



Arsha Vidya Newsletter

Rs. 15/-

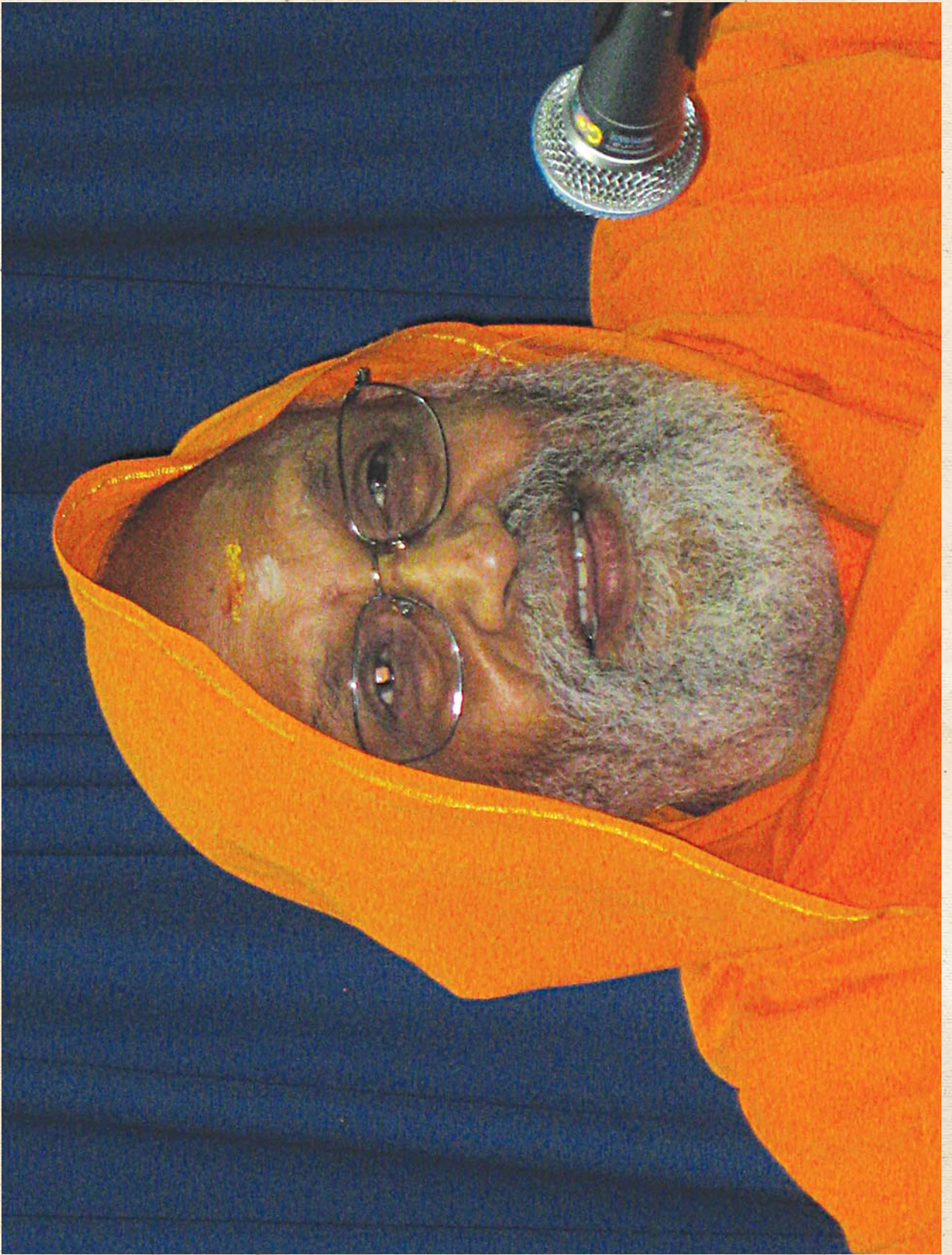


**'Three-month course of Pujya Swamiji
at AVG Coimbatore commended on April 20, 2010'**

Vol. 11

April 2010

Issue 4



Arsha Vidya Pitham
Swami Dayananda Ashram
Sri Gangadhareswar Trust
Purani Jhadi, Rishikesh
Pin 249 201, Uttarakhanda
Ph.0135-2431769
Fax: 0135 2430769
Website: www.dayananda.org
Email: dayas1088@hotmail.com

Board of Trustees:

Chairman:

**Swami Dayananda
Saraswati**

Trustees:

Swami Suddhananda

Swami Aparokshananda

Swami Brahmavidyananda

Swami Hamsananda

Sri Rajnikant

Sri M.G. Srinivasan

Sri M. Manickam

Arsha Vijnana Gurukulam
72, Bharat Nagar
Amaravathi Road, Nagpur
Maharashtra 410 033
Phone: 91-0712-2523768
Email: brahmapra@gmail.com

Board of Trustees

Paramount Trustee:

Swami Dayananda Saraswati

President

Rajashree Shrikant Jichkar,

Secretary

Madhav Babasaheb Solao,

Trustees:

Ramesh Bhaurao Girde

Avinash Narayanprasad Pande

Madhav Chintaman Kinkhede

Ramesh alias Nana Pandurang
Gawande

Rajendra Wamanrao Korde

Arsha Vidya Gurukulam
Institute of Vedanta and
Sanskrit
P.O. Box No.1059
Saylorsburg, PA, 18353, USA
Tel: 570-992-2339
Fax: 570-992-7150
570-992-9617
Web Site : "http://www.arshavidya.org"
Books Dept. : "http://books.arshavidya.org"

Board of Directors:

President:

Swami Dayananda Saraswati

Vice Presidents:

**Swami Veditatmananda Saraswati
Swami Tattvavidananda Saraswati**

Secretary:

Anand Gupta

Treasurer:

Piyush and Avantika Shah

Asst. Secretary:

Dr. Carol Whitfield

Directors:

Drs.N.Balasubramaniam (Bala) &
Arul

Ajay & Bharati Chanchani

Dr.Urmila Gujarathi

Sharad & Lata Pimplaskar

Dr.V.B. Prathikanti & Sakubai

Dr.Sundar Ramaswamy(Dhira) & Usha

Dr.L.Mohan & Vinita Rao

V.B.Somasundaram and Dr.Anasuya

Bhagubhai and Janaki Tailor

Dr.Ashok Chhabra & Martha Doherty

Vijay and Pammi Kapoor

Associate Board of Directors:

Dr.Soma & Nagaveni Avva

Dr.Ravindra Bathina

Dr.Mahesh & Maheswari Desai

Dr.Pramod & Lata Deshmukh

Dr.T.A.Gopal & Lata

Dr.Kamlesh & Smita Gosai

Dr.Haren Joshi & Pratima Tolat

Dr.Arun & Mangala Puranik

G.S. Raman & Gita

Dr.Bhagabat & Pushpalakshmi Sahu

Rakesh Sharma

Arsha Vidya Gurukulam
Institute of Vedanta and Sanskrit
Sruti Seva Trust
Anaikatti P.O.
Coimbatore 641 108
Tel. 0422-2657001,
Fax 91-0422-2657002
Web Site : "http://www.arshavidya.in"
Email: office@arshavidya.in

Board of Trustees:

Paramount Trustee:

Swami Dayananda Saraswati

Chairman:

R. Santharam

Trustees:

C. Soundar Raj

P.R.Ramasubrahmaneya Rajhah

Ravi Sam

N.K. Kejriwal

T.A. Kandasamy Pillai

Ravi Gupta

M. Krishnan

Secretary:

V. Sivaprasad

*Arsha Vidya
Newsletter*

In fearless voice may
we proclaim

The Rishi's message
from all house-tops

And bring the men
of different claim

To a fold of Love
where oneness lasts!

कठोपनिषद् Kaṭhōpaniṣad

(continued from January issue)¹

In the last mantra, it was said that by knowing That changeless Vastu, no other thing is desired by the discriminative person. By knowing that changeless Vastu, dhruva Vastu, how will one remain without desiring for adhruva Vastus or anitya viṣayas, for one always finds the anithya Vastus alone are useful. How can it be said 'na kiñcit anyat prārthayante? The next mantra gives the answer.

येन रूपं रसं गन्धं शब्दान् स्पर्शाश्च मैथुनान्
एतेनैव विजानाति किमत्र परिशिष्यते । एतद्वै तत् ॥ ३ ।

yena rūpaṁ rasaṁ gandhaṁ śabdān sparśāṁśca maithunān |
etenaiva vijānāti kimatra pariśiṣyate | etat vai tat ||

It is that by which form, taste, smell, various forms of sound and touch and various pleasures that are experienced. All are known by That alone. No object is left behind which is not illumined by the Ātmā.

In fact, it is the Ātmā that lights up jñātā jñeyam and jñānaṁ. Ātmā illumines everything. It knows everything (sarvam) and hence it is Sarvajña. Sarvam means jñātā jñeyam and jñānaṁ. Mere jñeyam is not sarvam minus jñātā and jñānaṁ. Mere jñānaṁ is not sarvam minus jñātā and jñeyam and jñeyam includes what is known and unknown. Unknown is known as unknown. Ātmā illumines all the three simultaneously. Therefore, Bhagavan is Sarvavit. He is Sarvajña. With māyā upādhi, He is Sarvavit. And the individual jiva is alpa vith. This is indeed what you asked for. This pratyagātmā is considered to be the ultimate end.

Yetat vai tat. This is indeed That. This is indeed what you asked for. This pratyagaātmā alone is considered to be the ultimate end.

¹ Due to oversight, two mantras of the Upanishad were left out in our January issue.

There is an emphasis here that by the Ātmā alone one understands everything. This is something opposed to what people generally know. People do not recognize there is an Ātmā which is other than the body etc., distinct from that because of which everything is known. Sankara says it is well known in the world that there is Ātmā which is different from the body-mind-sense complex. The body-mind-sense complex is endowed with certain qualities like sound, touch etc., which means it is available for objectification by the senses. They are looked upon as Anātmā. They are available as objects for the senses and cannot have the status of being the Knower. In case the body-mind-sense complex have the qualities like form etc. and are able to see things and know itself also, then external objects also will be able to see themselves and also see other things. But it is not there at all. One sees the body etc. as well as the objects outside like form etc. as Caitanyam alone. Just as people understand that only fire burns when they see a red hot metal, this physical body enjoys certain sentiency and awareness because of the Chaitanya alone. The subtle body too, by itself is insentient like pot etc., but due to reflection of the chaitanya on it, it becomes a knowing entity. The insentient pot or the body will not be able to know itself. The pot is seen because of the presence of light. The body etc. are also seen because of the light, Chaitanya alone. Everything is being aware because of Ātmā alone and Ātmā is sarvajñah. He knows all the three, namely, jñātā jñeyam and jñānam.

