devo Devakiputra Eva I

Eko Mantrastasya Namani Yani Karmapyekam Tasya Devasya Seva II

So much respect, for the mother. Sri Krishna made his parents happy. Both, the natural, as well as, the foster ones. Bhagavan, the son of Vasudeva - **Vasudeva Sutam Devam**; He destroyed all evil in the society - **Kamsa Canura Mardanam**; He was reason, for his mother, Devaki's Ananda - **Devaki Paramanandam**.

The Vaishnavas say that, the Avatara Nokkam (intention) was fulfilled, only after the Gitopadesam, to

4 Arjuna. Let's all prostrate to that Lord Krishna, who is verily, the Chaintanya Swarupam.



Vinayakar Chaturthi was celebrated on Saturday, August 22nd. In the morning, Special Kalpa Puja to Vinayakar, was performed in the Vidyapitham.

In his message to the devotees for the occasion, Pujyasri Swami Omkarananda dealt at length, on two of Mahakavi Subrahmanya Bharati's compositions, on Lord Vinayaka.

Pillaiyar (Vinayakar) will definitely protect you. But you have to do, what needs to be done.

Namakku Thozhil Kavidhai

He says that, his job is to compose songs. Things spring from my mind. Hence, I compose. Each of us should do, whatever is our job. He had said - **Yadhayinum Thozhil Seivom; Yavum Aval Thozhilam** – we will do any work; every work (of any nature) being blessed by Ambal, are hers. The work that you do, should be useful to the world.

The next line –

Nattirkku Uzhaittal

Is the work being done, to earn money for my family or for any selfish reason? No, it is to strive for serving the nation.

Imaip-pozhudum Soradhiruttal

Work tirelessly.

Umaikkiniya Maindhan Gananathan Nam Kudiyai Vazhvippan

If we continue doing all this, then Pillaiyar (the pet son of Parvati) will take care, of our family and all our needs, like - good health; enough money; good relations.

Chinthaiye Immundrum Sei

Oh mind! Follow all these three. What should you do? Do your job. Make sure it is useful, to the nation. Don't get tired. Pillaiyar will take care of you. You will have his Anugraham.

This is one of the many compositions of Bharatiyar, on Sri Manakkula Vinayakar, of Pondicherry.

Enakku Vendum Varangalai Isaippen Kelai Ganapati Manadhil Chalanam Illamal Madhiyil Irule Thondramal Ninaikkumbodhu NinMauna Nilai Vandhida NiSeyal Vendum Kanakkum Selvam Nuru Vayadhu Ivaiyum Thara Ni Kadavaye

All of us should learn from Bharati, what to ask for and how to ask. Here, Bharati takes all the freedom and liberty, while expressing his wants, in a manner, as though they are, his rights.

Often while addressing Pillaiyar in his songs, Bharati expresses a sense of Maunam (silence), as Pillaiyar's form is one, which could have the difficulty, of speech.

Yeh Pillaiyar! I am going to ask from you, what all that I need! You better listen, with your ears wide open!

My mind should never waver! I should never feel any darkness, in my intellect!

Whenever I wish to, I should be able to achieve that Mauna state, of yours! You should make that happen!

Doesn't my family need money? I need all the money, that would be difficult to carry!

I should live for a hundred years! You are bound to grant these, to me!

Bharatiyar is living amongst us, even today, even though he had left his physical body, at the age of 39. He still continues to live, in all our hearts. Later, he had even said that, there will be no death for him.

He calls Yama Dharma Raja, and says -

Kala En Aruge Vada - Yama! You come near me.

Unnaikkalal Midhikkiren - I will stamp you, with my feet.

So brave, was he. He was like Markandeya, the Siva Bhakta. The very same extent of boldness and confidence that, Lord Siva is always with him.

These are the things, that one should ask for, from Pillaiyar.

These are all the ways, of our elders' Prarthanas.

Vinayaka means - one who has no one above, to rule over him.

