

# The Glory of Sanatana Dharma

New Year 2018 Talks

By Swami Paramarthananda

Transcribed by Sri T. Srinivasan &

Sri Balasubrahmanyam Patoo



Published by :

Arsha Avinash Foundation

104 Third Street, Tatabad, Coimbatore 641012, India

Phone: + 91 9487373635

E mail: [arshaavinash.in@gmail.com](mailto:arshaavinash.in@gmail.com)

[www.arshaavinash.in](http://www.arshaavinash.in)

OM SADĀŚIVA SAMĀRAMBHĀM ŚĀṆKARĀCĀRYA MADHYAMĀM ASMAĀ ĀCĀRYA PARYANTĀM VANDE GURU PARAMPARĀM OM

FIRST OF ALL, I WISH YOU ALL A VERY HAPPY, HEALTHY, PEACEFUL, PROSPEROUS, SUCCESSFUL NEW YEAR 2018!

As new year approaches, many people become curious to know, '*what topic Swāmījī is going to talk about?!*' Many of you have been my students for several years or decades. You have been listening to my general talks also for years or decades. That means, *one thing is definite :: I cannot talk anything new!* And, I don't hope to do that also. Whatever I talk, you already know. **I am taking this opportunity only to share some thoughts from the scriptures**, so that it is **a loud remembrance of the teachings, together**. That is my main intention. *And incidentally, if there are non-students who happen to hear these talks, they may get some benefit and may be they will get inspired to study the scriptures. That is my only intention.*

Today, the topic that I am going to talk about - straight away I will tell you - is, **THE GLORY OF SANĀTANA DHARMA**. *sanātana dharma is popularly known as Hinduism. sanātana dharma is a compound word, consisting of two words :: sanātana and dharma. And the word dharma is a significant word, with many shades of meanings. And, I will refer to three meanings that are there is our tradition.*

The *first and formal definition* of **dharma** given by the traditional **ācāryā, Jaimini Mahārṣi** in His **pūrva mīmāṃsa sūtrāṇi** is, "**codanaḥ lakṣaṇaḥ arthaḥ dharmah**" - *anything revealed by vedā is called dharmah*. This is the definition given in **pūrva mīmāṃsa sūtram** by **jaimini mahārṣi**. **arthaḥ** means, *the teachings or message*. Coming from which source? **codanā**. The word **codanā** in that **sūtram** means, **veda vākyaṇi**. **lakṣaṇam** means, **pramāṇam** - *a source of knowledge*. **codanā veda vākyaṇi eva lakṣaṇam, pramāṇam yasya arthasya codanā lakṣaṇaḥ arthaḥ**. Anyway, leaving aside the Sanskrit words, *the final meaning of this definition is, dharmah means, vedic teaching*. The definition of **dharma** or the definition of Hinduism should be, **VEDIC TEACHING IS HINDUISM OR DHARMAH**.

Then, *the second and third meanings* are based on the *benefit of following the teachings of the vedās*. If the humanity or society follows the **vedic teachings**, **what are the benefits that we will get?** One is, **the benefit at the cosmic level**, the outer level. And the other is, **the benefit at the internal level**. The benefit at *external level* is, **maintenance of harmony and peace at all levels - at individual level, family level, social level, national level, international level - that which preserves peace and harmony is called dharmah. jagataḥ dhāraṇāt, dharmah**. Derived from the root **dhṛ** - *to maintain or sustain*. **vedic** teachings are called **dharma**; because, *by following that we can maintain / sustain peace and harmony at all levels*. So, the second meaning of **dharma** is, **THAT WHICH MAINTAINS HARMONY**.

*The third meaning of dharma is, not only it maintains peace and harmony outside; but, it maintains PEACE AND HARMONY WITHIN OURSELVES also*. A **dhārmic** person - the one who follows **vedic** teachings - *can enjoy peace of mind, he can enjoy a joyous life also*, which is called **dharmah**; otherwise called, **puṇyam** at the *internal level*. All these three meanings are there for the word **dharmah** or Hinduism.

