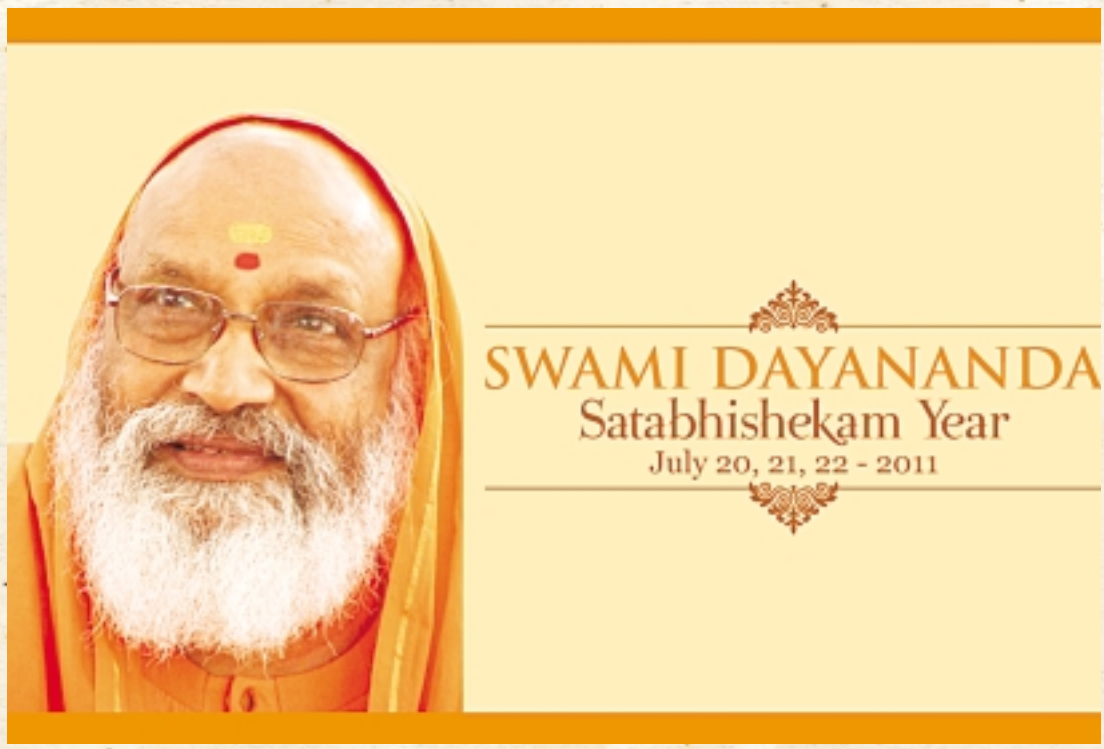
# Arsha Vidya Newsletter

**Rs. 15/-**




Vol. 11 August 2010 Issue 8

**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 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
Emai: 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 Viditatmananda 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!

# श्री दयानन्द मङ्गलाष्टकम्।

शतकुम्भ हृदाब्जाय शतायुर्मङ्गळाय च।
शताभिषेकवन्द्याय दयानन्दाय मङ्गळम्॥ १॥

śatakumbhahṛdābjāya śatāyurmaṇgaḷāya ca |
śatābhiṣekavandyāya dayānandāya maṅgaḷam || 1 |

1. The one whose lotus of heart is gold; the one who lives a hundred years; the one who is blissful; the one to be revered by 'satabhisheka'.

सहस्राब्जसुदर्शाय सहस्रायुत कीर्तये।
सहजस्मेरवक्त्राय दयानन्दाय मङ्गळम्॥ २॥
sahasrābjasudarśāya sahasrāyuta kīrtaye |
sahajasmeravaktrāya dayānandāya maṅgaḷam || 2||

2. The one who has witnessed a thousand moons; the one of manifold glory; the one with a naturally smiling face.

गंगादर्शनपुण्याय गंगास्नानफलाय च।
गंगातीराश्रमवास दयानन्दाय मङ्गळम्॥ ३॥॥

3 The one of auspicious vision of the Ganga; the one whose is the fruit of bathing in the Ganga; the one whose residence is the 'ashrama' on the banks of the Ganga.

वेदोपनिषदागुप्तनित्यवस्तुप्रकाशिने।
वेदान्तसत्यतत्वज्ञदयानन्दाय मङ्गळम्॥ ४ ॥॥
vedoupaniṣadāguptanityavastuprakāśine |
vedāntasatyatatvajña

4. The one who throws light on That Eternal Reality hidden in the Vedas and Upanishads; the one who knows the Reality of Truth in Vedanta.

शुद्धज्ञानप्रकाशाय शुद्धान्तरङ्गसाधवे।
शुद्धसत्तत्वबोधाय दयानन्दाय मङ्गळम्॥ ५॥
śuddhajñānaprakāśāya śuddhāntaraṅgasādhave |
śuddhasattatvabodhāya dayānandāya maṅgaḷam || 5||

5. The one radiant with pure knowledge; the 'sadhu' whose mind is pure; the one who teaches the true principle of pure Reality.

दमादिशमरूपाय यानन्दवाक्प्रबोधिने ।
स्वामिने सत्वबोधाय यथानाम्ने सुमङ्गळम् ॥ ६ ॥
damādiśamarūpāya yānandavākprabodhine ।
svāmine satvabodhāya yathānāmne suamaṅgaḷam ।। 6।।

6. The form of the six virtues like self-restraint and equanimity; the one who teaches the Gita, the expression of the Lord who is the delight of Lakshmi; the ascetic; the one who teaches the nature of the existing Reality; auspiciousness unto the one who is just as the name ( Daya and Ananda).

अक्षरागुप्तसद्वाणीपूर्णप्रसादवाग्मिने ।
अक्षरश्लोकमालाय दयानन्दाय मङ्गळम् ॥ ७ ॥
akṣarāguptasadvāṇīpūrṇaprasādavāgmine ।
akṣaraślokamālāya dayānandāaya maṅgaḷam ।। 7।।

7. The eloquent one, with the full grace of Sarasvati, who is latent in these Aksharas (letters); the one with the unfading garland of these 'sloka's.

त्यागब्रह्मगुरुस्वामिशिष्यापुष्पासुगीतये ।
दयानन्दसुपूर्णाय पूर्णायुषे सुमङ्गळम् ॥ ८ ॥
tyāgabrahmagurusvāmiśiṣyāpuṣpāsugītaye ।
dayānandasupūrṇāya pūrṇāyuṣe sumaṅgaḷam ।। 8 ।।

8. The one for whom is this song by Pushpa, the disciple of Sadguru Sri Tyagabrahmam; the one in whom compassion and bliss are full; auspiciousness unto this one with long full, life.