Though it is clear that physical body is insentient like a pot, why can't it be said that it is known because of the antaḥkaraṇa and it ought to be the Ātmā. This doubt is cleared in the next mantra.

स्वप्नान्तं जागिरितान्तं चोभौ येनानुपश्यति ।

महान्तं विभुमात्मानं मत्वा धीरो न शोचति ॥ २।१।४।

svapnāntam jāgiritāntam cobhau yenānupaśyati ।

mahāntam vibhumātmānm matvā dhīro na śocati ॥ 2।1।4।

Having understood the great and all-pervading Ātmā, through which one sees the objects in both dream and waking states, a viveki does not grieve.

Svapnāntam jāgiritāntam cobhau yenānupaśyati: In dream a variety of objects are seen by the dreamer having a dream body, as even in the case of the waking condition. What obtains in dream and also in waking are both illumined by Ātmā. It is not illumined by the antaḥkaraṇa. If antaḥkaraṇa is the illuminator, Ātmā, then what obtains in the mind like various thoughts and objects cannot be seen. However, they are seen not only in the waking but also in the dream state. In dream, the entire dream is illumined. The dreamer, the dream knowledge and the dream objects are all illumined by one jyotisvarūpa ātmā. Ātmā illumines the jñātā jñānam and jñeyam; Kartā karma and kriya are all illumined by the caitanya. That which obtains in the waking and dream state and that by which one comes to know, is distinct from all of them, namely, body, mind, senses etc.

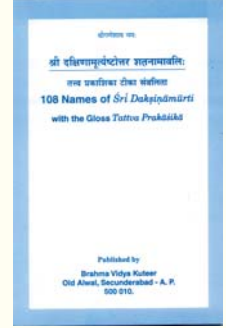
Mahāntam vibhumātmānm matvā dhīro na śocati: A man of discrimination who comes to know the limitless and all pervading Ātmā does not come to grief. 'Knowing' here implies knowing the self to be the limitless and all pervading and 'I' am indeed of that nature. The meaning of the word 'I' cannot be placed elsewhere. This alone is the real meaning of the word 'I'. Even though we use the word 'I' in hundred different versions, really speaking, there is no other meaning for the word 'I'. All others are all due to upādhi. Notions that I am a thinker, seer, hearer, walker, talker etc. are all incidental statuses assumed by the Ātmā due to upādhi. Knowing this true meaning of the word 'I, a dhīraḥ does not come to sorrow. Death is not there; limitation is not there, and therefore, all those causes of sorrow or limitations are limited and hence does not come to grief. He knows that jñātā jñeyam and jñānam are non-separate from him. All the duality is destroyed. As long as duality is there, one is in the hands of time, or in other words, in the hands of death alone. As long as nānātvaṁ or multiplicity is perceived, one is separate from everything else. That means he is space-bound, time-bound and vastu-bound person and he is in the safe hands of Lord Death.

108 Names of Srī Dakṣiṇāmūrty With the Gloss Tattva Prakāśikā

By Swami Tattvavidananda Saraswati
Translated into English by Puppala B.



108 Names of śrī Dakṣiṇāmūrty With the Gloss Tattva Prakāśikā



७३। ओं मेरुशृङ्गतोल्लासाय नमः ।

मेरोः पर्वतस्य शृण्ग, तस्य तटे सानौ उल्लासः उत्साहपूर्विका प्रीतिः यस्य सः, तस्मै नमः। उत्तरस्यां दिशि हिमवतः पश्चात् कैलासः, तत्पश्चात् मेरुः अस्तीति भूगोळविज्ञानात् ज्ञायते। सर्वाश्च ताः देवभूमय इत्यपि प्रसिद्धिः। तत्र भगवतो दक्षिणामूर्तेरवतारस्सम्बभुवेत्यभिप्रायः। योगिनां समये अध्यात्ममपि मेरुनाम्ना एकं प्राणशक्तिस्थानं ध्यानमार्गे साधकैर्गम्यते।

73. Salutations to the One who revels in the slopes of *meru* mountain at its summit.
comma

It is known from geography that the Himalayas are in the north; behind them is Kailāsa mountain, and further behind is *meru* mountain. These mountains are well known as the lands of the celestials. It is believed that it is here that Dakṣiṇāmūrty's incarnation appeared. According to yogis, there is a seat of vital force (*prāṇaśakti*) in the body, called *meru*, which is realised by the seekers in the path of contemplation.

७४। ओं मेट्टश्याममनोहराय नमः।

मेट्ट इव श्यामः मेट्टश्यामो विष्णुः, तस्य मनो हरतीति। तस्मै नमः। शिवो विष्णुरिति भेदः उपासन एव, न तु उपास्ये। उपासनं नाना, उपास्यं त्वद्वितीयम्। पुराणगाथासु शिवो विष्णुभक्त इति, विष्णुशिवभक्त इति च यद्वर्णनं, तस्येदमेव तात्पर्यम्।

74. Salutations to the One who captivates the heart of Viṣṇu.

Śiva and Viṣṇu are different (different forms and different aspects of the same Lord) only from the viewpoint of meditation. There is no such difference in the ultimate goal of meditation (the Lord Himself), Meditation can be on various forms. But, the Lord who is meditated upon is one and non-dual. This is the only purport of the narration in the stories of the *purāṇās* that Śiva is a devotee of Viṣṇu and Viṣṇu is a devotee of Śiva.

७५। ओं मेट्टांकुरालवालाग्रघाय नमः।

मेट्टा एव अंकुरः, तस्य आलवालं जलसेचनस्थानम्, अग्रे भवतीति अग्रघः, आलवालानां अग्रघः श्रेष्ठः, तस्मै नमः। दक्षिणामूर्ति कृता भक्तिः साधकस्य मेट्टां वर्धयति। भगवान् मेधादक्षिणामूर्तिरिति मेट्टोप्पद एव प्रसिद्धः खलु। मेट्टा ह्यत्र आत्मज्ञानार्थो विवेकबलः, न तु लौकिकी प्रज्ञा।

75. Salutations to the One who is the most excellent source of *medhā*.

The devotion shown to Dakṣiṇāmūrty improves *medhā*, the intellect and the retentive faculty of the seeker. Verily, Lord Dakṣiṇāmūrty is well known as *Medha Dakṣiṇāmūrty*.

Medhā here a discriminative capability tht is directed towards gaining Self-knowledge, and not an intellectual process in the matters of the world.

७६। ओं मेधापक्वफलद्रुमाय नमः

मेधा एव पक्वं फलम्, तस्य द्रुमः तस्मै नमः।

दक्षिणामूर्तिः मेधायाः फलस्य कल्पवृक्षः। तदाश्रयणेन भक्तः मेधाफलम् प्राप्य जीवन्मुक्तो भवति। मेधां म इन्द्रो ददातु तैत्तिरीयारण्यकम् १०-४०। इति श्रितिः। इन्द्रः परमेश्वरः।

Salutations to the One in the form of a tree yielding ripe fruit of medhā.

Dakṣiṇāmūrti is a kalpa tree yielding the fruit in the form of medhā. Taking shelter under it, the devotee gets the fruit of medhā, and gets liberated in this life. The Śruti says, 'Let Indra give me medhā (Taittirīyāraṇyakam, 10-40). Indra is the supreme Lord.

७७। ओं धार्मिकान्तर्गुहावासाय नमः।

धर्मः अस्यास्तीति धार्मिकः, तस्य अन्तः गुहा बुद्धिः, सैव आवासः निवासस्थानं यस्य सः, तस्मै नमः।

परमेश्वरस्सर्वप्राणिनां बुद्धिगुहायां सच्चिदानन्दरूपेण वर्तते। ज्ञानप्रकास्यत्वमेव बुद्धेः गुहात्वम्। अहमात्मा गुडाकेश सर्वभूताशयस्थितः १०-२० इति गीताचार्याः। हृदयकुहरमध्ये केवलंब्रह्मात्रं ह्यहमहमिति साक्षादात्मरूपेण भाति २०२ इति श्रीरमणगीतासु च। यद्यपि ईश्वरस्सर्वप्राणिनां बुद्धिगुहायां सर्वबुद्धिप्रत्ययसाक्षिरूपेण उपलभ्यते तथापि धार्मिकः अर्थात् आत्मधर्मनिष्ठ एव तं आत्मरूपेण अभिजानाति।

77. Salutations to the One whose abode is in the hearts of righteous people.

The Supreme Lord obtains in the caves of the hearts of all living beings in the form of saccidānanda (Existence-Knowledge-Bliss Absolute). Like the cave has darkness that can be dispelled by the lamp, the intellect has the ignorance that can be driven away by the light of knowledge. This is the basis of comparing the intellect with the cave. The teacher of the Gītā says, 'O Guḍākeśa (Arjuna), I am the Self seated in the hearts of all beings (10-20). It is said in the Ramaṇagītā, 'In the cave of the heart, it is Brahman alone that shines as Ātman in the form of I, I, the I-Consciousness (2-2). Even though the Lord obtains in the caves of the hearts of all living beings as a witness to all thought forms of the mind, only the righteous people committed to Ātmadharma recognize the Lord as their very Self.

७८। ओं धर्ममार्गप्रवर्तकाय नमः।

धर्मस्य मार्गः, तस्मिन् जनान् प्रवर्तयतीति, तं लोके प्रवर्तयतीति वा। तस्मै नमः।

धर्मस्य मार्गः द्विविधः, प्रवृत्तिलक्षणो निवृत्तिलक्षणश्च। द्विविधोऽपि धर्मः भगवता तेषु तेष्ववतारेषु परिरक्षितः। श्रीदक्षिणामूर्तिः आत्मज्ञानं सकलमुनिजनेभ्यः प्रदाय,

लोके आत्मधर्मं वर्धयामास। सूतसंहितायां ३-४-४२ ४४ दक्षिणामूर्तिरित्थं वर्णितः

धर्मरूपवृषोपेतं धार्मिकैर्वेदपारगैः।

मुनिभिस्संवृतं मायावटमूलाश्रितं शुभम्॥

स्वात्मविध्याप्रदानेन सदा संसारमोचकम्।

रुद्रं परमकारुण्यात्सर्वप्राणिहिते रतम्॥ इति।

78. Salutations to the One who has furthered the cause of Ātmadharma.

Dharma is two-fold; one charactrized by active life taking an active part in worldly affairs, and the other by renunciation from worldly affairs. The two-fold dharma was protected by the Lord in His incarnations (as demanded by the circumstances). Śrī Dakṣiṇāmūrti bestowed Self-knowledge on all the sages and spread Ātmadharma and elevated its status in the society. Dakṣiṇāmūrti was described in the Sūtasāmhītā thus: 'He rides on the bull of Dharma. He is surrounded by the sages who are righteous and well versed in the Vedas. His abode is the auspicious banyan tree symbolizing His power of Māyā. He liberates one from saṁsāra by bestowing Self-knowledge all the time. He is Rudra, the one who drives the suffering away. Being very compassionate, He is engaged in the welfare of all beings (3-4-42, 44)

Pujya Swamiji's Three-Month Camp at AVG, Coimbatore.