And, it is called **sanātana**; because, we believe that these **teachings have been given by the Lord Himself, through the medium of ṛṣis** -

**yo brahmāṇaṃ vidadhāti pūrvaṃ yo vai vedāṃśca prahiṇoti tasmai I  
tagṃ ha devaṃ ātmabuddhiprakāśaṃ mumukṣurvai śaraṇamahāṃ prapadye II** [śvetāsvatara]

**It has originated from the Lord Himself. Therefore, it does not have a beginning.** And since the Lord is the **originator**, the Lord is the **maintainer also of this dharma**. In the **Bhagavad Gītā** [11.18] **Arjunā** says, "**tvam avyayaḥ śāśvata dharmagoptā**" - *you are the protector of this dharma*. And since the Lord is the protector, **it will survive rest of the time also!** Therefore, even though **sanātana dharma** may face several challenges - *throughout the history it has faced, even now it is facing* - but, **in spite of all this challenges this dharma will survive, eternally. It is beginning less and it will be endless also.** And, **being eternal it is called sanātanam.**

*The second meaning of the word sanātanam is, that which is ever valid and therefore which never goes out of date.* It can never become obsolete at any time. It is always valid not only in this generation; but, in the generations to come also it will remain valid! Therefore, **eternal and ever valid teachings of the vedās is sanātana dharma** or Hinduism. So, **what is the definition of Hinduism? ETERNAL AND EVER VALID TEACHINGS OF THE VEDĀS IS SANĀTANA DHARMA.**

And, these teachings have been later elucidated, expanded and clarified by several later secondary scriptures also. Like **smṛti, itihāsa, purāṇa** etc. All those secondary scriptures are also considered to be part of the **veda** only. Therefore, when I say **vedic** teachings, *it includes all the teachings of the supportive scriptures also.*

Now, the question is, **what is the glory of these teachings?** We have been learning the teachings of the scriptures for years. Therefore, the teachings are endless. But, today, being auspicious New year day, [auspicious because, we have done the **pūjā!**] **we will try to remember some of the salient teachings of the vedās, especially the ones I appreciate.** Otherwise, how to select?!

**The first and foremost teaching the veda gives us is this :: this entire world or universe in which we are born is the most wonderful infrastructure that any human being can conceive of.** This universe is the most wonderful cosmic infrastructure which any human mind can conceive of. Not only it supports Life; but, **it has got all the resources for our physical growth, emotional growth, intellectual growth, spiritual growth - for all of them provision is there in this wonderful creation.** Therefore, *never take this creation for granted.* As human beings we have got the intellectual resources to **appreciate the wonder called this universe!** *If at all there is any ugliness in the creation, it is only within a small negligible area where human beings are there.* If there is any ugliness, anywhere in this vast cosmos, the ugliness is only in a small negligible area where human beings are there. That means, **ugliness is our contribution!** Otherwise, **the cosmos, the universe is the most wonderful infrastructure, governed by countless principles, without violation!** Not only physical principles; but, the **law of karma**, called the **moral principles** also. **śaṅkarācāryā** in His **brahma sūtra bhāṣyam** for **sūtra 1.1.2**, describes this world as -

**asya jagato nāmarūpābhyāṃ vyākṛtasya aneka karṭṛ bhokṭṛ saṃyuktasya pratiniyata deśa  
kāla nimitta kriyāphalāśrayasya manasāpy acintya racanā rūpasya janma-sthiti-bhaṅgaṃ  
yataḥ sarvajñāt sarvaśakteḥ kāraṇād bhavati, tad brahmeti vākyāśeṣaḥ I**

Whether you study at the micro level or at the macro level, **World is the most wonderful infrastructure. manasāpy acintya racanā rūpasya** - *which we cannot even remotely visualise!* Whether you study it at the micro level or at the macro level, **it is the most wonderful**

**infrastructure** which we cannot even remotely visualise. Therefore, the scriptures say that, *as intelligent human beings we should give time to appreciate the glory of this creation*. Therefore, *veda is never tired of describing the wonders of the universe*. We have been seeing in **taittirīya upaniṣad** first chapter - **anuvāka 1.7.1** - *several descriptions of the universe* -

**ṛthivyanarikṣaṃ dyaurdiśo'vāntaradiśaḥ | agnirvāyurādityaścandramā nakṣatrāṇi | āpa ośadhayo vanaspataya ākāśa ātmā | ityadhibhūtam | athādhyātmam | prāṇo vyāno'pāna udānaḥ samānaḥ | cakṣuḥ śrotraṃ mano vāk tvak | carma māgṃsagaṃ snāvāsthi majjā etad adhidhaya ṛṣiravocāt |**

- anything you take in the external world; or, any organ you take in your own body, talk to the relevant specialist, they are still studying every organ, dividing and dividing and dividing, and every part of the organ requires life-long study and so they are not able to complete!! **The more we look at the creation - outer or inner - it is a wonder**. Therefore, **may you** - as an intelligent human being - **appreciate this universe**.