ओं
शुभमस्तु
oṁ
śubhamastu

*Pushpa Srivatsan*

---

1 The beginning of the first three pādas read as Dayananda Swamine and the beginning of the fourth pāda completes the meaning

SWAMI DAYANANDA
Satabhishekam CELEBRATION COMMITTEE
(Under the auspices of Sruti Seva Trust)

2nd August, 2010

Blessed Self,

We are happy to inform you that Pujya Swami Dayananda Saraswati is entering 81st year and the Satabhishekam celebration for Pujya Swamiji is due in July 2011 at Coimbatore city.

The accomplishments of Pujya Swamiji in the last few decades criss-crossing the globe continuously without rest has been unprecedented. Be it his creating more than 300 teachers of Vedanta, starting 80+ student homes where more than 3000 children from rural and tribal areas get free stay and board with education, bringing together different Acharyas of our Sanatana Dharma having diverse traditions under one umbrella, and initiating dialogue with leaders of other religions for bringing about better harmony and peace in the world, Pujya Swamiji stands out in the world arena with his unparallel contribution.

It is the bounden duty of everyone who have benefited from the teachings of Pujya Swamiji and who know the various seva activities that he has undertaken as well as his extensive initiatives to protect Hindu dharma and culture, to befittingly celebrate his Satabhishekam as a humble offering of our gratitude and to seek the grace of Isvara to bestow a long and healthy life for Pujya Swamiji so that humanity can continue to benefit from his teaching and seva activities.

We propose to offer to Pujya Swamiji a grand gurudakshina as our SAMARPANAM on 22nd July, 2011. We seek your total participation in our efforts to achieve the target and be the recipient of Pujya Swamiji's boundless grace. Donations can be sent to "Samarpanam" office in Coimbatore.

With best wishes and regards,

Yours

S.Sunitha
**(Sunitha Santharam)**
SWAMI DAYANANDA SATABHISHEKAM
CELEBRATION COMMITTEE

"Samarpanam," F10 Lakshmi Plaza, 1089 Avanashi Road, Coimbatore - 641 037, India.
Phone : +91-422 4322479, Mobile : +91-4442259003,
E-mail : samarpanam@airtelmail.in Website : www.satabhishekam.in

# कठोपनिषद्
# Kaṭhopaniṣad

(2nd Adhyaya, Third Valli)

अयक्तात्तु परः पुरुषो व्यापकोऽलिङ्ग एव च।
यं ज्ञात्वा मुच्यते जन्तुरमृतत्वं च गच्छति॥ ८॥

In truth, beyond the unmanifest is the all-pervading Purusha devoid of all distinctive marks, knowing whom, one becomes freed and attains immortality

Avyaktāttu paraḥ puruṣaḥ vyāpakaḥ: The senses pervade only a limited sphere. The mind pervades more. Buddhi pervades more than the mind and the senses. And Avyakta indeed pervades more than the buddhi. Purusha pervades everything. Purusha is the satya vastu and it stands by itself, and there is no other vastu besides the Purusha. Avyakta itself depends upon Purusha. He is all-pervasive—vyapakaha.

Aliṅga eva ca : That by which a thing is known and sustained is called linga—liṅgyate gamyate yena talliṅgam. Śivaliṅga is called linga because it represents the invisible, all-pervading intelligent cause. Any vigraḥ used for worship can be called linga. Senses, mind and buddhi are called lingam for Ātmā. Sthūlaśarīra, Sūkṣmaśarīra and Kāraṇaśarīra are all linga for Ātmā. But Puruṣaḥ is aliṅgaḥ. It is not known by the senses, mind or the buddhi.

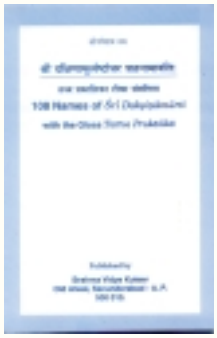
Some people think that Ātmā is taken to be the āśraya and a guṇi. They consider that senses, mind and buddhi are all attributes of Ātmā. In such a case Ātmā becomes qualified and limited for ever. Ātmā is attribute free and is the adhiṣṭhāna for all the attributes.

Sri Sankara says Puruṣaḥ is sarva saṁsāra dharma varjitaḥ meaning He is the one who is totallyfree from all the attributes of samsara which are nothing but birth, death, old age etc.

Yaṁ jñātvā mucyate : By knowing this Puruṣaḥ one becomes free and attains immortality. Sri Sankara says one could come to' know' this Puruṣaḥ from the Ācāryā and Śāstra. Śāstra is the pramāṇa—the means of knowledge—and it has to be revealed by the Ācāryā
Jantuḥ amṛtatvam ca gacchati: The comfort seeking creature who is subject to pain and pleasure gains amṛtatvam. Living he becomes fre from the knots of the heart, namely avidyā, kāma and karma. The one who was subject to karma was the confused person and that person becomes no more a confused one. He comes to

# 108 Names of Srī Dakṣiṇāmūrty
## With the Gloss Tattva Prakāśikā

By Swami Tattvavidananda Saraswati
Translated into English by Puppala B.



**108 Names of śrī Dakṣiṇāmūrti**
With the Gloss Tattva Prakāśikā

८७। ओं ज्ञानज्ञाद्वैतदिव्याङ्गाय नमः।
ज्ञायते अनेनेति ज्ञानं वृत्त्यात्मकं प्रमाणम् , जानातीति ज्ञः ज्ञाता ,
तयोरद्वैतं अभेदः यस्य तत् चैतन्यम् , तदेव दिव्यं स्वयंप्रकाशं अंगं स्वरूपं यस्य सः , तस्मै नमः।
मनसि जायमाना ङ्कटादिवृत्तिः प्रमाणवृत्तिः। अपरा अहं जानामीत्याकारका वृत्तिरेव ज्ञाता। एते द्वे वृत्ती अखंडचेतने कल्पिते। यतः तस्मादेव उत्पन्ने एते तस्मिन्नेव स्थितिं लब्ध्वा तस्मिन् विलीयेते। एवं ज्ञातृज्ञानज्ञेयभेदकल्पनाया अधिष्ठानं स्वयंप्रकाशं आत्मचैतन्यमेव ब्रह्मेति ब्रह्मविदामनुभूतिः।

87/ Salutations to the One whose essential nature, the awareness, transcends the division between the means of knowledge (jñāna) and the knower (jñātā).

The modification of the mind into the form of the pot etc. is indeed the means of knowing (pramāṇa) the pot etc. The modification of the same mind in the form of, 'I know', is the knower (jñātā). Both these modifications are imagined and superimposed on the divisionless and undivided awareness, because in it only they are born, sustained and resolved. The self-luminous awareness that is Ātman, the ground on which the division into the knower, means of knowledge, and the known are imagined and superimposed is indeed Brahman as testified by the knowers of Brahman from their realisation.