Vighnanasaka: - the one who creates, as well as the one who destroys, all the obstacles.

Mahaganesa Nirbhinna Vighnayantra Praharshita

When Lord Siva left in his chariot, for the Tripura Samharam,

without performing the Vighneswara Puja, Lord Vinayaka breaks the pin/axle of the wheel, of his father's chariot. Watching that, Ambal becomes happy. Good! My son has done it! Ambal was very happy, on seeing that - as though saying - Yes! Your father deserves this and a lot more too! And expresses that, with a gentle smile on her lips. (We can relate to similar happenings, common in all our families/households).

Whoever it is - let him be his father himself. But he hasn't accorded to Pillaiyar, the Sthanam. He had left without performing, the Pillayar Pujai. There are many such humorous anecdotes, found in our Itihasas and Puranas.

Arunagirinathar sings - **Anbar Thamakku Ana Nilaipporulone**. One who is ever a stable companion, to his dear devotees. One who is loved, by all the children.

Let that Vighna Vinayaka Murti remove all our - Adhyamika, Adidaivika and Adibhautika Vighnams - obstacles.

Let him bless us all and do good, to the entire humanity!

The Visarjanam of the Pillaiyar in the Surabhi Saraswati Nadhi was done the next day.

Chaturmasya Vrata Purti - September 2, 2020

The daily Pujas, performed by Pujyasri Swami Omkarananda, during the entire Chaturmasya Vrata Punya Kala were webcast live, and a large number of devotees viewed them, every day. The Sankalapam, for the devotees who contributed to the various Sevas, were displayed onscreen as well as read out, both, at the beginning and at the end of the daily Pujas. The virtual participation in the Pujas, was welcomed and appreciated, by all the devotees.

Pujyasri Swami Omkarananda performed the Chaturmasya Vrata Purti Puja on Wednesday, September 2nd.



The morning began with the Upanishad Parayanam, which was followed by the Special Pujas and the Sri Dattatreya Pada Puja, and ended with the Vastra-Bhiksha-Guru Kaniikkais Samarpanam, by the devotees, who participated in large numbers. In all 514 Pada Pujas and 1336 Bhiksha Vandanams, were performed by the devotees, this Chaturmasyam.

Later, in the evening, Sri Parasuraman, the Executive Trustee, in his address, thanked all the devotees for their contributions, and sought their continued and strong support and participation, in Pujyasri Swamiji's Sastra Prachara, in achieving Pujyasri Swamiji's Lakshyam (goal) of - **Anairvarkkum Amaidhiyana Anandam** (Peaceful Happiness for All).

In his Anugraha Bhashanam Pujyasri Swamiji briefly traced, the history of the establishment, growth and the various happenings, at/of the Ashramam. He praised the important and key role, that Sri Parasuraman has played, in making the Ashramam, what it is today. Quoting Bharatiyar's song - **Thozhil Panna Peru Nidhiyam Vendum; Adhil Pallor Thunai Puridhal Vendum**. That, to do such good service, money is needed, in large amounts. That alone, will not be sufficient. It also requires, the help and support, of a large number of people. That, all that he was looking for, was a small place for him to

continue with his Tapas. But this place, which was all rough stones and thorns, has now been transformed into a beautiful Ashramam/institution, having a large number of trees, the Sannidhi of Adiguru Sri Prajna Dakshinamurti, the Vidyapitham, the Nitya Pujas Kramas in it - all made possible only by the Grace of the Lord. Our effort/part in it, being hardly anything. Nothing at all, in fact. He appreciated the role played by the Ashrama Veda Pathasala Adhyapaka, the Sivacharya, the Sevaks who support him and the administrative staff, who assisted and ensured the smooth conduct, of the Pujas and Sevas, right through the sixty days, of the Chaturmasyam.



Pujyasri Swamiji then quoted Bhartruhari's Niti Satakam, in which he lists the qualities of the noble ones. Recalling what he had said earlier that, the company of the noble ones, blesses a person, with the ability to think properly. That, there will be no untruth in that person's speech. That, the person will gain honour. Will not do anything wrong. Will always have clarity of thought, that will be accompanied by peace of mind. That, they will lead their life in such a way, that the noble elders will praise them.