The 3-month Bhagavad Gita Camp to be conducted by Pujya Swamiji commenced on April 21, 2010 at Anaikatti, Coimbatore. On the morning of the inauguration day a Ganapati Homam was performed at the Dakshinamurti temple for the smooth conduct of the camp. The camp was inaugurated with a prayer song by the Dayananda Sisters from Chennai.

Just before the inauguration Pujya Swamiji launched the website - www.satabhishekam.in. This website has solely been created for the purpose of the Satabhishekam Celebrations of Swamiji from July 20 - July 22, 2011 at Coimbatore. There was a presentation about the website to the campers.

Pujya Swamiji started the camp by giving the background of the Bhagavad Gita and the necessity of a war for protecting dharma. He also talked about Arjuna who was a highly accomplished, respected and extremely intelligent person and gave a background of what he had gone through to be where he was. He also talked about Duryodhana, Dhrtarashtra and Bhishma. Then Pujya Swamiji started the first chapter of the Gita and explained each and every verse. As and when the verses mentioned the names of the various characters

assembled to fight, Pujya Swamiji talked about them. He also explained the reasons behind the confusion of Arjuna as to whether to fight the war or not.

Pujya Swamiji had since commenced the Second chapter and was at the point where Bhagavan Krishna was about to start the teaching from Verse 11.

About 175 people are attending the camp. In addition to Pujya Swamiji's classes, Sri Swami Sakshatkrtanandaji will be teaching the text 'Tattvabodha' whenever Pujya Swamiji is not in station. The students will also be taught Sanskrit at three levels (basic, intermediate and advanced), Vedic Chanting and Yoga.

*Report by:
Br.Sivatma Chaitanya*





Sannyāsa Dīkṣā at Dayananda Ashram Rishikesh

Pūjya Śrī Svāmi Dayānandāji gave Sannyāsa Dīkṣā to four persons each time on the 11th, 13th and 30th of March 2010 at a very solemn ceremony.

Out of 12 persons who took Sannyāsa, five were brahmacāriṇīs and seven were brahmacārīs..

It was a sight to see that twelve persons who took Sannyāsa got transformed

from previous life of a samsāri to a mendicant's way of life. They underwent one and half day's rituals, and on the early morning of the Sannyāsa Dīkṣā day, performed virajā homa. After this Pūjya Svāmijī gave sacred Sannyāsa Dīkṣā.

Pūjya Svāmijī then led the new Sannyāsins to Śrī Gaṅgādhareśvarā temple for the first Puja and declared their new names. He then sprinkled sacred Gaṅgā tīrtha from his kamaṇḍalu on those present. There was a big rush of devotees to get the sacred tīrtha from Pūjya Svāmijī.



(L – R) Svāmīni Nijaniṣṭhānanda
(Brni Nijātma Caitanya),
Svāmīni Sulabhānanda
(Brni Saumya Caitanya),
Svāmī Veditātmanandā,
Pūjya Svāmi Dayānandāji
Svāmī Tattvaniṣṭhānanda
(Br. Candraśekharaṇ)
Swami Muktatmananda
(Br. Muktatma Chaitanya)



(L – R) Svāmini Tattvajñānānanda (Ġitā Nārayaṇ), Svāmini Samvidānandā (Brni. Manisha Caitanya), Svāmi Bhūmānanda (Br. Bhūma Caitanya), Svāmi Śivabrahmānanda (Br. Śiva Caitanya)



(L – R) Svāmi Sthairyānanda (Br. Sthairya Caitanya), Svāmi Pūrṇajñānānanda (Br. Pūrṇa Caitanyā), Svāmi Abhayānanda (Br. Ātmakāma Caitanya) Svāmini Satpriyānanda (Brni. Satyarata Caitanyā)

Bhandaras at Dayananda Ashram, Rishikesh



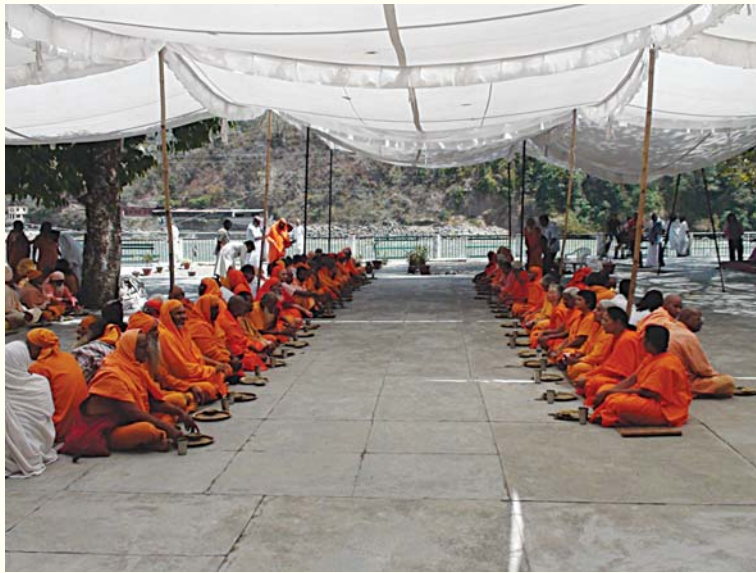
The practice of bhandara is quite old and unique in our tradition. We invite the sadhus for lunch, receive them with respect, provide them seats, thank them for accepting our invitation, give them dakshina and also a shawl or any other item and serve them with delicious food.

During bhandara it is pleasure to listen to some slokas chanted by the sadhus. A few sadhus chant what is called 'Roti Upanishad'. It is in Hindi language and it is chanted in a special manner. It sings the glory of anna danam and importance of roti (food) in one's life, in society, in war etc.

The bhandara ends with chants in praise of Lord Siva. As soon as this final chant is over, the invited sadhus make a quick exit. Many participants in the camp consider it as a privilege to serve food to Sadhus.

When Pujya Swamiji is at Dayananda Ashram, Rishikesh it is a great pleasure to see the systematic and orderly manner of organizing the bhandara in the Ashram.

Pujya Swamiji himself receives the sadhus with respect and goes to each and every sadhu and thanks them for accepting the invitation for the bhandara.



Swami Dayananda Ashram, Rishikesh

Ongoing Classes in the Ashram

Timetable of ongoing classes in the ashram. Classes can be joined by residents and visitors of the ashram.

| Teacher | Subject | Days & Time |
|--------------------|-------------------|------------------------------|
| Sw. Aparokshananda | Kathopanishad | daily 08.45 am - 09.45 am |
| Sw Guhatmananda | Mundaka Upanishad | daily 11.00 am - 12.00 am |
| Sw. Aparokshananda | Sanskrit - Panini | daily 11.00 am - 12.00 am |
| Sw Guhatmananda | Vedic Chanting | daily 03.30 pm - 04.30 pm |

In addition to the classes listed in the table above there are daily Yoga classes in the ashram's Yoga studio. The timings for the Yoga classes are announced on the office board.

For Questions regarding classes contact:

Ashram General Number - 0135- 2430769

Swami Aparokshananda - 0135- 2433769

E-mail Id: dayanandacamps2009@gmail.com

Thirumurai Awareness in New Jersey 2010

Under the auspices of Forum for Religious Freedom (FRF)¹, the 5th annual *Thirumurai* awareness program was held at the Sri Venkateswara Temple Auditorium in Bridgewater, New Jersey on April 10th, 2010 in support of the *Oduvar* and *Thiruvidaimarudhur Ther* projects undertaken by Pujya Swami Dayananda Saraswati towards the preservation of temple cultures and practices. A video message from Pujya Swamiji on the *Oduvar* and *Ther* projects, specifically recorded for this event, was played for the audience.

This year the featured program was a musical presentation of Nandanar Charitram immortalized by the songs of Sri Gopalakrishna Bharathi. The songs were presented by children and young adults who enthralled the audience of 250 people by their bhava laden rendering of the kritis that beautifully portrayed the bhakti of Nandanar, one of the 63 nayanmars of the saivite tradition. Nearly 50 children who were students of the well known teachers of carnatic music in New Jersey participated in the program. The kritis such as Sivaloka Nathanai Kandru, Innamum Sandega, Vazhi maraitthirukutu, Varugalamo, Aiye Meta Kadinam, Eppo Varuvaro and Kanden Kalitheernden were rendered to the melodious accompaniments of violin, flute, mridangam and ghatam and kept the audience spellbound for hours. It was a superb performance made possible by the dedicated effort of 10 music teachers who were felicitated at this function. The guest of honor, Mr. V. Sivakumar conveyed his deep appreciation for these projects and the wonderful presentation by the children. Dr. V. Swaminathan provided a detailed update on the *Oduvar* and *Ther* projects. Every one of the attendees praised the event as a memorable and educative one and appreciated Pujya Swamiji's efforts to revive the ancient practices of temple worship.



¹ FRF supports the separation of religion and state and advocates pluralism worldwide. Religious diversity is a precious human asset, and is under great threat around the world. FRF draws its inspiration and respect for all religious traditions from the pluralistic ethos of Hinduism and other Dharma traditions. FRF is endorsed by the *Hindu Dharma Acharya Sabha* (<http://www.acharyasabha.org>), the apex, non-denominational, unifying body that provides leadership, guidance and a collective voice for the Hindus.