८८ ओं ज्ञातृज्ञानादिकुलागताय नमः।
ज्ञाता ज्ञानं आदौ यस्य सा त्रिपुटी ज्ञातृज्ञानादिः। सैव कुलं भिन्नतया प्रतीयमानानां समुदायः। तस्मिन्नागतः चैतन्यरूपेण व्याप्तः। तस्मिन्नगतः तदतीतः। तस्मै नमः।

ज्ञेयं , ज्ञानं , ज्ञाता इति त्रीणि विभिन्नानि पदार्थानि सन्तीति लौकिकानां मतम्। लोकस्य स्वाभाविकमज्ञानमेव आलम्बनं येषां शास्त्रापदेशनिर्मातृणां तदनुयायिनां च तेऽपि तथैव स्वीकुर्वन्ति। वस्तुतस्तु ज्ञातृत्वावच्छिन्नं चैतन्यमेव ज्ञाता अर्थात् चैतन्ये अज्ञानात् ज्ञातृत्वमध्यस्यते। स ज्ञातैव जीव इति व्यवह्रियते। जीवमधिकृत्य सर्वाणि प्रमाणानि सर्वाणि अनात्मशास्त्राणि मतानि च विजृम्बन्ते। वस्तुतः जीवत्वं कल्पितं अवस्तु। जीवस्य स्वरूपम् सच्चित् ब्रह्माभिन्नमेव।

88. Salutations to the One whose awareness pervades and transcends the differentiation as the knower, knowledge and the known.

In the view of the common people, the object to be known, knowing and the knower are three different entities. The general ignorance of the people is the fertile ground for both – the schools of thought and sects misinterpreting the scriptures and to their followers who take these misinterpretations as true. In fact, the knower is nothing but the awareness conditioned by the status of knowership. It means that the agency of knowing is superimposed on the awareness due to ignorance. Such a knower alone is looked upon as jiva or an individual. There is a proliferation of several means of knowledge, many scriptures devoted to anātmān (the non-self), and so many sects addressing or catering to such a jīva. From the standpoint of reality, jīvatva or individuality is an imagination, and it is false. The essential nature of a jīva is awareful presence (sat chit), which is non-different from Brahman.

८९। ओं प्रपन्नपारिजाताग्र्याय नमः।

पदः अग्रं प्रपदम्। प्रपदं गतः प्रपन्नः। प्रपन्नानां पारिजातः कामाश्निवर्षकः कल्पवृक्षः। तषां कल्पवृक्षसदृशाना शरण्यानां अग्रे भ्रवः अग्र्यः। तस्मै नमः।

सर्व कामस्सर्वा आशिष आत्मदेवस्य सकाशादेव आविर्भवन्ति। आत्मा च ब्रह्म इति श्रीशंकरभगवत्पादानां सिंहनादः। एतत् ज्ञानिनो दर्शनम्। जिज्ञासुरपि भक्तः आत्मज्ञानाय दक्षिणामूर्तिदेवमुपास्ते। आर्तः अर्थार्थी च भक्तः दक्षिणामूर्तिमाराध्य , गुरुग्रहानुग्रहं प्राप्य तद्द्वारा सर्वग्रहानुकूलनां सम्पादयेत्।

89. Salutations to the One who is the foremost in fulfilling the desires of those who take refuge in Him, like the celestial pārijāta tree.

All desires and all benedictions arise from the Ātman alone. Ātman itself is Brahman is the most inspiring and the distinguished pronouncement (lion's roar) of Śrī Śaṅkara. This is the vision of the knower of the Self. The seeker-devotee also meditates upon Lord Dakṣiṇāmūrti for Self-knowledge. A devotee in distress or one desirous of material wealth worshipping Lod Dakṣiṇāmūrti ought to gain the favour of all the planets by the grace of the planet Guru.

# ARSHA VIDYA PITHAM

Swami Dayananda Ashram
Purani Jhadi, Rishikesh-249201 (Uttarakhanda), India
Phone: 0135-2430769/ 2431769
E-mail Id: dayanandacamps2011@gmail.com Website: www.dayananda.org

## *PUJYA SRI SWAMI DAYANANDA SARASWATI*

Will be conducting Four camps at Dayananda Ashram, Rishikesh
During March-April 2011

**As per details given below:**

| CAMP NO. | FROM | TO | TOPICS |
|---|---|---|---|
| CAMP NO. 1 | 06-03-2011 | 12-03-2011 (7 DAYS) | Yajnavalkya- Maitreyi Dialogue Brahadarankopanisad- 2-2-3,4,5 and 4-4-12 |
| CAMP NO.2 | 15-03-2011 | 21-03-2011 (7 DAYS) | How to analyze & evaluate Experiences of Life for Happy & Healthy Living. Mundaka-1-2-12 & 3-1-1 Kathopanisad-2-1-11 |
| CAMP NO.3 | 24-03-2010 | 30-03-2011 (7 DAYS) | Knowledge and Mind. Discussion on Kenopanisad-1-1-1 and 1-1-2 |
| CAMP No. 4 | 02-04-2011 | 11-04-2011 (10 days) | Pancadasi- Chapter- 10 Nataka Deepa Prakarana |

Those who are interested in attending the camp are requested to apply in the prescribed application form before 15 DECEMBER 2010.

The application form could be down loaded from our Website- www.dayananda.org and is separately attached in AVNL, Or it could be obtained by sending e-mail or by post from our Ashram. Address for communication is given below:

Swami Aparokshananda Saraswati
Swami Dayananda Ashram, Purani Jhadi, Post Box No.30
Rishikesh-249201 (Uttarakhanda)
Phone Numbers-Ashram General Number: 0135-2430769/ 2431769
Swami Aparokshananda: 0135-2433769 (only between 7-30 to 9-30 P.M.)
E-mail ID for the 2011 camps: dayanandacamps2011@gmail.com

Photo/stamp size (or) 2"X2" Photo here

## Arsha Vidya Pitham

(Swami Dayananda Ashram)
Purani Jhadi, Rishikesh - 249201 (Uttaranchal), India
Phone: 0135-2430769/2431769/2433769
E-mail: dayanandacamps2011@gmail.com
Website: **www.dayananda.org**

# *Application Form for Camps on Vedanta*

**Last Date for completed applications: 15th December, 2010.**

**NOTE**: Attach a separate sheet if the space is inadequate to give details in any item or you may want to say more **Please apply for ONE CAMP only so that more persons can listen to Pujya Swamij.**

Applying for: (Please tick)

| | | |
|---|---|---|
| Camp-1 (March 6th to March 12th 2011) | 7 days | ☐ |
| Camp-2 (March 15th to March 21th 2011) | 7 days | ☐ |
| Camp-3 (March 24th to March 30th 2011) | 7 days | ☐ |
| Camp-4 (April 2nd to April 11th 2011) | 10 days | ☐ |

1. Full Legal Name Mr. / Mrs. /Ms.....

2. Gender (M / F) 3. Age .....

5. Citizenship .....

6. Address for Communication:

.....