Not only that. **veda prescribes certain regular activities**, in which we acknowledge the contribution and express our gratitude through a token offering of water, called **tarpaṇam**. One of the most popular - *and, becoming unpopular* - **vedic** ritual is, **nitya sandhyāvandanam**. In that, right from young age, **we are only asked to appreciate the glory and the wonder of the this creation, which supports and nourishes us**. And the centre of the solar system being Lord **sūryā** Himself, daily **sandhyāvandanam** is, **the appreciation of the contribution of the Sun**. Without Sun (*write the spelling properly!*) life is impossible. "**ādityam tarpayāmi, somam tarpayāmi, aṅgārakam tarpayāmi, budhaṃ tarpayāmi**" - planets we remember, the Sun we remember, water we remember, fire we remember. **Appreciate! Acknowledge! Express gratitude!**

And, **as even we appreciate this cosmos**, this infrastructure more & more, **this appreciation will get gradually converted in to admiration; and admiration will gradually get converted in to reverence**. Not only I talk about that; but, as even I talk about that, *my hands will join in reverence!*

**namaḥ savitre jagadekacakṣuṣe | jagatprasūṭī sthiti nāśa hetave | trayīmayāya triguṇātma dhāriṇe | viriñci nārāyaṇa śankarātmāne |**

For me, **brahmā, viṣṇu** and **śiva** are none other than the **pratyakṣa sūrya devatā**. *Appreciation to admiration to reverence. This universe is not only a gift of the Lord, this universe is the very manifestation of the Lord Himself*. Even in this **ganeśa pūjā**, one of the words used is **namo namo ganeśāya namaste viśvarūpiṇe** - *this whole universe is the manifestation of the Lord*.

Therefore, a **vedic** person is one, according to whom, the appreciation of GOD and the vision of GOD does not require closing of the eyes but **vision of GOD is by opening of the eyes**. Therefore, 'where do I see GOD?' if you ask, a Hindu will say, '**where do I not see GOD?! This divinisation of the world is the first and foremost lesson of the veda**. Don't imagine GOD is an extra-cosmic thing, existing somewhere exclusively; but, it is the one available in & through in our every perception. *This is the first lesson I like*. **sarvam viṣṇumayam jagat!**

Then, **the second lesson** that the **veda** gives is, *this cosmic infrastructure has got an already inbuilt harmony in itself*. We need **not** create harmony. **We need not** harmonise the world. And therefore, **veda** tells the human being, that *what is requested of you is* (you can guess before I say) **don't disturb this natural harmony. No new harmony is needed, it is inbuilt**. The only request to the

human being is that, **don't spoil the harmony**. This request is uniquely given to human being only; because, **the only living being who can abuse, exploit and destroy this very infrastructure, the only living being who has the power to do is, the human being!!** All the other living beings in the form of other animals and plants never violate the harmony. They have got instinctive and inbuilt program by which they live, grow and die, without disturbing the harmony. A vast forest will be in absolute harmony, *until we the great ones enter!* The vast ocean will be in wonderful harmony, *until we enter*. Badrinath, Kedarath - all those places will be in wonderful harmony, *until we enter*. **Wherever we go, we destroy the harmony; we destroy all other living beings; and in the process, we destroy ourselves!**

And therefore, **veda** instructs, '*Oh human being may you be responsible!*' All the **dharma s̄astrams** and instructions are given not to the local buffalo; not to the cow or horse! *All the instructions are given to the human beings only*. And, **all the values are reduced to two basic principles**. "**śloka** dhena pravakṣ yañi yadyuktam grantha koṭibhiḥ paropakāra puṇyāya, pāpāya para pīḍanam". So, **never hurt the infrastructure or never disturb any living being which is part of this infrastructure**. If you can contribute positively wonderful; **para upakāra puṇyāya**. If you can, you do. Otherwise, at least follow **ahimsā** to the maximum extent. Take to **para upakāra**, avoiding **para apakāra**. This is the foundation of all the values of life. "**ahimsa** paramo dharmah".