What are the qualities of the noble ones?

First and foremost, our desires should be proper, regulated and limited. We have to think of what its consequences would be. There should be some good, that results for the world, from the fulfilment of our desires. No harm should be done to the others. Amassing wealth, is a kind of disease. He referred to the acronym, that his Gurunathar, Pujyasri Swami Paramarthananda often refers to - ABCD. Which stands for - "A"ppropriate "B"alanced "C"lean "D"esire - that one should have.

The physical thirst for water, can be quenched by drinking water. But the thirst/desires in the mind, for - land, women and gold - can never be satiated/fulfilled. One never feels contented, with any amount of these three. Desires in the mind, never

give peace of mind. At a time, you can have only, either one of them. The two never go together. Desires have to be either controlled or totally given up, if one wants to enjoy Shanti.



Thirumular sings - **Asai Padap-pada Aivarum Thunbangal; Asai Vida Vida Anandamame**. The more, the desires; the more, the sufferings; the more you relinquish your desires, more the happiness. We are under the wrong impression that, the more we acquire/gather the things, the happier we will be. No, that can never be true. The moment there is desire, it means the beginning of the fluctuations and wavering of/in the mind.

Bhagavan has provided us with the basic needs of - food, clothing and shelter. He has even provided the a/c. But if we were to still long for more, where is the end to all this.

Next is patience. All of us have been patient, inside our mother's stomach, for ten months. We have to be patient while getting educated. We have to be patient as our physical body grows. Nothing can be gained, if we are hasty. So, patience is required, in all matters.

One should never have the pride of arrogance, whatever be the reason. One should be humble.



Thiruvalluvar says - **Ellarkkum Nandram Panidhal Avarullum Selvarkke Selvam Thagaittu**. Humility is good for all, especially so, for the rich. Irrespective of the person being rich or poor, he/she should be humble.

If we possess the vanity of pride, then without our knowledge, we will start committing mistakes. An impatient person commits many mistakes. A person with desire or pride commits papas. Don't ever revel, in having committed a wrong. Feel happy when you do good. Avoid committing the papas that have been prohibited, in/by the Sastras/elders. Speak the truth. This appears all over our Sastras. Never utter a lie/falsehood. The essence of all the Vedas is that, one should always be truthful. Which condemn lying, as such a sinful Dosham.

Thiruvalluvar says - **Poiyamai Poiyamai Attrin Aram Pira Seiyamai Seiyamai Nandru**. That, speaking only the truth, is the greatest among all the virtues. That, there is no need to perform any other Punya. Irrespective of whether you do any other Punya, make sure that you never utter a lie.

Work towards the same goals, as what the Sadhus do. Sadhu means, a person who follows Dharma - a Dharmic person.

Listen to and absorb, all that is good, from the learned ones.

Respect those who are to be respected. Wish for the welfare, of even the one who hates you. Even if he speaks ill of you or scorns at you.

Pagaivanukkarulvai Nannenje - Oh noble mind! Bless even my enemy!

Don't be boastful. The Sastras say that, boasting is equal to committing suicide. Openly express the greatness in the others.

Uphold the glorious spiritual tradition, that has been passed over to us, by our elders, over the past several generations. They still hold good, in these modern days. Only those materialistic, consider them to be irrelevant and outdated. By doing so, you will only end up fooling, yourself and the others. These spiritual values and the spiritual way of life are ever, the only means to mental peace. If anyone can suggest/guarantee any other way, we are very much ready, to follow them. But there are no other means.