.....

E-mail ID .....

Phone (O) .....(R).....

(Cell).....

7. If you have attended a previous camps conducted by Pujya Swamiji here or at Anaikatti Ashram please gives details year wise & any other information you may like to give about yourself.

I here by apply for admission to the **Camp-1** | **Camp-2** | **Camp-3** | **Camp-4** on Vedanta at **Arsha Vidya Pitham – Swami Dayananda Ashram** and declare that to the best of my knowledge all of the above statements are correct and complete.

**Date** **Signature**

## NOTE TO THE APPLICANTS

(To be retained by the applicants)

1. **Important Note:** Since we have limited accommodation and we want to give an opportunity to be in the presence of Pujya Swamiij to maximum number of persons possible, we can only offer shared accommodation in the room during the program. The participant will have to share the room with 1 or 2 more persons.

   **WE CANNOT OFFER SINGLE ROOM ACCOMMODATION.**

   Please bear with us.

2. Please make do with stay arrangements we offer.

3. The participants will have to vacate the rooms before noon on the next day after the last day of the program.

4. Please make arrangements for your onward & return journey, in advance, if you will be traveling by train in India. We suggest that you book your tickets – and if you are not selected / not attending the program, then you can cancel the booking.

5. Submission of Application does not mean confirmation of admission to the program.

   We will send intimation to all the participants separately around the 1st week of Jan, 2011 whether they are selected or not.

6. Last date for receipt of completed applications is **15th Dec, 2010**.

7. Please bring with you any medicines etc that you need during the camp.

Pujya Swamiji's expressed that it is his wish and request to admit participants to one camp only in order to make sure that a maximum number of people can attend the camps and listen to him.

Therefore students who have done long-term-courses and Sannyasis who have studied with Pujya Swamiji are requested not to apply for the Vedanta Camps 2011.

# Pujya Swamiji's 80th Birthday Celebration at AVG, Saylorsburg, USA

# Gurupurnima Celebrations at A.V.G.

The lecture hall was packed for Guru Purnima. Students who had completed the three-month Gita Camp, as well as students here for the upcoming three-year course, in addition to many local devotees from the surrounding areas filled the hall to capacity.

The event began with a prayer by Sri Maharajapuram Ramachandran who rendered the kriti : Sankaracharyam Bhajema.

Sri Pramod Deshmukh and Smt. Lata Deshmukh performed pada-puja to Pujya Swamiji.

Addressing the gathering, Pujya Swamiji explained the reason for seeking the blessings of the Guruparamparā on Guru Purnima Day.

He said: "The whole paramparā is based on the vision of wholeness. Without this vision, there would be no paramparā, or gurus. That one is not separate from the whole is a matter to be known and understood for which a human birth is necessary. It is only a human birth with its faculty for both making and correcting mistakes that gives one the ability to pursue and obtain the knowledge. Both a maternity doctor and a guru are very important: the doctor delivers one into the world, and the guru delivers one out of the world.

The universal human issue is ignorance. Thinking the self to be *karta/bhokta*, one compares the self with others giving rise to multiple complexes that bring along a sense of inadequacy. This inadequacy provides a platform for dissatisfaction and self-disapproval to take hold and finds one's self on a path of becoming — of striving to be someone other than who he is. The

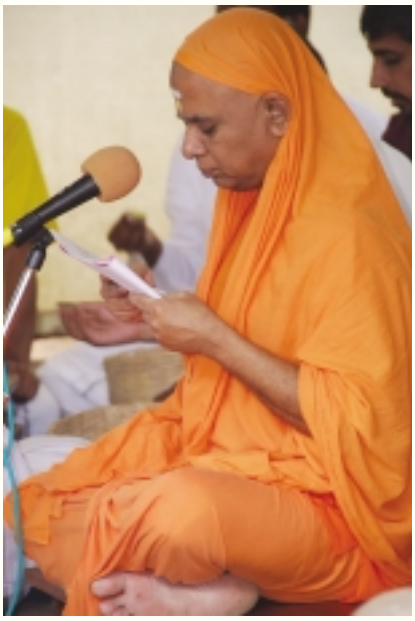
pressure born from the life of "becoming" turns one into a consumer, making it impossible to conform to dharma. When one understands that he is the Whole, he becomes a contributor. His self-esteem and sense of adequacy increase, enabling him to effortlessly conform to dharma.

The means of knowing that one is the Whole, is Sastra and it requires a teacher. Just as even if one knows what one is looking for, one needs light to find it. The guru 'illumines' what is to be known – wholeness – thus making it available for understanding. This knowledge gives freedom from the discomfort of a life of becoming. This is the guru's job and that is why, on Guru Pūrṇimā day, the guru paramparā is saluted.

At the end, everyone present saluted Pujya Swamiji and received his blessing and prasāda.

*Report by* ***Julie Carpenter***

# Gurupurnima Celebrations at AVG, Coimbatore



# The Guru

This month we prepare to celebrate the 80lh birthday of the most exalted of gurus, Pujya Sri Swamiji Dayananda Saraswati. The extended celebrations ofPujya Swamiji's life planned in all the gurukulams are not really for his benefit, but for our own, whereby we take the time to really understand and reflect on the wonder that Pujya Swamiji is~ and on our great fortune to be blessed with such an illustrious guru.

Understanding the guru is understanding oneself'. Oaining this understanding poses an interesting catch~22, similar to the statement jn the Veda, which says, *"svadhyayo'dhyetavyah."* The mandate that one must study one's own Veda is contained in the very Veda that one is supposed to study; Until one studies the Veda~ he or she does not la1ow that the Veda is to be studied. Once a person studies the Veda~ the advice to study the Veda becomes redundant. Similarly, until one fully understands oneselt: one cannot comprehend the guru; understanding the guru as *parabrahma* renders the pursuit of self-knowledge redundant.

The key to resolving this apparent *anava..vtha do.S'ha~* the fallacy of infinite regression, lies in observing and fol1owing *vrddha vyavahara,* conventions practiced by elders, which they learnt trom their elders. We rely on observing and learning by example from the actions of the guru, the exalted *vrddha,* elder. The personage of the guru embodies what the guru teaches and represents. The guru embodies the knowledge of oneself as Ishvara, and teaches that the student is also limitless and whole.