Therefore, what is the **second important vedic** lesson? **Be a responsible member of this cosmic orchestra!** When a chanting is going on, in a particular **śruti**, there are some people who are stone deaf. The **śruti** they don't understand. When everybody is chanting **akaṇḍa mandalā kāram** in a particular **śruti**, he will say that in a rough voice. You will feel irritated. But, he does not know what is the **śruti**. Similarly, *the whole cosmos is a music, it is a rhythm, it is a harmony*. **Let us join it and live a life in a responsible manner**. This is a **dhārmic** life, **which makes a person a Hindu**. So, *what is the second lesson?* **Be responsible**. *What is the first lesson?* **Gratefully appreciate & acknowledge this creation**.

**The third lesson is**, since we are drawing resources and support from this cosmic infrastructure, **we will have to give back**. As a taker from the cosmos, I have to give back also. As they talk about Corporate Social Responsibility - big, big words they use - CSR BSR and all they use. **It is all vedic dictum only**. **The humanity has the responsibility to contribute to the structure**. For this contribution alone *we have got a fantastic scheme*, called **pañca mahā yajñāḥ**, which I am never tired of talking about. Because, **I consider it as the most glorious scheme**. These 5 **yajñās** are -

1) **deva yajñāḥ** - we start the day contemplating upon the cosmic wonderful infrastructure you have, *looking upon it as the very body of viśvarūpa īśvarā*. In every **mantrā** that is said. As I have quoted,

**laṃ pṛthivyātmane gandhaḥ n dhaḥ ayāmi | haṃ ākāśātmane puṣpaiḥ pūjayāmi | yaṃ vāyvātmane dhūpaṃ āghrāpayāmi | raṃ agnyātmane dīpaṃ darśayāmi | vaṃ amṛtātmane amṛtaṃ mahānaivedyaṃ nivedayāmi | saṃ sarvātmane sarvopacārapūjāṃ samarpayāmi**

When we are doing various **upacārā** to the Lord, we are saying this. 'Oh Lord I am offering **candanam**, visualising you as the manifestation of **pṛthivi**. Similarly, every **upacārā** only reminds us that **bhagavān is available in the form of the pañca mahā bhūtāni** and their products. I **gratefully acknowledge this gift** and make a prayer that *everyone who is part of this universal infrastructure are like my own family*. "**mātā ca pārvatī devī pitā devo maheśvaraḥ, bāndhavāḥ**

**śiva bhaktāśca svadeśo bhuvana trayam**". **śivabhaktāśca** or **viṣṇubhaktāśca**. The entire creation, with living and non-living beings, let there be peace and joy. "**sarve bhavantu sukhinah**".

I start the day not by remembering my small family; but, **I expand my mind to remember my largest family**. If we start the day with **deva yajña**, **my narrow mind will expand to accommodate the whole universe**. This is **deva yajñaḥ**. Start the day with remembrance of the Lord; *not, as a small idol in your room*; but, the **Lord as the live universal organism**.

2) *The second one is* **pitṛ yajñaḥ**. GOD has given this infrastructure and this body that I have. The human body I have has come to me because of my parents. **GOD is the sā mānya kāraṇam**; **parents are the viś eṣa kāraṇam**. Because of them only I am here and I am able to appreciate. Therefore, **show your gratitude towards the parents**. '**matē pitṛbhyaṃ vapuśo janakābhyaṃ udatvāham namaskaromi vijñāna janakābhyaṃ**' - not only they have given me the body they have given me the wonderful education and culture. And therefore, I revere them; I do **namaskāra** every day; and take care of them in their old age. They supported me when I was a child. **It is my responsibility to reverentially support them when they need me**. This reverential service that I do to my parents is called **pitṛ yajñaḥ**, *which is the responsibility of every single Hindu*, the **sanātana dharma** follower. Because it is said, **for every pā pam there is a prā yaścitta**; but, **for ingratitude there is no prāyaścitta!** Therefore, be grateful to the macro; be grateful to your immediate source also, the parents. It is called **pitṛ yajña**. Not only while they are alive, even after their death *we have to remember and acknowledge*.

3) Then, *the third one is* **manuṣya yajñaḥ**. I remember the contribution of all other human beings - because of the farmers, grains are available; because of weavers, clothing is available. Food, clothing and shelter - *they are all because of other human beings contributing to me*. Therefore, in return, *I have to share whatever resources I have with others*, which is called **manuṣya yajñaḥ**.