Have sympathy and compassion for those suffering. Help them to the maximum extent possible. If we were to follow, all that has been said above, we can sleep peacefully at night. And we will wake up the next morning with enthusiasm! Let's continue performing Dharma! And let this continue, till our last breath! All of us have to die one day. As Sri Krishna says in the Bhagavad Gita, whatever the Jiva thinks at the time of death, that the Jiva will become. Therefore, perform your duties, and always keep thinking of me! We do not know when we will die. So, it means keep thinking of the Lord always. Our Bharata Desa is a Yoga Bhumi/Jnana Bhumi/Veda Bhumi/Deva Bhumi/Punya Bhumi! Many Rishis/Mahans have traversed this holy Bhumi! There are many who do, even now! And many more will do, in the future as well!

Bharatiyar writes these, as being Chatrapati Sivaji's inspiring words, to his warriors -

Bharata Bhumi/Nadu Pazhamperum Bhumi/Nadu Nir Adhan Pudhalvar Inninaivu Agattradhir



This Bharata Desa of ours, is an ancient and glorious one! You are its sons (descendants). Never forget, to remember this!

Let's lead a life that exemplifies this, and shows the glorious path to the future generations, for them to follow!

Let Adiguru Sri Prajna Dakshinamurti, Jaganmata Sri Bhuvaneswari Ambal, Sri Dattatreya Bhagavan and all the Sadgurus, guide and bless us all!

The honouring, of those who assisted, was next.

This was followed by the Viswarupa Yatra Danam, and the Parayanam of the Srimad Bhagavad Gita - Viswarupa Darshanam (chapter 11).

Then the Darshanam of the Sri Dayananda Vinayakar, Nadhi Darshanam, Go-Darshanam in the Goshala. And in the Vidyapitham - Adiguru Sri Prajna Dakshinamurti Darshanam, Stotra Namaskaram and the Guru Vandanam (by the devotees), their receiving the Mantra-Akshata Prasadam.

Then the Viswarupa Yatra by Pujyasri Swamiji, saw the Puri of his Sri Sarvari Samvatsara Chaturmasya Vrata Anushtanam.

1. Bhagavad gita - daily videos : 33
2. Sri Vishnusahasranamam bhashyam class : 4
3. Thirukkural classes : 5
4. Chathurmasya Live 33
5. Skanda Sashthi Kavacham series 20
6. Ekakshara mahima videos : 3
5. Others 5
 - a. Adi Perukku - Surabhi Saraswati Nadi Puja
 - b. Sri Rama Slokam chant, by Pujyasri Swamiji
 - c. Sri Rama Nama Ramayana Sankeertanam
 - d. Vinayakar Chaturthi message (excerpt from Chaturmasya LIVE)
 - e. Sri Vinayakar Chaturthi Puja
 - f. Sri Vinayakar Visarjan in Surabhi Saraswati river
 - g. Thunga Tharange - Surabhi Saraswati river
 - h. மனநிம்மதி தரும் எட்டு புஷ்பங்கள் (excerpt from Chaturmasya LIVE)
 - i. Sri Krishna Janmashtami Kalpa Puja
 - j. SRI KRISHNA JANMASHTAMI - SRIMAD BHAGAVADGITA
 - k. சென்னை ஞானயஜ்ஞம் - பூஜ்யஸ்ரீ ஸ்வாமீ அவர்களின் அறிவிப்பு
 - l. அரசாங்கம் தமிழ் ஹிந்துக்களையும் தமிழ் ஹிந்துப் பண்பாடுகளையும் பாதுகாக்க வேண்டும்.
 - m. Anugraha Bhashanam to Sankarapuram village (video made public in the respective channel)
 - n. Folsom Temple Anugraha Bhashanam (sent for a private group)

Sastra Prachara Matrix August 2020

	Talks	No. of Classes / Listeners / Views
Atma Vidya 1	-	22 classes (one hour each) - 880 students
Atma Vidya 2	-	21 classes (one hour each) - 1350 students
Brahma Dharma	Online Veda Classes 10	60 Students
You tube	1383 Videos	26,500 Subscribers / 37.2 Lakh Views
UV - Tamil	155 minutes	7612 Listeners
Karpavai Karpom	155 minutes	13944 Listeners

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