YEAR 2010 PROGRAMS OF THE GURUKULAM
(www.arshavidya.org) Tel: 570-992-2339

Month Day Retreat Details

| | |
|--------------------------|---|
| May 28 - 31 (Fri-Mon) | Memorial Day Weekend Family Retreat Swami Veditatmanandaji |
| July 02 - 05 (Fri-Mon) | Independence Day Retreat Swami Veditatmanandaji |
| July 15 - 18 (Thu-Sun) | Long weekend Family Vedanta retreat |
| July 11 - 17 (Sun-Sat) | Children Retreat (Age 10-16 only) |
| July 24 - 30 (Sat-Fri) | Family Vedanta Retreat-I Swami Veditatmanandaji |
| July 24 - 30 (Sat-Fri) | Children Retreat-II |
| July 31-Aug 6 (Sat-Fri) | Family Vedanta Retreat-II Pujya Swamiji Swami Veditatmanandaji |
| Aug 7 - 11 (Sat-Wed) | Five days Family Vedanta retreat |
| Aug 12-15 (Thu-Sun) | Pujya Swamiji's 80 Birthday Celebrations and the Gurukulam's 24th Anniversary (Aug 15) |
| Aug 16- 21 (Mon-Sat) | Carnatic Music Workshop with Ramachandran |
| Aug 20 - 22 (Fri-Sun) | Arsha Vidya Young Adults Retreat |

| | |
|---------------------------|---|
| Aug 26 - 29 (Thu-Sun) | Labor Day Patron's Retreat-I Pujya Swamiji & Swami Tattvavidananda |
| Sep 3 - 6 (Fri-Mon) | Labor Day Patron's Retreat-II Pujya Swamiji & Swami Tattvavidananda |
| Sep 8 - 15 (Wed-Wed) | Yoga and Sound Ramanandaji and Pandit Mukesh Desai Pujya Swamiji |
| Sept 11-13 (Fri-Sun) | Training to perform Hindu samskaras |
| Sep 18 - 25 (Sat-Sat) | One Week Course Pujya Swamiji and Swami Tattvavidanandaji |
| Sep 26 - Oct 9 (Sun-Sat) | Two week Vedanta Course Pujya Swamiji Swami Tattvavidananda |
| Oct 12 - Nov 21 (Tue-Sun) | Six weeks (Fall)Vedanta Course Swami Tattvavidananda |
| Nov 25 - 28 (Thu-Sun) | Thanksgiving Family Vedanta Retreat With Swami Tattvavidanandaji |
| Dec 24-31 (Fri-Fri) | Year-end Family Vedanta Retreat Pujya Swamiji Swami Tattvavidanandaji |
| Jan 1, 2011 (Sat) | New Year's Day Celebration |



ॐ
॥ हरिः ओं ॥
॥ श्री गुरुभ्यो नमः ॥



रघुपति रघुवंश लोड्डडड at योग शान्ति गुरुकुलम्

Classes by : **Gurujī** Sri. Swami Brahmayogananda

Weekly schedule of classes

| | Classes / Programme | Place | Day | Timings |
|---|----------------------------------|------------------------|----------|---------------------|
| 1 | Bhagavad Gita (Moolam) | Sankara Mutt | Tuesday | 07:00 PM – 08:00 PM |
| 2 | Dhakshinamurthy Abhishekam | Yoga Shanthi Gurukulam | Thursday | 05:15 AM – 06:15 AM |
| 3 | Aparoksha Anubhoothi | Sankara Mutt | Thursday | 07:00 PM – 08:00 PM |
| 4 | Bhagavad Gita chanting | Yoga Shanthi Gurukulam | Friday | 07:30 PM – 08:15 PM |
| 5 | Viveka Choodamani | Sankara Mutt | Saturday | 07:00 AM – 08:00 AM |
| 6 | Kathopanishad | Yoga Shanthi Gurukulam | Saturday | 07:00 PM – 08:00 PM |
| 7 | Patanjali Yoga Sutram | Yoga Shanthi Gurukulam | Sunday | 07:00 AM – 08:00 AM |
| 8 | Bhagavad Gita – Sankara Bhashyam | Yoga Shanthi Gurukulam | Sunday | 06:00 PM – 07:00 PM |

Regular Yoga classes for Children :

Option 1 : Weekly once (Only Sunday)

Batch 1 : 08:30 AM – 09:15 AM

Batch 2 : 09:15 AM – 10:00 AM

Option 2 : Weekly 4 classes

Batch 1 : Mon, Wed & Friday : 5:30 - 6:15 PM & Sunday morning

Batch 2 : Tue, Thu & Sat : 5:30 - 6:15 PM & Sunday morning

Regular Yoga classes for Adults :

Course content: Asanas, Pranayama & Meditation

Duration: 10 weeks, Monday to Friday

Timings: 6:30 AM - 7:30 AM / 6:30 PM - 7:30 PM

All are Welcome



Venue 1 : Yoga Shanthi Gurukulam

Sri Veda Vyasa Sathsang Hall (II Floor), New No:25(Old No:9/1), Chakrapani St Extn, West Mambalam, (Near Five Lights Junction) Chennai – 600033.

Venue 2 : Sankara Mutt

Sri Sankara Sathsang Hall (I Floor), Sankara Mutt Near Kasi Viswanathar Temple, Opp. to Madley Subway West Mambalam, Chennai – 600033.

Contact :

Phone : 94441-49697 / 98408-32624

Email : yogashanthi@rediffmail.com

॥ गुरुवे शरणं ॥

॥ ॐ तत् सत् ॥

Discerning Realities, Viveka1

Swami Dayananda Saraswati

What is this discrimination of *nitya-anitya*, what is not subject to time, and what is *nityānitya-vastu-viveka*? This is what we call *puruṣārtha-vivekaḥ*. A *puruṣārtha* is what is desired by a person. Though a person desires different things, all these are reduced to a few in this inquiry. The pursuit of security through money, etc., is reduced to *artha*, and the pursuit of pleasures, in various forms, is reduced to one, *kāma*. So we have *artha* and *kāma*. Then there is a pursuit of *dharma*. *Dharma* for one's own growth has a value in its own right. And *dharma* is also *punya*, gaining some grace by which I can attain something here or in the hereafter that is a more conducive situation, one in which I will be more happy than I am now. This is also *dharma*. All religious pursuits of all religious people, of different religions, come under *dharma*. So *dharma*, *artha* and *kāma* are called *puruṣārthas*.

Now, let us consider security, *artha*. We ask the question: Are we are really seeking security or are we seeking freedom from insecurity? It is a very important question. Who wants crutches, tell me? The person who cannot stand on his own legs. As long as one is insecure on one's legs, one wants crutches, one needs crutches. Therefore the one who is insecure needs crutches, and the one who is secure, doesn't. Crutches are not a part of your outfit. You don't dress up nicely and don some crutches also. No, people need crutches only when they feel insecure on their own legs. So, the more you need crutches, the more insecure you feel.

Are we are really seeking security
or
are we seeking freedom from insecurity?



You tell me now, do you want crutches or do you want freedom from insecurity? Nobody wants crutches. And there are many crutches. Finances are crutches, name is a crutch, fame is a crutch, power is a crutch, community is a crutch. You want to become a member of a community so that you will feel good. That is why all cults will tell you, "You are special." This is nothing but politics. Somebody is keeping you under their control by telling you that you are someone special, and that it is you against many. So you become special because you belong to this elite group. Who told you it is elite? This is how all these cults function. And they proselytize to others also, to bring them into the group.

Whoever comes and tells you that you will become special when you join their group, you should be careful of. In fact, keep away from that person; that is better. If I say the same thing, "Oh, you are special because you have come to this," then you should be careful of me, also. I do say, though, that you have come here because of some *punya*, some grace, because you are seeing through all these cults. These are all crutches.

When you seek any type of security that means you feel insecure. There is nothing wrong or right here. We are only trying to understand what is going on. Therefore, we are not making any judgment that this person is right, and that one is wrong. Right and wrong is not the point. What we are trying to get at here is: what is the situation? The situation is that one feels insecure about oneself. Being self conscious, the

Page sponsored by:

SRI SWAMI NISREYASANANDA SARASWATI

Uttara Peetadhipathi, Sri Srinivasaashramam
Agaram P.O., Via Yeldr, 563138, Dist. Kolar

human being is insecure. And there are definitely reasons for his sense of insecurity, all of which all valid, according to the person.

Therefore, we are going to analyze all these reasons, which seem to be very valid. We are going to question their validity and invalidate them. How? Not simply by saying that they are not valid, but by seeing thoroughly the fallacy of all the arguments behind them. Thereby, they all fall apart, because they don't have a standing. And as they fall apart, naturally the insecurity also goes away along with them. The reasons that support the sense of insecurity are seen through as not valid at all. And when you see the fallacy of the reasoning which supports the sense of insecurity, then there is no reason for insecurity. That is analysis and that is the discrimination here.

The reasons that support the sense of insecurity are seen through. . . And when you see the fallacy of the reasoning which supports it, there is no reason for insecurity. That is analysis and that is the discrimination here.



It is important to understand that I am not seeking security. I can't stand being insecure, and that means I am seeking freedom from insecurity. When I seek freedom from insecurity, should I seek security or should I question why I am insecure? Which is correct, tell me? When I seek security, I am taking myself for granted as someone who is insecure. This is taking oneself for granted. When I begin seeking security, I have already concluded that I am insecure. Now, how real is this conclusion? What are the reasons for this conclusion? All those things we analyze. That is the *viveka* here. Am I really insecure, or is something else insecure which I take to be myself, and then feel insecure.

If I, *ātman*, is the body, definitely *ātman* is insecure because the body is insecure. It is subject to every passing microbe. It is subject to age, to time, and therefore, is going to join the majority one day. I know this very well, and therefore, I am insecure. Any which

way I look at this body, it is insecure, so, naturally, if *ātman* is as good as the body, then it is not good at all. If it is as good as the body, it is subject to time, aging and illness, and therefore, I am insecure. If the truth is that I am not insecure, then there is confusion. If there is confusion, I require an enquiry which will resolve it. Because there is confusion, that enquiry has to be called *viveka*, not just *vicāra*, which also means enquiry. *Viveka* is enquiry, but enquiry wherein there is confusion, where two things are mixed up.

Security is what we mean by the *puruṣārtha* of *artha*, but security is not really the *puruṣārtha*. It is freedom from insecurity. What does that mean? *Mokṣa*, freedom, from insecurity is the *puruṣārtha*. Now you can understand what *mokṣa* is. It is not one of the *puruṣārthas*. Generally they say that there are four

puruṣārthas—*dharmā, artha, kāma, mokṣa*—and among them, *mokṣa* is the best, *caturvidānām puruṣārthānām madhye mokṣa eva parama-puruṣārthaḥ*. This is all childish. Another person can say that is your opinion. If there are four types of fruit, one person can say, "This is the best," but another can say, "That is for you, sir. You choose jackfruit, but I can't stand the smell of it, so you'd better take it." Who is to decide what is best? In fact, when they say that *mokṣa* is the best, the idea is freedom from seeking. That is called *puruṣārtha*. Here we are discussing freedom from seeking security, *artha*. Now, between *artha* and *mokṣa*, how many *puruṣārthas* do you have? Tell me. Suppose you are seeking *artha* and another person is seeking *mokṣa*. Do you have two *puruṣārthas* here? No, the two are reduced to one, *mokṣa*.

Then again, let us look at this other *puruṣārtha*, *kāma*, seeking pleasure. Pleasure is any conducive situation in which I can tap some happiness for

Page sponsored by:

S.A. Chandran

377/22, 6th Cross, Wilson Garden, Bangalore - 560 027
Ph: 2224 1165, Res. 222 4556 Fax: 080-2222 7456

myself. What does that mean? I am unhappy, so naturally I seek happiness. But it is not happiness that I want; I want to be a happy person. Happiness is not an object. If there is an object called happiness in the world, then we all can make a beeline towards it, and all of us can get a little bit of happiness. Just as we all go to the gas station and ask for so many gallons or litres of gas, we can go to this particular station called, 'happy station' and ask the attendant, "Give me two units of happiness." There is no such object in the world. Therefore, you can't seek happiness. Then what are you seeking? You are seeking the happy person, not happiness. If you are seeking happiness as an object, everybody will be seeking that. But one person goes to the beach, and another leaves the beach.