4) Thereafter, **bhūta yajñaḥ**. Not only human beings contribute to our welfare, even animals and insects and worms! The lowly earth worms are very, very valuable! There are people buying that. We think it is nauseating; but, the earth worms are making the land fertile! Thus, from worms onwards, birds onwards, everything! Trees give us the oxygen we breathe. Thus, **I am aware of the contribution of every plant and animal**; and, **I contribute to them also** in whatever manner I can. That is called **bhūta yajñaḥ**.

5) Then, finally comes **brahma yajña**. I am enjoying these wonderful teachings *because of the vedic* scriptures. And the scriptures are there because the **ṛṣis** - in an endless **paramparā** - *in spite of so many calamities and problems, they have preserved!* Now there are so many technological advancements for preservation. But in the olden days, **they had to preserve in the mind** when even the writing had not come! The entire **veda was received orally, preserved in the head and transmitted to the next generation!** And even when the writings came - *not our computer and all* - they had to take the palm leaf and they had etch every letter. Remember, the **veda**, the **Rāmāyaṇa** and **mahābhāratam** [one lakh verses!] - all these, the **ṛṣis** have preserved. The **ācāryās** have preserved. In spite of the onslaught of other people trying to destroy these also, somehow the scriptures have managed to survive. Therefore, I have to express my gratitude to the **ṛṣis** and the **ācāryās**. That is called **brahma yajñaḥ**. **brahma** here means **vedaḥ**.

Not only I should acknowledge, I should do my best to preserve this knowledge for our own future generations. Thus, pañca mahā yajña is the best scheme provided by the vedās themselves for contribution to this wonderful infrastructure. This is the third lesson. What is that? **Be a contributor.** So, *be an appreciator. Be responsible. Be a contributor.*

**And, the fourth and final vedic lesson.** The vedās point out that, if only we receive, understand and assimilate the **vedic** teaching and understand the principle by which the entire cosmic infrastructure is functioning, **not only this knowledge will help us in living a meaningful life; but, this knowledge will be useful in going through the later part of our life also**, which is ageing and dying. Which we generally don't think of when we are young. But that is also an integral part of living. **And once we understand the infallible principles of the universe, we will know how to accept those also very gracefully, without resistance.** Because, the greatest challenge in life is going to be confronting the old age and death. **The best preparation is, assimilation of the cosmic laws.** In the **bhagavad gītā** - *which is an extract of the vedic teaching* - Lord kṛṣṇā tells -

**mātrāsparśāstu kaunteya śītoṣṇasukhaduḥkhadāḥ I āgamāpāyino'nityāstāṃstitikṣasva bhārata II [2.14]**

So, we have to understand and assimilate that everything that arrives in our life they all will have to leave us, one by one. **The things that will come to us will have to go away from us or we have to go away. The people who enter our life one by one, also will have to leave one by one; or, we have to leave them.** In our own body, every faculty in our body gradually came - right from conception onwards, various faculties of **jñānendriyams, karmendriyams - all these faculties gradually came. And, gradually these faculties will have to go also.** Finally, the very body which we have acquired in time will have to go away! **Every arrival will be followed by departure. Every union will be followed by separation.** *These are the infallible laws of this cosmic infrastructure.* As long as we remember these laws, we can age gracefully and accept these events as very, very natural events. **They are not extraordinary events happening only to me,** about which I have to complain! *Nothing can be complained about!*

**jātasya hi dhruvo mṛtyurdhruvaṃ janma mṛtasya ca I tasmādaparihārye'rthe na tvaṃ śocitumarhasi II [2.27]**

Just as birth is an event in time, death is also an inevitable event in time. Once we have assimilated this, we will never look upon it as an **amaṅgalam** thing. That is also part. Whether it is the death of the near and dear ones or my own death, I can gracefully accept, without complaint. Above all, **Lord kṛṣṇā**, [just a few more minutes, I will complete] beautifully tells, '**death is not the end of life!** *Death is not the end of life!* **kṛṣṇā** gives a *fantastic definition for death* by saying that, **it is not an end of life; because, the vedic teaching is, life is never created or destroyed!** Just as we say, **matter can never be created or destroyed or energy can never be created or destroyed, so too, life also is never created or destroyed.** Therefore, **what is death? It is not end of life.** Then, what? **kṛṣṇā** says -