The guru is defined as one who is a *mahavakya upade.~akarta,* the unfolder of the identity between the *jiva* and lshvara. The one who is able to effectively ShO\\1 that you are non-separate from Ishvara is a guru. That is why in the tradition, the guru is worshipped as Ishvara incarnate. Although the guru has a human form, when relating to the guru, the human element is not taken into consideration. For the teaching to bear fruit and be assimilated in the heart, the student has to learn to transcend any initial fixation on the "personality" of the guru, and instead shift the focus onto the person of the teacher as Ishvara. This change in the student's vision is brought about by *shraddha,* a devotional reverence to the words of the guru and the *shastra,* pending clarity and understanding. Contrary to popular belief, the student, not the teacher, benefits from the reverential attitude towards the guru. This is because *shraddha* is an important precursor in the gain of the knowledge. It equips the *shishya* with the infrastructure required for the suspension of all erroneous notions, beliefs, and complexes about oneself, so that the knowledge can take place without being impeded by one's own resistance.

In this manner, the guru-disciple relationship offers for reflection a series of interesting paradoxes. The guru is approached by the student to solve a problem that does not really exist -the problem of self-inadequacy. The self is not only eminently adequate -in fact it is whole, and complete, and the only

thing that exists that is worth reckoning. From the teacher's standpoint, the teacher is addressing a non-existent problem, that is much like being approached by a person who thinks he has been bitten by a rope-snake. When such a person approaches you screaming in agony, you look for signs of snakebite on his body. Not finding any fang marks on his person, when you ask him for more details about this snake, he takes you to the garden and identifies a piece of rope lying in the grass as the "snake. " F or the one who is convinced that he has been bitten by the rope-snake, no amount of contradicting this belief with reason or logic is going to work. The only thing there is to do is to humor the person's belief even as you get him to calm down enough for you to reveal to him that the "snake" that "bit" him is actually a piece of rope. This would require great patience and compassion on the part of the one who is free of the erroneous belief.

Likewise, when the student approaches the guru for freedom from *sam sara,* a life of constant striving to "become" acceptable, the guru being a fulfilled being, content with himself or herselfhas no agenda to teach other than a sense of compassion. To agree to teach the knowledge that "frees" the one who was never really bound in the first place, using words that the student recognizes and comprehends indeed demands extraordinary compassion. The guru does not see any problem; and the *shishya* does not see any solution that can be arrived at by one's self. The guru unfolds the nature of the *atma,* oneself, which is not an object of one's perception, as Ishvara, the cause of the universe. The teaching itself contains

many paradoxes -the knowledge is in the fonn ofwords used to convey that which is beyond words; the knowledge of oneself as Brahman happens through a thought fonn, *vrtti* in the mind, but the mind and intellection do not play any part as "agents" of the knowledge. In other words, since the self is already self-revealing, self-knowledge is not "created." Therefore, one can say that the knowledge of oneself as a non-wanting person takes place in the mind, but not by the mind.

Being non-separate from the teaching, the guru is venerated as an embodiment ofIshvara, and becomes an altar of trust and surrender, I()r the *shishya,* at whose feet all complexes, fears, and ego-acrobatics are laid to rest. The guru becomes an effective altar of surrender precisely because he or she does not require this surrender.

The fourth chapter of the Bhagavad Gita says, *"tadviddhi pranipatena ,nariprasnena sevaya"* (4.34). Know that (Ishvara as yourself) through surrender, proper questioning, and seva. Guru-seva, or service to the guru as an integral part of the learning of oneself as a non-doer is perhaps the ultimate paradox. Often what leads one to the spiritual pursuit, much like Arjuna in the Gita, is being besotted with difficult choices. When one arrives at the teachings riddled with guilt and hurt, the knowledge that one is not a doer is as welcome as an oasis in the desert. Although the student acquires the knowledge, it is often riddled with doubt, vagueness, or error due to *raga-dvesha* (unbridled likes and dislikes) still reigning in the heart. Guru-seva is really self-seva, —it is offered to the one who does not need it, benefiting, instead the one who gives it by providing a myriad opportunities for emotional and spiritual growth. Seva helps the aspirant for spiritual knowledge to grow from doing whatever one likes, to liking whatever one does. In such a heart alone, freed of *raga-dveshas,* the knowledge abides. Seva opportunities, therefore, must be eagerly coveted and embraced. Such is the regard for guru- seva in the tradition that it is the only thing that is not renounced even after *sannyasa,* where one renounces everything. The seva to the guru continues, because of what the guru stands for in the tradition.

# "Gurupurnima Celebrations at Arsha Vijnana Gurukulam, Washington DC: by Chris Almond"

Pujya Sri Swamiji Dayanandaji inaugurates

7110 Cipriano Springs Drive Lanham MD 20706
Phone 301.841.7024
email: arsha@verizon.net website: www.arshavm.org

We are happy to announce
that Pujya Swamiji will be formally inaugurating the new Gurukulam
in the D.C. Metro area
on Saturday 11th September
from 10:30am-l.30 pm

**Program**
**10-10:30 am Ceremonial Welcome of Pujya Swamiji and Pada Puja**
**10:30-11:00 am Chanting of Avahanti Mantra and other Shlokas followed by Arati of Lord Dakshinamurti by Pujya Swamiji**
**11am-12.00 pm Talk by Pujya Swamiji**
**12-12.30 pm Q and A Session and Prasadam Distribution**
**12.30-1.30 pm Lunch and Farewells**

On Guru Purnima day, we saluted and honored the unbroken lineage of knowledge, where the presence of Sage Vyasa, whose birthday falls on Guru Purnima, is the oldest link. We offered *abhishekam* and chanting the Sri Rudram to Lord Dakshinamurti, the symbol of the highest truth and knowledge. Those assembled then chanted the 108 names of the Lord. This ritualistic bathing and chanting of a *murthi* of the Lord, represented a beautiful connection to everything wonderful in our tradition: devotion, prayer, the *guru-shishya parampara,* and self- knowledge.

We then offered our worship to Pujya Swamiji's *padukas* through the traditional chanting of Gurupadukastotram and the newer 108 names of His Holiness. The group shared in the excitement of having this new form of prayer available to us, and having a beautiful English translation for each of the names.

Finally, our Guru, Sadhviji, whose glories could file 08 names other own, sat before us and spoke of the meaning and significance of Guru Pumima. This day celebrates the living lineage of teachers today. Sadhviji quoted the second verse of Guru Stotram and translated it to show the significance of the guru and the teaching tradition. The guru removes the cataracts of ignorance with the ointment of knowledge to awaken one to the understanding that one is the whole.

On this day, and in this way we worshiped the tradition, the *parampara,* and all the teachers became an altar for worship. In her concluding remarks, Sadhviji said that without this knowledge, life is really not worth leading. Such a true statement; with the knowledge born from the removal of the cataracts of ignorance by the hand of the guru, we can live a life of peace and limitless.

*by Chris Almond*

# New Building for Swami Dayananda College of Arts & Science

Smt. Abantika & Shri.Piyush Shah Block, at the Swami Dayananda College of Arts & Science , was inaugurated by Pujya Swami Dayananda Saraswati, on the 28th July 2010 in the college premises.