One person is going to the mountain top, another is coming down. Does that mean he has had enough of happiness? The one going up is in a hurry and the one coming down is also in a hurry. Watch the streets and you will find the traffic going both ways. One person is going that way to find happiness and someone else is coming away from there. All of them are going in different directions. What does it mean? From this it is clear that nobody seeks happiness, because it is neither in the East or in the West, or in the North or in the South, or up or below. All that each one wants is to see the happy self. And to see the happy self, does he have to go to the mountain top or come down, or go to the beach or leave the beach? My god, you want to see that fellow, yourself, the happy self. Where is he? "I don't know, maybe there on the mountain top or on the beach I will come across the fellow." All the time you are seeking the happy self.

When you are seeking the happy self, what do you have now? I may not say it is an unhappy self, but a not happy self; that is better. You may not be positively

unhappy now, but occasionally positively unhappy, and otherwise not happy. So saying that you are not happy now will include being unhappy. Unhappy may not include not happy, however, so the not happy self is what obtains now. "I am the not happy self" is the conclusion. Therefore, are you seeking the happy self or are you seeking freedom from the not happy self? If you are seeking freedom from the not happy self, how many *puruṣārthas* do we have here?

Kāma and *mokṣa*? Freedom is *mokṣa*.

Freedom from the not happy self, freedom from the insecure self is what I am seeking. There is no *artha* that I am seeking, there is no *kāma* that I am seeking. What is this? We start with *artha* and *kāma* and afterward, we end up in *mokṣa*.

If the truth is that I am not insecure, then there is confusion. . .and I require an enquiry which will resolve it. Because there is confusion, that enquiry has to be *viveka*, an enquiry wherein two things are mixed up.



Then there is someone who says, "I want to go to heaven, and therefore, I want *puṇya*." This heaven is *the end* for a lot of people in the world. They are waiting to go to heaven, and if you say to such a person, "You want to go to heaven? Let us go today," he will say, "No, no, no, not today." Why? Because he is not sure about heaven. So he wants to live his life. Suppose a heaven such as the one you are thinking of is available. What do you want there? "Here I am imperfect and I have to be saved. I will be saved in heaven." Again he seeks freedom from the same thing—being insecure, unhappy, alone. It is the same thing. "There I will feel secure and happy, that is my hope, and though I am imperfect, I will be saved from sin." What he wants is freedom from this conclusion, "I am imperfect, I am a sinner."

This is *dharma*, so now we have *dharma*, *artha* and *kāma*. The pursuit of growth is also *dharma*. But even as a grown up person, I will have legitimate anger, legitimate problems, and therefore, be legitimately insecure, unhappy, etc. Even the grown up person is

Page sponsored by:

SWAMINI SUMATMANANDA

AKSHAYA GANGA SEVA TRUST, 42 MAC COLONY, SECUNDERABAD - 500 009

also the limited person. Because he also thinks that he is the body, all the limitations beginning with, "I am a mortal" will not go away. Therefore, whatever I am seeking in the grown up person, I see the limitations of that. And nobody wants to be the limited person. Whether you are seeking *punya-pāpa*, or growth, or anything else, that seeking is because of a conclusion, and that conclusion we question here. It is that sense arising from the conclusion that you want to be free from.

If I am imperfect and I want to be free from imperfection, what will I do? They translate *sthita-prajña*² as 'man of perfection'. I don't know where they got this idea, which has misled a lot of people. What does 'man of perfection' mean? How should his nose be, how should his eyes be? Should he be able to see all around, not only in front, but behind? And will he see the microbes also? That means he will have no peace; when he breathes in, he will see the microbes going in, so he can't breathe happily, this man of perfection. The word 'perfection' should be taken out of our dictionary. There is no such thing as perfection. Everything is perfect because there is a reason for everything to be what it is. The mosquito is perfect. When he bites you, he is more perfect. And when you slap him, you are also perfect, and that your hand is dirty is perfect too. It is all cause-effect relationship—perfect. The concept of perfection is a problem. Who is to decide what is perfection? And 'man of perfection' as a translation for *sthita-prajña*, is in common usage. What about 'woman of perfection', why only 'man of perfection'? It is all a problem. The idea that I am imperfect is the problem. Are you? Do you want to be perfect or do you want to be free from being imperfect? If I am imperfect, how will I become perfect, tell me? My nose is imperfect, so what do I do

²Bhagavad Gita 2.55

to make it perfect? Making what perfect will I become perfect, if I am imperfect? Nothing will make this person perfect. Even if he goes to heaven, it is the imperfect person going to heaven, so he is bound to be disappointed. He will look around and find, "Oh, there is no cricket here." If he is a European, "There is no soccer here." The point is, wherever the imperfect person goes, he will find imperfection. Therefore, I am not seeking perfection; that is ridiculous. I am seeking freedom from imperfection.

Nobody seeks happiness. . . All the time
you are seeking the happy self.
Are you seeking the happy self, or
are you seeking freedom from the
not happy self?



Now, how many *puruṣārthas* do we have? Only one. Except for *dharma* as growth, which can be a

puruṣārtha, everything else, on analysis, is not a *puruṣārtha*. In the pursuit of *artha* you discover your growth, in the pursuit of your *kāma*, you discover your growth, so only self-growth can be a *puruṣārtha*, a relative *puruṣārtha*, nothing else, really speaking. And that is also not going to be the *puruṣārtha* because, there again, I will see myself as imperfect. Therefore, freedom from imperfection is the *puruṣārtha*, freedom from insecurity is the *puruṣārtha*, freedom from being unhappy is the *puruṣārtha*. So how many *puruṣārthas* do we have? Only one *puruṣārtha*. And this is sought after by all. Who is not seeking this? But there is no discernment, *viveka*, of that. Even though everybody is seeking that *mokṣa*, people do not know that they are seeking *mokṣa*. It is very clear. And so, there is confusion.

The fallacy in the conclusion that I am insecure is not discerned. That I am seeking freedom from insecurity is not discerned, and therefore, I seek security. That I am seeking freedom from being unhappy is not discerned, and therefore, I seek myself, as the happy person, by manipulating the world or manipulating the mind. Somebody manipulates the mind, somebody manipulates the world—both of them

Page sponsored by:

SWAMINI LEENATMANANDA SARASWATI

8/B, 5TH CROSS, KALIDASA ROAD, V.V. MOHALLA, MYSORE 570002 099868-44929

are *sāṁsārins*. A *yogi* tries to manipulate the mind, but in fact, the mind manipulates him, because his wanting to manipulate the mind is dictated by the very mind. The mind makes him manipulate the mind, really. What I want you to understand is that the one who wants to manipulate the mind and the one who wants to manipulate the world are both *sāṁsārins*, because they are both trying to 'become'. 'I am unhappy' is the conclusion from which I want to become free—it is freedom that I am seeking. Whether a conclusion is true or not true, freedom is what I am seeking. And therefore, it is very clear that there is a lack of discrimination.

If I think that in heaven I can solve the problem, as though there is a problem right now and it cannot be solved, that is also lack of discrimination. Even in heaven the problem is not going to be solved, because if you go to heaven, you are going to be there as an individual, different from everyone else, so it will be the same thing. Suppose, for the time being (we will analyse this later), we accept that god is in heaven. All the faithful people go up to heaven and are sitting around god. Where will you sit? Where is your position? Somebody has to occupy the first row, and somebody has to occupy the second row. I have some logic for this. They say that you should go two hours early to the airport to catch your flight. If all of us go two hours early, all of us have to stand in the queue, so I will be last in the queue and go one and a half hours later. The only problem is that everybody concludes the same thing. But people do go two hours before, so I can go half an hour early and be the last person. In heaven, however, somebody has to be there in the front row, somebody has to be in the second row, and somebody has got to be in the third row. Which row are you going to be in? And god is sitting there. We are all looking at god. And then, right in front of you is a

The pursuit of growth is also *dharma*.
But even as a grown up person, I will
have legitimate anger, legitimate
problems, and therefore, be
legitimately insecure, unhappy, etc.



basket ball player. That means you can't see the lord, unless you crane your neck this way and that. It is the same problem that we have here. All right, suppose you have seen the lord. Just understand all this. Unless you laugh at it all, these erroneous conclusions won't go away from you. So then, you have seen god enough and start to wonder, "How does his back look?" God's back must be different from other backs, you know, so now you have to see the back of god. It is the same problem. And you can't see it, because to see you have to get up and walk over all these people. Therefore, what do you do instead? You look around to see who else has come. And you see this fellow who you know was a bootlegger, a drug pusher, and had committed all the crimes in the book—and not in the book. This fellow somehow made it to heaven by some last-minute confession or whatever. So he has to come to heaven, and when you look at him, you become sad right in front of god. Why? "Had I known, I would have done a few things when I was down below that I had wanted to do. Anything I liked was considered immoral or illegal." So right in front of god you are sad. Just because you are there. There is no other reason. God is not to blame. Heaven is not to blame. *You* have gone there and that is enough.

Suppose you think that you will lose your individuality in heaven. That means individuality can be lost. If so, you don't need to go to heaven for that, you can do that here, now. What can be lost alone can be lost. And what can be lost is not real; it is what we call *anitya*. What can be lost is *anitya*, what is, is *nitya*. Therefore, *dharma*, *artha*, *kāma*, are for only one *puruṣārtha*, *mokṣa*. This is called *viveka*.

What *is* is not going to be produced. What I want is to be free from all this, so by a process of change I am not going to become the happy person, the secure

Page sponsored by:

SRI M. SARAVANAN
5/3, CPWD QUARTERS, K.K. NAGAR, CHENNAI, TN 600078

person, the perfect person. The imperfect person cannot become perfect by a process of change. What is imperfect will continue to be imperfect, no matter how many changes are brought in. You can embellish a broomstick with any amount of ornamentation, but still, it is a broom stick. Please understand this. The problem remains. Why not solve the problem? That means understanding that the process of becoming itself is *anitya*. Anything that becomes is subject to becoming, and that new condition is subject to become something else. The old status is gone, the new status is gained, only to go away and again be replaced by a new status, and again, a new status, and again, a new status. This continues. And even if you get a new birth—let us extend it further—again you will find yourself with the same problem. This is the process of becoming which is called *anitya*, so, no matter what you do, you are not going to accomplish what you want to be, *nāsti akṛtaḥ kṛtena*.³

Therefore, if there is really a solution, it is not within the sphere of becoming. And if I have to solve the problem without becoming, that means the solution should be me. That is called *nitya*. I can say that I don't know what that *nitya* is, but this much I know—*nitya* cannot be produced. What is eternal cannot be produced. This is why an eternal heaven does not exist at all. If it exists, it should be me, right now. That is eternal heaven. If it is me, and I cannot see that it is me, the problem is due to what?