**dehino'sminyathā dehe kaumāraṃ yauvanaṃ jarā I tathā dehāntaraprāptirdhīrastatra na muhyati II [2.13]**

- **death is transition of life from one body to another.** *It is transition of life and it is not end of life.* Then we will ask, '*why this transition?*' Very simple. **'Because, after sometime this body becomes worn-out and is no more capable of expressing Life!'** Therefore, naturally, *the worn out body will*

have to be replaced by a fresh and new and efficient body. **kr̥ṣṇā** gives the example, [you must be remembering] -

**vāsāṃsi jīrṇāni yathā vihāya navāni gṛhṇāti naro'parāṇi | tathā śarīrāṇi vihāya jīrṇānyanyāni saṃyāti navāni dehī || [2.22]**

- *when the clothing is worn out we get a new clothing.* It is good news or bad news? It is a good news only! Similarly, death is not **amaṅgalam**.

**yamāya dharmarājāya mṛtyave cāntakāya ca | vaivasvatāya kālāya sarvabhūta kṣhayāya ca | auḍumbarāya dadhnāya nīlāya parameṣṭhine | vṛkodarāya citrāya citraguptāya vai namaḥ ||**

**There is no amaṅgalam in this creation!** Thus, LIFE IS BEAUTIFUL; GROWTH IS BEAUTIFUL; AGEING IS BEAUTIFUL; DEATH IS ALSO WONDERFUL!! We can go through all these with a cheerful face, **if only we assimilate this message.**

*If we don't have the emotional strength to go through these experiences, for that also the solution is there in the infrastructure, about which I talked about in an earlier New Year talk. "Om̐ namo bhagavate anantāya" - let us chant the Īśvara nāmā and draw strength from the very infinite creation; and with that strength we can go through all these things with emotional strength and with a cheerful face.*

Therefore, I consider **sanātana dharma is a wonderful gift from the Lord. We are fortunate that we are born into this.** *Let us thank GOD for this and try to follow the teachings. First learn it and then follow the teachings to the extent possible.* With this prayer I conclude my talk.

---

[NOTE: Transcription by M/s T.Śrīnivāsan & P.Bālasubrahmaṇyam. Please communicate corrections to balusha74@gmail.com]

**WEBSITE FOR FREE E-BOOKS ON VEDANTA & SANSKRIT**

**PUJYA SWAMI DAYANANDA SARASWATI- A BRIEF BIOGRAPHY BY N. AVINASHILINGAM.** It is available in English, Tamil, Hindi, Japanese and Portuguese.

**SWAMI PARAMARTHANANDA'S TRANSCRIBED CLASS NOTES:** Available class notes are Tattva Bodhah, BGita (3329 pages), Isavasya Upanisad, Kenopanisad, Kathopanisad, Prasna Upanisad, Mundaka Upanisad, Mandukya Upanisad with karika, Taittiriya Upanisad, Aitareya Upanisad, Chandogya Upanisad, Brihadarnyaka Upanisad (1190 pages), Kaivalya Upanisad, Brahma Sutra (1486 pages), Niti Satakam, Vairagya Satakam, Atma Bodha, Vivekachudamani (2038 pages), Panchadasi, Manisha Panchakam, Upadesha Saara, Saddarsanam, Jayanteya Gita, Jiva Yatra, Advaita Makaranda, Dakshinamurthy Stotram, Drg Drsyva Viveka, Vichara Sagaram and Naishkarmya Siddhi.

**BRNI MEDHA MICHKA'S BOOKS ON SANSKRIT GRAMMAR:** Enjoyable Sanskrit Grammar Books- Basic Structure of Language, Phonetics & Sandhi, Derivatives (Pancavrttayah), Dhatukosah, Astadhyayi, Study Guide to Panini Sutras through Lagu Siddhanta Kaumudi – Sajna Prakaranam & Sandhi Prakaranam, Shadlingah, Halanta Pullingah & Avyayam, Sanskrit Alphabet Study Books- Single Letters, Conjunct Consonants.

There are many more books and articles on Indian culture and Spirituality, Chanting, Yoga and Meditation.



**Arsha Avinash Foundation**

**104 Third Street, Tatabad, Coimbatore 641012, India**

**Phone: +91 9487373635**

**E mail: [arshaavinash.in@gmail.com](mailto:arshaavinash.in@gmail.com)**

**[www.arshaavinash.in](http://www.arshaavinash.in)**