Dr. B. Sekhar, Principal of the college welcomed the gathering. Ms. Sheela Balaji, Secretary & Manging Trustee, SDET, rendered the presidential address.

Pujya Swamiji in his Anugraha Bashyam, said that 'Giving', is the means for growth. He blessed Ms. Abantika Shah and Mr. Piyush Shah,donors for the new block, for their unconditional generosity, for the welfare of the student population of the Tiruvarur district.

The function was attended by Ms. Purvi Patel, niece of Mr. Piyush Shah, along with her husband , Mr. Hiren Patel, and their son.

The built in area is 15608 Sq. ft., with 14 class rooms and 2 staff rooms. The classrooms are very spacious and ventilated. (625 sq.ft.)

The vote of thanks was proposed by Mr. G. Ramachandran, Correspondent, SDET.

# Motivation

Pujya Swamiji addressed the members of the Tax Consultants Society of Coimbatore on the evening of the 10th of July 2010 at Gujarathi Samaj Patel AC Hall, R.S. Puram, Coimbatore.

Given below are excerpts from his address:

A human being is a highly motivated. This arises out of his own judgment about himself as a dissatisfied and a wanting person. His desires are endless and he has no tṛpti like the agni—fire which devours any amount of fuel. There is no need to motivate him to earn money, name, wealth etc., as these desires are always there and he remains eternally dissatisfied due to his inability to fulfill his never ending list of desires. It is a mistaken notion that dānam –Wealth— alone can cause satisfaction. Motivation for earning wealth is necessary but not sufficient

Though the individual is one, he is expected to play different roles such as son, father, employer etc. Every role carries a script. We need to enjoy each of these roles. For this you have to motivate yourself in many spheres of life. This is what our culture is all about. Our vision is different and wholesome. Success has to be earned from all spheres of life and not just from earning money.

If Dhanaḷakṣmi is important so are others. For instance, Grahalakṣmi is important for making a true home for a sense of togetherness between husband and wife through better interaction. Santānalakṣhmi is essential for a lively interaction between parents and children. Varaḷakṣmi is a must for marital happiness wherein nobody is a loser as and one really feels at home.

Our Indian tradition is all about motivation in all spheres of life to be a totally satisfied person. If this vision is there then the same person will succeed all the way by playing

different roles all well. So what will give satisfaction? Not just earning money but when clients come to practitioners, they see not just an able consultant but a role model spanning all spheres.

Thus make your profession lively by reaching out. Make yourself available so that you are a net contributor in every role. Think big to become big and that's motivation.

You can be a winner all the way if you are at the right place and at the right time. This is always not possible. However good you are, you may still be outwitted. There is something more needed beyond our knowledge, resources, skills etc. How can one always guarantee success all by oneself? There are hidden variables. One has to acknowledge their presence. That which controls hidden variables is called Daivam, and therefore, there is the need to realize the importance of prayer. Many a talent is lost as we don't recognize the importance of prayer. For success, one needs Daivasahāyam.

# "Need to Strengthen Traditional Health Practices"

Center for Traditional Medicine and Research, Chennai organized a two day workshop on 31st July & 1st August on "Traditional Healing Practices & Ethno botanical collection" at Arsha Vidya Gurukulam at Anaikatti, Coimbatore.

Swami Sakshatkrutananda, the Resident Acharya, inaugurated the workshop and explained about the importance of traditions and their rich contribution to our Indian society. This traditional healing practice has been continuously nurturing the well being even to the communities in the inaccessible areas and time tested. These traditional knowledge is the greatest wealth handed over to us by our forefathers which needs to be preserved, revitalized and taken back to the community. The documentation of this knowledge is very vital for its revival, Sri Swamiji said.

CTMR secretary Dr. T. Thirunarayanan explained about the living traditions like Siddha System and the folklore and its importance in primary health care, the cost effectiveness, easy accessibility even in remote tribal villages.

Dr. D. Narasimhan, a renowned ethno botanist, explained about the richness of the Indian tradition and the need for protection for community based intellectual property and mechanisms of benefic sharing of holders of knowledge. The sessions included demonstration on varmam, child and women health, treatment of medical emergencies through simple herbs and traditional bone setting methods. 60 expert traditional Vaidhyas of different regions of Tamil Nadu and host of institutionally trained doctors took part in the delebrations.

The two day Seminar successfully helped to bridge the gap between the traditional Vaidhyas and institutionally qualified Siddha doctors. There was voluntary expression of desire to co-operate to document many of their private practice methods.

All the participants expressed their happiness and satisfaction on the boarding and lodging facilities extended at the Gurukulam during their stay and thanked Pujya Swamiji for the same. They requested the organizers for conducting such workshops every year and promised to bring more traditional healers from remote villages.

There was a tribal cultural dance programme by the Anaikatti tribals group who successfully performed their programme in the recently held World Tamil Conference.

# Sadhviji's Travel and Teaching Schedule

**Arsha Vidya Gurukulam, Saylorsburg, PA**

August 11-22
August 16-21 Purna Vidya Program

**Minneapolis, MN**

August 27-29, Public Talk on Gita and Satsang. For more details contact Prof. Rangamani at gnrangamani@gmail.com

**Potomac, MD**

September 4-6, Labor Day Weekend Retreat: Freedom from Stress. Address: 10710 River Road, Potomac, MD
For more details please contct Chris at 703 403-1207

**Arsha Vijnana Gurukulam, Lanham, MD**

**Weekday Classes**

* Monday and Thursday: 1.30-2.30 pm Kathopanishad
* Wednesday: 8-9 pm Bhagavad Gita
* Thursday: 12.30 - 1.25 pm Sanskrit

**Weekend Classes:**

* Second and Third Saturday each month: 10-11.15 am Bhagavad Gita
* Second and Third Sunday each month: 10-11.15 am Mundakopanishad

Beginning October 4, Webcast only Tuesday and Thursday: 8-9 pm
Selected Chapters from Panchadasi

September 11, 10.30 am - 1.30 pm: Inauguration of Arsha Vijnana Gurukulam by Pujya Sri Swami Dayanandaji. For more details please contact Chris at 703-403-1207

**Sri Siva Vishnu Temple, Lanham, MD**

September 12th morning Pujya Sri Swami Dayanandaji speaks at Sri Siva Vishnu Temple. For more details please contact Charu at charun@cox.net

* First Saturday and Sunday each month: 9 am - 12 pm Aparokshanubhuti at SSVT For more details please contact Charu at charun@cox.net

**Eugene, OR**

* September 20-24 Public Talks on "Freedom from Emotional Disturbance."

Taittiriya Upanishad, Hastamalakiyam, Vedic Chanting and Gita Talk.

For more details please contact Faith at faithlacross@gmail.ccom or Harinder at harinder@uoregon.edu.