³MuU 2.2.12

Ignorance. This is called *viveka*—*nityānitya-vaṣṭu viveka*.

What is this *nityānitya-vaṣṭu-viveka*? *Anitya* means finite, time bound, and we have seen that everything is *anitya*. Whatever comes in time, is lost in time. The

Somebody manipulates the mind, somebody manipulates the world—both of them are *saiḥsārins*. 'I am unhappy' is the conclusion from which I want to become free—it is freedom that I am seeking.



individual who undergoes a change, undergoes further change. This change, even if it is in the form of a new human body, or any body, will also undergo change. It is a matter of belief, but still, we accommodate that. Even if I gain another physical body, whether it is a human body or a celestial body, whatever be the

body, and whatever be the place, that will also undergo change, because it is all time bound. The important thing to understand from this is that in becoming I become an eternal seeker. The one who wants to change will be eternally seeking a change, and another change, and another change, then afterwards another change, and then afterwards another change. We can go on repeating this. This is the eternal seeking.

Even in heaven the problem is not going to be solved, because if you go to heaven, you are going to be there as an individual, different from everyone else.



From the very seeking itself, from the constancy of the seeking, we understand that we are not trying to accomplish something finite. We want to accomplish something that is free from being finite. Therefore, we are seeking what is eternal. We are not seeking what

is non-eternal, but what we are doing will only result in what is non-eternal. Any change is, again, only for the finite being, so even a heavenly abode is not going to really make a difference. And that is what is said here.

Page sponsored by:

SRI V RAMASESHAN
SRI KAMAKOTI KRUPA, NO.4, PRASHANT COLONY, SENTHIL AVENUE,
KAMARAJAPURAM, CHENNAI 600073

We can understand that everything in this world, and even a heavenly world, is *anitya*. Therefore something eternal is not going to be created by anything, *nāsti akṛtaḥ kṛtena*. If at all there is something eternal, it is not going to be created, it is not going to come in time. So it should already be here. And further, if what is eternal is other than the seeker, the non eternal, changing person who is time bound, that will not be eternal. So if there is such a thing as something eternal, it has got to be the very nature of the seeker. Later we will discover that, but now we have established that I am not seeking what is non eternal anymore; what I am seeking is freedom from seeking. And the freedom from seeking should be centered on myself. Here, if one is a little more informed about the tradition, he can even name what he wants: *nityam vastu ekam brahma*. This is the advantage of the Vedic background. The Veda tells us that there is one *vastu*, one reality, and it is *ekam*, one, and non-dual, and its name is *brahman*. So what is indicated by the word *brahman* is *nitya*, and that alone is *nitya*.

Therefore, what should I seek now? I should seek *brahman* which is *nityam vastu*. And everything else other than that Brahman, whatever we seek, he says is *anitya*, *tat vyatiriktam sarvam anityam*. *Tat vyatiriktam* here is other than that Brahman. Heaven is *abrahma*, because it is not *nitya*; it begins at a given time. The concept of an eternal heaven is childish. There is no such thing. If heaven is something that begins at a given time, it will be lost in time too, and therefore, is non eternal. All that you seek locally is also non eternal, it is very clear. That is why you have to be careful. When you earn some money you have to be very careful in your spending, otherwise, it will be lost. It will not last eternally. So in everything you have to

be careful, because everything is non eternal, finite, not only in terms of time but in degrees, in its quality, in its capacity to make you happy, secure, etc. It is all found wanting. Therefore, anything that I seek, which is within time, is going to be non eternal. Really, what I am seeking is freedom from this seeking itself.

This is *mokṣa*, and if that is what I am seeking, then I should seek Brahman, which is eternal. And being eternal, Brahman cannot be a product of your *karma*. You cannot produce Brahman. Once it is said by the *śāstra* that it is eternal, *nityam brahma*, it is not going to be produced. If it is not produced then it must be existent. If it is existent, it cannot be existent as other than myself. For, if it is other than myself, it

What is not going to be produced.
What I want is to be free from all this,
so by a process of change I am not
going to become the happy person,
the secure person, the perfect person.



will become time bound, that is, it will exist in time and space. If it exists in time and space, it is non eternal. If it does not exist in time and space then it can only be myself. These are all conjectures now, but we will be looking at all this thoroughly. So, there is one *vastu*, called Brahman, and that is *nityam vastu*. This is the Vedic information we have, and with this Vedic information we know that what we are seeking is eternal, and it is Brahman, which is one, and it is in terms of knowing. This much knowledge one must have, *nityam vastu ekam brahma*. And everything other than that Brahman is not eternal, *tadvyatiriktam sarvam anityam*. This is called *nityānitya-vastu-vivekaḥ*.

Brahman is still not known. We are only talking about qualifications here. Brahman is not known, but there is something to be known, which is Brahman. That level of understanding is what is called *viveka*. What is the *viveka* here? It is assimilating the human experiences, and from there, extending our logic, our reasoning, to also cover the experiences one may gain

Page sponsored by:

SRI PRAVEEN KUMAR KABIR
AJ.124/C SHRI ILLAM, 1ST STREET, 9TH MAIN ROAD,
ANNA NAGAR, CHENNAI 600040

after death in another incarnation. Whether it is here or elsewhere, heaven or anything, it is all going to be finite. I, the *samsārīn*, the becoming person, will continue to become; there is no solution to this. What I am seeking is not available in the sphere of seeking. This kind of understanding is *viveka*. And being born and brought up in the Vedic culture, a person can even

say, "What I want is Brahman."

Only then can you go and ask the teacher, "Please teach me what is Brahman," *adhīhi bhagavo brahmeti*.⁴ That is how the *upaniṣad* is. And for that, he must have knowledge of what he is seeking. You can't desire a thing which is totally unknown to you. The person here who goes and asks the

guru, the teacher, knows where to go and seek, and also knows what to seek, *adhīhi bhagavo brahmeti*. This is *Bhṛgu*, the son of *Varuṇa* who was a great learned person, a wise man. *Bhṛgu* had never cared to ask of his father this knowledge, but one day he went to him and asked. One day he realized he should ask this. That means he had gone through life experiences, assimilated them, and said, "O.K. I have had enough; now let me understand Brahman." Then he goes to *Varuṇa-bhṛgurvai vāruṇih, varuṇam pitaramupasasāra*. He approached his father and asked, *adhīhi bhagavo brahmeti*, "*Bhagavan*, please teach me what is Brahman." That means he knows that he has to gain Brahman, and that the gain is in terms of knowledge. You know, if you have to gain something which is eternal, then it cannot be a product of your action, *karma-phala*. Why? Because *karma* is finite; it is done in time.

Any action, including prayer, is done in time, and therefore, it and its result are finite. This is what is very important to know. Prayer is also an action; you must

know that. And that is why it is available for choice. You can pray this way and you can pray in another way, because prayer is an action. You can pray in different forms. We allow that. But, the result is not going to be the end that we are really seeking. That is where people commit mistakes. All religions talk about prayers and say that prayers will produce results. And in this we have no problem whatsoever, in the sense that we validate every form of prayer. Whether it is a Hebrew prayer or it is in Latin or Sanskrit, it is all the same. Therefore, you can say that all prayers are efficacious. But we must know that it doesn't mean all religions lead to the same goal.

The goal of prayer is only a finite result, because prayer being finite, the result also will be finite. We also want finite results. Eating produces finite results. That is why in the morning you eat, and again, at lunch time you eat, and in the evening you eat. So this goes on. Then, after some years, you find that while at first you were eating, later, what is eaten is eating you! Therefore, eating produces a finite result. But that doesn't mean that you don't eat. The breathing process is also finite. For a length of time it will go on, and one day it will stop. That doesn't mean I stop it. It will stop; why should I stop it?

What we need to understand here is that prayer has a finite result. There is confusion about this all over the world. Prayers have their results, and they are finite in nature. If that is so, then whatever be the *karma*, action, that you do, even if it is a sophisticated prayer, the result of that *karma*, is finite. If it is finite, then in that I can't seek my freedom from this becoming. The becoming process is *anitya*, and therefore, I cannot free myself from this process of becoming called *samsāra*, by gaining a particular

If I have to gain it, it will be lost,
because it will be gained in time.
Therefore, it has got to be myself. If it
is myself, then it is a matter of knowing.
This much *viveka* one should have.



⁴Taittirīya Upaniṣad 3.1

Page sponsored by:

SRI S. JAISHANKAR
MERCK SPECIALITIES P. LTD., SHIVSAGAR ESTATE 'A', ANNIE BESANT RD,
WORLI, MUMBAI 400018

result, because that will be lost. Then again I have to become; this goes on.

Therefore, there is only one way of gaining what is *nitya*, eternal. What is eternal cannot be a product of a change, *karma*. It should already be existent, and it should not be separate from me either. If it is separate from me, then I have to gain it. If I have to gain it, it will be lost, because it will be gained in time. Therefore, it has got to be myself alone, as we will see clearly. If it is myself, then it is a matter of knowing. This much *viveka* one should have. That is why the introduction to this topic is so big. This much *viveka* one must have; it is not that suddenly you start Vedanta. This whole process must be very clear—that it has got to be myself alone, and if it is myself, then I am separate from it purely by ignorance. And therefore, to dispel that ignorance, I need to know, I need *tattva-viveka*. That is why the author of the *Tattvabodha* said, “I will explain the method for discerning the truth, which is the means for *mokṣa*,” *mokṣa-sādhana-bhūtaṁ tattva-viveka-prakāraṁ vakṣyāmaḥ*. This much discrimination, understanding, one must have. Therefore, what I am seeking is not elsewhere. We need to know this, because people take to a spiritual pursuit not knowing what it means. Everybody has something to offer. One person will say, “This is not my path; this is not my cup of tea.”

“Oh, What is your cup of tea?”

“It is not the usual tea; it is herbal tea.” They call it herbal tea, as though black tea is not herbal. That is also herbal. Who told you black tea is not herbal? In this way, each one has his own cup of tea. This is what they call ‘spiritual shopping’. You go around shopping as though it is available for shopping. This is all due to the problem not being clear.

You have no choice in knowing. If you want to see a color, you have to use your eyes; what choice do you have? You can’t use your nose. That is not fanaticism, either. Where there are options, there can be fanaticism. If one holds on to some particular thing, excluding all others without valid reason, that is fanaticism. Fanaticism is holding

on to a non verifiable belief, like, “If you follow me, you will go to heaven; otherwise you will go to hell.” In this, heaven is a non verifiable belief, that I will survive death is a non verifiable belief, that by following this person I will go to heaven is, again, a non verifiable belief.

And having gone to heaven that I will enjoy it is another non verifiable belief; that otherwise I will go to hell, is a non verifiable belief; that hell is very hot is a non verifiable belief; and that I will not enjoy it, is another non verifiable belief. That I will not be able to air condition my room there is a non verifiable belief. All these are non verifiable beliefs. A non verifiable belief can be totally wrong. If it can be, or is proven to be totally wrong, but still you say that it is right, that is fanaticism. Another fellow comes and says, “I am the latest and the last. Don’t follow the previous fellows; god has changed his ideas. This is the new message. All of the previous ones were only prophets. There were no messiahs, only prophets, and I am the latest prophet. God had been talking to me in my dreams, and this is what he said.” And he tells you, “Follow me and you will go to heaven.” Now, tell me who is right and who is wrong in this? How can anyone prove who is right and who is wrong? The belief itself is non verifiable, so how am I going to prove that this fellow is right and the other fellow is wrong? Or the other fellow is right, and this fellow is wrong? Perhaps both can be right. Suppose both of

What we are saying is that you are the solution for the problem that you are. Nobody else, nothing else, no heaven, can be the solution.



Page sponsored by:

ARSHAVIDYA VIKAS KENDRA
A1/1, PALASPATTI, BHUBANESWAR, 751020

them turn up in heaven—"Hey, you also came?" Or, both of them may be wrong. And even if they are right, I have another thing to say. I am not interested in that heaven, because it is *samsāra*. Understand that. That is the thing we are talking about. They are fanatics. When they are not sure and they promote it, or when there are options, and they talk about one thing as the only option, or hold on to a non verifiable belief system saying that it is *the* thing, because somebody said so, that is fanaticism. That somebody, again, you have to believe, along with everything else. This is fanaticism.

But here, what we are saying is that **you are the solution** for the problem that you are. Nobody else, nothing else, no heaven, can be the solution. Even if you go to heaven you have to discover yourself. You need not have to discover it only here. In heaven you may have a chance to discover it, perhaps. The *śāstra* says that also. There is a special heaven for that. There are seven heavens: *bhuh*, *bhuvah*, *svvah*, *mahah*, *janah*, *tapah* and *satyam*; and if you go to the seventh heaven, there, perhaps, you will be taught. Taught what? You are the solution. "That's what I was told when I was down below. Why should I come here for this?" This has to be understood, and such understanding is called *nityānityavastu-vivekaḥ*. I have no option whatsoever. I have to know. This is not fanaticism; it is knowledge. It is knowing what I am, which is entirely different from believing what I would be. Believing what you would be is entirely different from knowing what you are. And knowing what you are is freedom from seeking, and you see that right now, here. Therefore, *mokṣa* is the end and it is in the form of self knowledge. This is what we call *viveka*.

Dispassionate reasoning is essential,
because otherwise, you will
succumb to emotional logic.
Discriminative enquiry implies
cognitive skills.



This *viveka* also implies a certain discipline in your thinking. This is the cognitive ability, the intellectual discipline. In olden days, in India, when Vedanta was taught they would make sure the student had studied Sanskrit grammar, because that requires logic. Sanskrit language, presented through a meta-language in the *Pāṇinian* system, is logical. You have to open those grammar *sūtras*. And it is only by logic that you can understand what is being said there. So by study of grammar one develops acumen, and also, by study of the discipline of logic. There is a special *śāstra* for that, the *nyāya-śāstra*, which they study in order to be skillful in reasoning. Intellectual discipline

is what helps you discover fallacies in reasoning. Dispassionate reasoning is essential, because otherwise, you will succumb to emotional logic, and nobody should succumb to that. Therefore, dispassionate reasoning, without being cantankerous, but at the same time seeing the fallacies in thinking, is a must. For us, this capacity is a must, and therefore, intellectual discipline is also included in *viveka*. Discriminative enquiry implies cognitive skills. In modern times, we assume that the modern education must have given you the intellectual discipline you require for this. Otherwise I would first have to teach you *nyāya*, then later we would start Vedanta. The assumption is that having gone through the study of exact disciplines like physics, mathematics, etc., you will have the required acumen. Unlike history, where there is no logic in thinking, these exact disciplines give us a certain capacity to think properly. That is also included in *viveka*.

When the *viveka* is there, then what will you have? You become more objective. This is called dispassion, *vairāgya*.

Page sponsored by:

SRI ASHVIN PARIKH
64, BALAJI NAGAR, V.I.P. ROAD, KARELIBAUG, VADODARA 390022

Sadhus, Pilgrims Take Dip On Day Of 3rd Royal Bath

Source: www.timesnow.tv

HARIDWAR, INDIA, March 30, 2010: Nearly 2.5 million pilgrims and sadhus took a holy dip in the river Ganga on the occasion of third royal bath of the ongoing Mahakumbh in Haridwar on Tuesday (March 30). Twenty-eight representative Sadhus and seers, belonging to seven sanyasi (Shaiv) akharas (Hindu orders) of Juna, Niranjani, Atal, Aahwan, Anand, Mahanirvani and Agni were the first, who took bath at Brahmkund area of Har-Ki-Pauri, the main bathing ghat, on the occasion of Chaitra Purnima, which has been declared as a royal bath for the first time.

Sanyasi akharas were followed by thousands of sadhus. Hundreds of thousands of devotees were seen standing on both sides of the road with folded hands braving scorching heat to witness the procession.

Other bathing ghats of Haridwar and Rishikesh were also flooded with pilgrims since early morning. This was the third royal bath of the ongoing Mahakumbh mela that began on January 14 with Makar Sankranti. Eleven major baths, including four royal baths were scheduled during the Mahakumbh. The fourth and the last royal bath will be held on April 14

Encyclopedia of Hinduism launched

Posted by: "S. Kalyanaraman"
kalyan97@gmail.com kalyan97
Wed Apr 7, 2010 8:22 am (PDT)

April 14, 2010<<http://www.organiser.org/dynamic/modules.php?name=Content&pa=showpage&pid=339>>

Encyclopedia of Hinduism launched

By Pramod Kumar

THE much awaited Encyclopedia of Hinduism is finally out. After the deep research conducted by about 2000 eminent scholars for about 20 years, it came in 6,600 multi-colour pages divided into 11 volumes. It is jointly published by India Heritage Research Foundation and Rupa & Co. and is first of its kind on Hinduism.

The first preview of this compilation was organised at the Vivekananda International Centre in New Delhi on March 25-in the presence of eminent scholars, bureaucrats, educationists and leading personalities of the country including former Deputy Prime Minister Shri LK Advani, former Union HRD Minister Dr Murli Manohar Joshi, Shri Arif Mohammad Khan, former Governor of J&K Shri Jagmohan and many others.

Three volumes of the Encyclopedia are ready and eight others will be ready within a few weeks. It is a comprehensive compilation of the vast ocean of knowledge, history and experience that constitutes Indian culture. The content has been divided into different sections like art, Hinduism in global context, history, historiography and geography, language and literature, philosophy, polity, religion and spirituality, science, special institutions and movements, spiritual disciplines, scholarship in Hindu studies and women in studies.

Talking to Organiser, Sadhvi Bhagwati, secretary of the India Heritage Research Foundation and a disciple of Swami Chidanand Muni Saraswati who has been instrumental behind the publication of the compilation, said the Encyclopedia answers the questions people are often confronted with, like:

What is Hinduism? Who is a Hindu?, etc. The historical details of Hinduism have been explained in various articles written by eminent scholars. More than 2,000 scholars have contributed in this publication.

One special preview of the Encyclopedia is being organised in Haridwar on April 3. The prominent dignitaries who will attend the event includes the Dalai Lama, Swami Ramdev, Swami

Gurusharanananda, Shri Rameshbhai Ojha, Swami Avadheshanand Giri, Shri Morari Babu, Dr Pranav Pandya, senior BJP Shri LK Advani, RSS Sarsanghachalak Shri Mohan Bhagwat, VHP president Shri Ashok Singhal and many others.

A panel discussion was also organised on 'Hinduism in the Contemporary World' at the preview in New Delhi. Initiating the discussion, director of Vivekananda International Centre Shri Ajit Doval said that at the time when historicity and ancientness of Hinduism is being questioned by some westerners for the last few centuries, this Encyclopedia would address all the issues with full authenticity. "It will remove many misconceptions and will restore the eternal truth about Hinduism," he said. Editor in Chief of the Encyclopedia Prof. Kapil Kapoor, noted scholar and director of International Academy of Indian Culture Dr Lokesh Chandra, Sadhvi Bhagwati, Vice Chancellor of Swami Vivekananda University, Kolkata Swami Atmapriya-nanda and former Principal of Hindu College, New Delhi, Dr Kavita Sharma, also shared their views.

<http://www.organiser.org/dynamic/modules.php?name=Content&pa=showpage&pid=339&page=15>

VHP protests SC comment on Radha and Krishna

Posted by: "S. Kalyanaraman"
kalyan97@gmail.com kalyan97
Wed Apr 7, 2010 8:21 am (PDT)

April 14, 2010 <<http://www.organiser.org/dynamic/modules.php?name=Content&pa=showpage&pid=339>>

VHP protests SC comment on Radha and Krishna DELHI unit of Vishwa Hindu Parishad organised a demonstration at Jantar Mantar in New Delhi on March 29 protesting against the remarks made by a Supreme Court judge on the divine relationship between Radha and Krishna. A three judge bench of the Supreme Court while hearing a case on live-in- relationship gave reference of Radha and Krishna living together before marriage. VHP president Shri Ashok Singhal also strongly condemned the remarks and said it is not good on the part of the learned judge to make such

irresponsible remarks on the Hindu Gods. "Shri Krishna had left Mathura in the age of 12 and never returned then. It is beyond anybody's imagination to think of such relationship as mentioned by the learned judge in such minor age. Such remarks misguide the younger generation and should not be made at all," he said while talking to mediapersons.

VHP Delhi state general secretary Shri Satendra Mohan said the comment is highly objectionable and it should be withdrawn immediately. He also said justice Shri BS Chauhan who made this comment should apologise to the Hindus for hurting their religious sentiments. He said the love of Radha and Krishna was purely divine and spiritual and cannot be compared with any relationship. Indraprastha VHP President Shri Swadeshpal Gupta, VHP leader BL Sharma (Prem) and many senior leaders of the VHP were present on the occasion.