# Getting Back to Oneself, Uparama

**Swami Dayananda Saraswati**

What is *uparati*, or as the author of the *Tattvabodha* calls it, *uparama*? He answers, *svadharmānuṣṭhānameva*. This is a very interesting meaning. *Uparama* is getting back to yourself. There is a tendency to omit what I have to do, and do what I need not do, do something else. This is the tendency that everybody has. A withdrawal from that, and doing what is to be done is *uparama*, *svadharma-anuṣṭhānam eva*. *Svadharma*: *sva* means one's own; *dharma*, here, is what is to be done. What is to be done is to be done. We can't say, "I don't feel like doing it," and not do it. This is a certain abuse of freedom. Even though you don't feel like doing it, sometimes it has to be done. So what is to be done, you do, even though you don't feel like doing it, and what is not to be done, even if you feel like doing it, you don't. That is what he calls *uparama*.

If you go by what you like and don't like, you'll become a derelict, so what is to be done you do, and what is not to be done, you avoid.

*Uparama* is also translated as *sannyāsa*, renunciation—taking to a life of renunciation for a dedicated pursuit. In fact, this is a more suitable meaning for all of us. But here, he says that it is *svadharma-anuṣṭhānam eva*, whatever is your *dharma*, whatever is to be done at a given place and in a given situation, that you do, whether you like it or not. That is how we gain a certain mastery over our own likes and dislikes. Otherwise they dictate our behavior all the time, and that is a meaningless life, really speaking. As long as these likes and dislikes conform to dharma, they are fine. If what is to be done conforms to dharma and you like it, and it is good for you, and you do it, in fact, you will be spontaneous. It is something like a doctor telling you that every day you must eat an apple, and you saying, "Oh, that's wonderful, I love apples." When you love apples and somebody advises you to eat an apple daily, you can enjoy that; there is no conflict. But then, if they say that you have to take this bitter gourd juice every day, then you have to take it, even though you don't like it—and I don't think anybody will ever like it. Certain things you can learn to like after some time, like blue cheese, I suppose. But I don't think anybody will learn to like bitter gourd juice. Still, you take it. Why? It has to be taken. And so, what we like is not going to be what is to be done every time, and what we don't like is not what is not to be done every time. No, what we don't like sometimes is to be done, and what we like is not to be done. And therefore, what shall we do? If you go by what you like and don't like, you'll become a derelict, so what is to be done you do, and what is not to be done, you avoid. This becomes *uparama*. It avoids conflicts, and it gives you a sense of satisfaction, also, a sense of success about yourself as a person, because you can deny yourself something you want. That is an amazing thing. That makes you feel good, and therefore, you have a good day.

It is a very common thing in America to say, "Have a good day." But what is a good day, I would like to know? What do you mean by that "Have a good day"?

Each one has his own idea of a good day. Someone thinks that if you attend a music concert in the evening it is a good day. If a pick-pocket says, "Have a good day," what does that mean? So when you say, "Have a good day," what do you mean? I will say that a good day is a day at then end of which, when you go to bed, you feel good. Why? Because you were able to avoid certain things which you wanted to do, but were not to be done, and you could do the things that were to be done, even though you didn't want to—like Sanskrit homework. Who wants to do this? "I never knew that I was in for this. I thought I would listen to the swami and get some knowledge of *ātman*, etc., but what is this?" So, you have a good day when you do your homework. Then you feel good about having done it. Really, after doing it you feel good, especially when you write Sanskrit and it is legible, and somebody is able to read it, and remarks, "*paṭhaḥ*, this is correct." That makes you feel good. The beauty is that when you avoid something that you have to avoid, even though you feel like doing it, that really makes you feel good. That capacity makes you feel good, because you feel that you are the master. You have reorganized your inner life and have that sense of being in charge of your life. 'I am in charge' is very good. So that is *uparama*, being in charge of your life. Then there is so much you can do, really. Once you are in charge, you can help others too. Otherwise, others have to take care of you. When you are in charge you can help others, and you are in charge when you are able to do what is to be done, *svadharma-anuṣṭhānam eva*.

> You reorganize your inner life and have that sense of being in charge of your life. That is *uparama*. Then there is so much you can do, really. Once you are in charge of your own life, you can help others too.

*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

## SATABHISHEKAM OFFICE
## in Coimbatore City

In order to coordinate and expedite matters relating to correspondence, brochure distribution, collection of donation and preparation for the grand function next year, a full-fledged and dedicated office has been established in the Coimbatore City known as "SAMARPANAM" at the following address:

**SWAMI DAYANANDA SATABHISHEKAM**
**CELEBRATION COMMITTEE**
**"Samarpanam", F10, Lakshmi Plaza**
**1089, Avanashi Road**
**COIMBATORE 641 037**
**Tamil Nadu, India**

**Mr.R.M.Kumar Iyer, Cell 09442259003, Ph: 0422-4322479**
Email: samarpanam@airtelmail.in : web suite: www.satabhishekam.in
**Micro Donation Scheme : Br.Srinivasan, Cell: 09486819714**

Please visit or contact Samarpanam Office for your participation

## *ACCOMMODATION WANTED IN COIMBATORE*

*We are looking for a flat or an independent villa free of cost or on rent for accommodating few full time sevaks working in our Samarpanam office, Coimbatore for a period of one year. The preferred location is within 5 kms radius of the Lakshmi Mills Signal junction at the Avanashi Road.*

*If you or any of your relatives/friends are in a position to contribute towards the above requirement, it will be greatly appreciated. Contact no.: Cell 09442259003.*

***Swami Dayananda Satabhishekam Celebration Committee***

# Swami Dayananda Saraswati's Visit to AIM for Seva Student Home, Satyamangalam, Tamil Nadu

Swami Dayananda Saraswati visited the student home at Satyamangalam, Tamil Nadu on 21st July 2010. He was received by the office bearers of the Bharathiar Shanthi Illam Trust and a huge gathering of people in and around Stayamangalam.

The Kuthivilakku was lit by Ms. Hemalatha Sampathkumaran, mother of Shri. Sampath Srinivas, donor of Satyamangalam student home building.

The invocation song was rendered by the children of the hostel.

Shri . R. Balasubramanian, CAO, AIM for Seva, Anaikatti welcomed the gathering.

Shri. L. P. Dharmalingam, MLA, Sathyamangalam constituency, wished the organisation all success.

Ms. Hemalatha Sampathkumaran, said her joy knew no bounds, when her son, Shri. Sampath Srinivas , built a student home for the less privileged children on the land, which was once their ancestral property. Later, she distributed sweets to the students and explained to them about the importance of education, quoting Subramania Bharathiar's songs and excerpts from the Vedas.

Pujya Swamiji in his anugraha bashanam, stressed the fact that the capacity to give without hesitation is accomplishment; and the way to accomplishment is deliberate will-based giving. Danam, giving and sharing is a mark of growth.

Vote of thanks was proposed by Shri. V. Narasimhan, Project coordinator, AIM for Seva.

## No VIP Puja At Badrinath, Kedarnath

Source: www.punjabkesari.com

DEHRADUN, INDIA, July 21, 2010: Badrinath Kedarnath Temple Committee (BKTC), which overlooks the maintenance of the two temples, has scrapped the provisions of special VIP puja inside the centuries-old shrines, officials said Saturday. "Now VIPs would also have to stand in queues for having darshans of both Badrinath and Kedarnath temples," Anusuiya Prasad Bhatt, chairman of the BKTC, said. The two temples, among the most revered pilgrimage centers, in Uttarakhand's Garhwal region receive thousands of pilgrims every year.

## Sabarimala Temple Averse To Suggestion On Widening Steps

Source: sify.com

INDIA, July 17, 2010: A controversy has broken out in Kerala's famed Sabarimala temple over a court suggestion to consider widening of the temple's 18 holy steps as well as the door to the sanctum sanctorum to allow pilgrims easier access. The head priest of the temple and a vastu expert, among others, have opposed any attempt to tinker with the temple's original structure. The Kerala High Court's observations were made while considering a report submitted by the Special Commissioner of Sabarimala stating that many devotees were injured during the last festival season. The court also suggested erecting a conveyor belt to make darshan easy for the devotees.

Pilgrims have to wait for several hours before they get a chance to climb the hallowed 18 steps which lead to the sanctum sanctorum and get darshan of Lord Ayyappa. Veteran temple vastu expert Cheruvalli Narayanan Nampoothiri said that under no circumstances would it be possible to make any changes in the basic structure of any temple according to the norms of temple vastu. "Changes just cannot take place in the basic structure. And since the Lord is installed inside no part of the sanctum sanctorum can be altered or reshaped," said Nampoothiri. General secretary of Akhila Bharatha Ayyappa Seva Sangham, N. Sreenivasan, criticised the court's suggestions saying they would hurt the sentiments of millions of believers. "Each of the 18 holy steps represent the hill Gods of Lord Ayyappa and it is impossible to widen the doors of the sanctorum of the temple for convenience of the pilgrims," said Sreenivasan

## Western Attire Banned At Nallur Festival

Source: www.sundaytimes.lk

SRI LANKA, July 2010: Western attire has been outlawed for this year's Nallur Festival in the Jaffna Peninsula and pilgrims have been told that only the traditional sari or long skirt and full blouse for women and the verti for men will be allowed. Even the popular churidar (Salvars) worn by women have been banned. Jaffna Mayor and festival's Organizing Committee chairperson Yogeswari Patkunarajah told the Sunday Times the decision was taken since a large number of expatriate Tamils were visiting the peninsula in Western attire that was not

in keeping with the Tamil culture of the area. The festival which is likely to attract hundreds of thousands of people from all parts of the country and overseas begins on August 15 and will go on for 25 days.

## Indian Court Says Hindu Gods Can't Trade in Shares

Source: www.google.com

MUMBAI, INDIA, July 30, 2010: An Indian court ruled that Hindu Gods cannot deal in stocks and shares, after an application for trading accounts to be set up in their names. Two judges at the Bombay High Court on Friday rejected a petition from a private religious trust to open accounts in the names of five Deities, including the revered elephant-headed God, Ganesha. "Trading in shares on the stock market requires certain skills and expertise and to expect this from deities would not be proper," judges P.B. Majumdar and Rajendra Sawant said, according to Indian newspapers. The trust, owned by the former royal family of Sangli, in western Maharashtra state, brought the case after successfully securing income tax cards and savings accounts for the Deities. But National Securities Depository Limited (NDSL) rejected the trust's application for permission to open trading accounts, arguing that it would be difficult to take action against the Gods in the event of irregularities. "Gods and Goddesses are meant to be worshipped in temples, not dragged into commercial activities like share trading," the judges said.

## Supreme Court Ruling On Shivaji Book Sparks Protests

Source: www.hindustantimes.com

MUMBAI, INDIA, July 11, 2010: A day after the Supreme Court decision to lift the ban on the sale of American author James Laine's controversial book on King Shivaji, protests took place in several parts of the state, especially in western Maharashtra — former stronghold of Shivaji's Maratha empire.Amid protests at his hometown in Nanded, Chief Minister Ashok Chavan said his government was exploring legal options to ban the book. After activists of Maratha Seva Sangh, he told the media, "We will study the apex court judgement and take advice from legal experts on what can be done to ensure the ban on the sale of the book. We will also see if there can be any amendments to the existing law to ensure this."

*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

Celebrations

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

## Sanskrit Texts with Translation

"The reading of the Bhagavad Gita verses with meaning should be looked upon as a part of one's daily prayer. One can easily cover one chapter in a sitting daily. This inspiring routine will make this book your unfailing companion."

ISBN : 978-81-903636-8-6
MRP Rs. 150/-

"The book contains Sri Rudram, a hymn from the Vedas, the sacred book of the Hindus. Diving deeply into the book brings Bivara into one's life so that one comes out with namaha on one's lips and Bivara in one's heart."

ISBN : 978-93-80049-06-9
MRP Rs. 300/-

## Stotra

"A Prayer, is an act, and prayerfulness is an attitude ... Mature, objective response to both pleasant and unpleasant situations comes from prayerful attitude. The act of prayer serves to make one prayerful. Being prayerful, one's response to varying situations would be effective without one being in anyway affected. This attitude also helps one to accept one's past, as well as the present situation. The more prayerful one is, the freer one becomes from guilt, hurt, and from self-loath. In the wake of graceful acceptance, there is serenity."

ISBN : 978-81-906859-1-5
MRP Rs. 150/-

"This is a very useful handbook for daily recitation at home. Although the Vedic hymns (with marks of svaras) and prayer verses that are chanted and recited at Arya Vidya temples, this book is very useful to follow closely and learn the daily rituals in our and other traditional Siva temples."

ISBN : 978-81-906859-0-8
MRP Rs. 125/-

## Moments with Oneself

"Something happens to a person when he or she is able to do something for someone. It is not pride. This wholeness finds expression when one is able to help others regardless of whether the recipient is known to him or her."

ISBN : 978-81-903636-6-2
MRP Rs. 75/-

"You can surrender what you own, and not what you do not. There is no other surrender except your projections for, you have won hardly anything else to surrender. When you recognise all that is here is the Lord including 'you' there is surrender. In that surrender, there is freedom. Surrender is freedom."

ISBN : 978-81-904283-5-8
MRP Rs. 75/-

"Helplessness, if not despair, is unavoidable. Nothing is more painful to live with than this exasperating helplessness. Intelligent living is to seek help from a real source of help before letting helplessness overwhelm one. Prayer is seeking help and it is as real as one's level of understanding of the altar from which one seeks help."

ISBN : 978-81-903636-0-0
MRP Rs. 75/-