<http://www.organiser.org/dynamic/modules.php?name=Content&pa=showpage&pid=339&page=31>

Encyclopedia of Hinduism Launched

Source: www.indianexpress.com

HARDWAR, INDIA, April 4, 2010: The eleven-volume "Encyclopedia of Hinduism" was launched in a grand ceremony at the Kumbha Mela. The ambitious project was conceptualized by Swami Chidanand Saraswati over two decades ago and some 10,000 people are believed to have pitched in, directly or indirectly, towards completion of this magnum opus.

L. K. Advani, who last week blogged on the need to accord "due place to traditions in the contemporary discourse", said the encyclopedia would in a way result in the "resurrection of India's swabhiman (self-esteem)." Before it, he said, many lamented about the "lack of any authoritative primary source" on Hinduism in the country.

The launch was attended by His Holiness the Dalai Lama, Yoga Guru Swami Ramdev, NDA working

chairman L. K. Advani and others at a function that drew spiritual gurus and leaders from the BJP and VHP.

In a speech, the Dalai Lama stressed that India's tradition of plurality, harmony among various faiths and non-violence "should now be a lesson for the rest of the world". He stressed that people of different faiths had lived together in harmony in India for the last 3,000 years and the encyclopedia would further strengthen the culture of debate and dialogue in the country. "You (India) are the guru; we (Tibet) are the chela. And I am a son of India," he said, to loud applause

Spiritual Water Show Inaugurated At Swaminarayan Akshardham In Gandhinagar

Source: www.onlinepnews.com

GANDHINAGAR, INDIA, April 8, 2010: The Sat-Chit-Anand Water Show was inaugurated with a unique multi-media water extravaganza at Swaminarayan Akshardham in Gandhinagar, India on April 3.

The Sat-Chit-Anand Water Show has been conceptualized and realized by the BAPS Swaminarayan Sanstha. This first of its kind spiritual water show, including a 60 ft wide water screen, reveals the ancient secret of enlightenment, mysteries of life, death, and life after death through the story of Nachiketa, a nine-year old boy, who appears in front of the Lord of Death, Yama, as a result of fulfilling his father's word.

The assembly was presided over by the spiritual leader of BAPS Swaminarayan Sanstha and the inspirer of the water show, Pramukh Swami Maharaj, Chief Minister of Gujarat Shri Narendrabhai Modi, Chief Scientific Adviser to the Government of India Shri R. Chidambaram and Creative Designer of the water show Yves Pepin. More than 1,500 dignitaries attended the function.

• Email to a friend • View comments • Track comments •

Ghent's Weekly Meatless Day

Source: www2.macleans.ca

GHENT, BELGIUM, March 30, 2010: Last May the townsfolk of Ghent, a Flemish burg of some 250,000, gathered outside a centuries-old slaughterhouse in the town's historic core to sample soy fritters and pick up a map of local vegetarian eateries. This was Ghent's inaugural "Donderdag Veggiedag" –Thursday Veggieday, literally—a weekly holiday from the evils of beef, fish, pork and poultry introduced last year by city council, which declared that the moratorium on animal protein would be "good for the climate, your health and your taste buds." Said a representative of the Ethical Vegetarian Alternative, Belgium's largest vegetarian organization and a partner in the city initiative: "If everyone in Flanders does not eat meat one day a week, we will save as much CO2 in a year as taking half a million cars off the road."

Though meatlessness in Ghent each Thursday is encouraged rather than required, the policy has made vegetarianism pervasive: 95 per cent of the city's children at 35 local schools, as well as the city's elected councillors and civil servants, now submit to the Veggiedag menu each week.

Donderdag Veggiedag was a global first, putting medieval Ghent on the cutting edge of efforts to combat climate change by changing the way people eat. But elsewhere, too, the moderate meat movement is gaining ground. A Meatless Mondays organization founded in the U.S. has now opened branches in Holland, Finland, Canada, Taiwan and Australia. Following Ghent's lead, cities like Sao Paulo and Tel Aviv have created city-wide schemes. Last year, Baltimore became the first city in North America to mandate Meatless Mondays in its school cafeterias, for environmental as well as health reasons. A similar proposal has just been made for New York City schools. Read more at [source](#)

Outrage Ensues as Goa Lists Centuries-Old Temples as Illegal

Source: timesofindia.indiatimes.com

PANAJI, GOA, April, 19, 2010: A Hindu organization, the Hindu Janajagruti Samiti, on Monday condemned Goa government for declaring some of the centuries-old temples in the state as illegal in a recent survey and has planned a massive rally on April 22 to make people aware about government's "plans to target Hindu structures."

"There are some temples which are as old as 500 years which are listed as illegal structure by state government," Hindu Janajagruti Samiti's Goa spokesman Jayesh Thali told reporters today.

Goa government has listed 800 structures, including 350 temples, in a list of illegal religious structures built on government land. The list was prepared following a Supreme Court directive which asked the state to submit a report on illegal religious structures existing on government land.

While pointing out some of the temples were built well before the very system of state governance came into existence, Thali said that the state government should have taken into confidence local temple committees before declaring them as illegal. "The authorities should have known the time period in which they were built and also their significance to local population", he said.

Given that the government has listed even some mosques and churches as illegal, he said that the organization is not averse to talk to Muslim or Catholic community to build up an organized resistance to government's plans.

Responding to a query, Thali said that HJS is open to the idea of relocating temples but felt that "there are some temples which cannot be relocated."

The Internet Hindus

Source: www.organiser.org

INDIA, April 4, 2010, (an opinion piece by Shachi Rarikar): For decades the Indian media in English, both in print and electronic, has been dominated by an elite who by virtue of their education, articulate speech and degrees, scholarships and awards from abroad face little or no competition at home. A handful of such people occupy most of the media space. All news and views are doctored to fit their ideological parameters.

To the common, average, educated Indian, especially the majority Hindus, this is a frustrating situation. He and his religion has become the object of ridicule and despise in the mass media. For the Indian Hindu, there is not way to fight this malicious campaign. Neither are his letters to editors published, nor can his articles match the linguistic skills of the foreign-educated. Even his messages are not displayed during the TV programmes. His responses on a channel's website are also never published.

Thus, the internet comes with fresh breath of air, providing a breathing space to the common man. With the advent of blogging, web groups, chat forums, free websites and social networking sites he gets an opportunity to express himself, gives vent to his thoughts which had been deliberately suppressed all these years. As more and more Indians become internet savvy, the web space is being filled with a new generation of Hindu activists.

Arsha Vidya Newsletter

Annual Subscription: Rs.180/-

Published by V. Sivaprasad

Trustee, Sruti Seva Trust, Anaikatti, Coimbatore 641108

And

Edited by S. Srinivasan - 0422-2657001

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

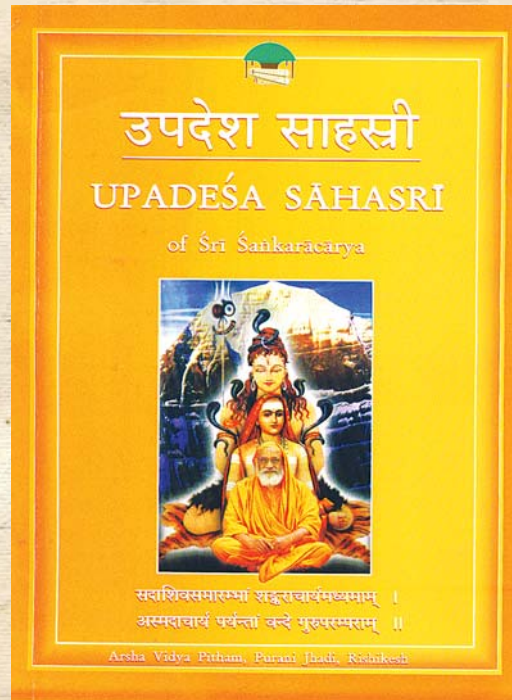
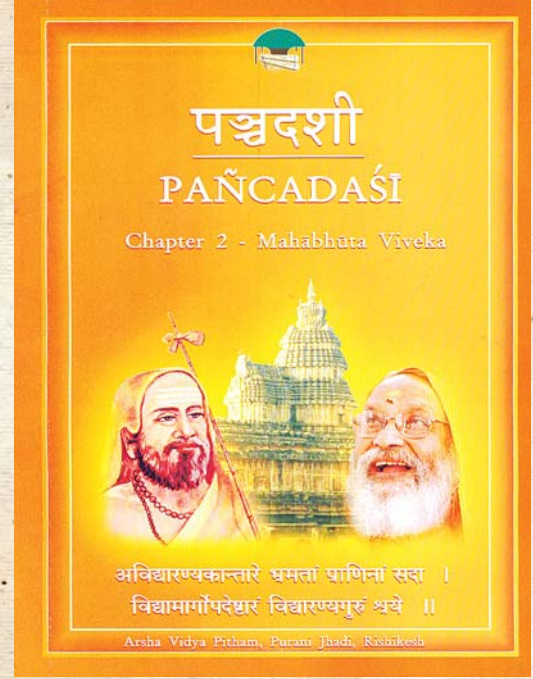
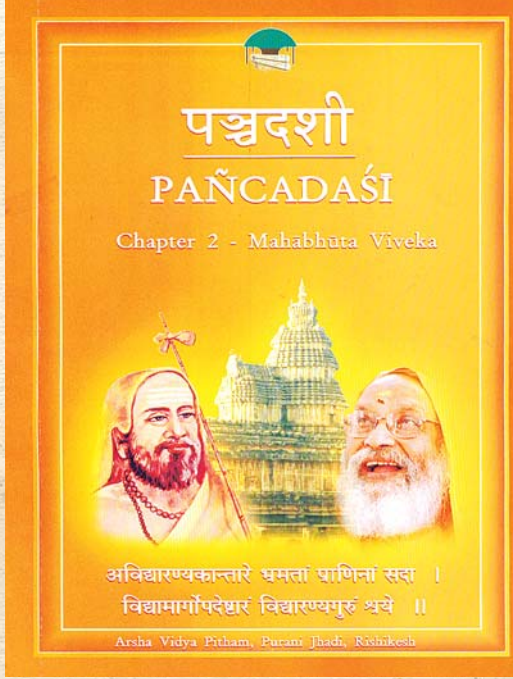
40 Peters Road, Madras 600014. Ph. 28132790, 28131232



Just before the inauguration of the Three-month camp at AVG, Pujya Swamiji launched the website - www.satabhishekam.in. This website has solely been created for the purpose of the Satabhishekam Celebrations of Pujya Swamiji from July 20 - July 22, 2011 at Coimbatore. There was a presentation about the Website to the campers.

Date of Publication : 30th of every month

REGISTERED REGN. NO. TN / CHC / 175 / 09-11
LICENSED TO POST WITHOUT PRE-PAYMENT OF
POSTAGE WPP - 286 / 2009-2011



**Books brought out by Rishikesh Ashram for the Campers
during Pujya Swamiji's Three Camps held there**