



Arsha Vidya Newsletter

Rs. 10/-

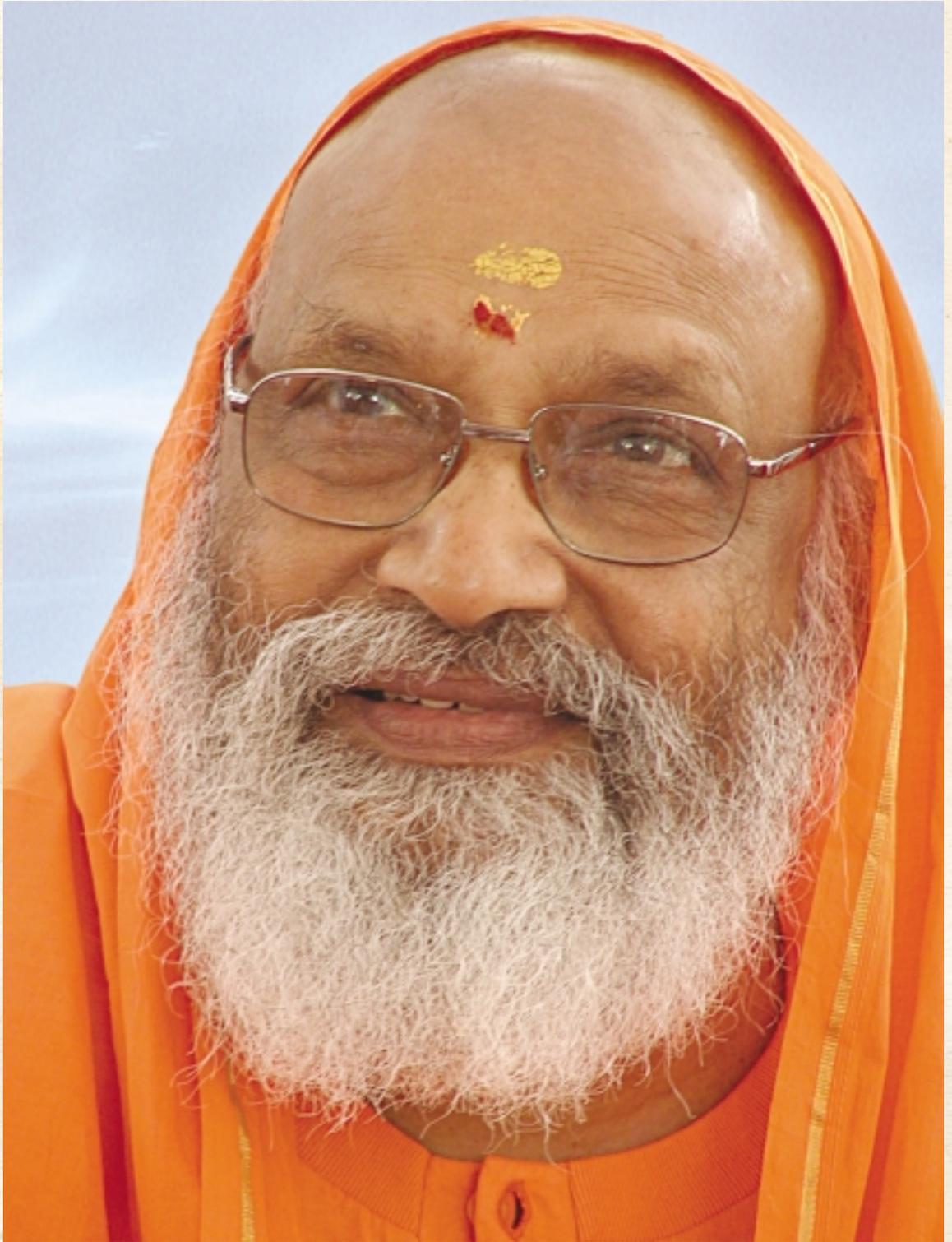


• "Pujya Swamiji at the Ravindra Natya Mandir, Prabhadevi, Mumbai.
His public talks were held from the 1st to the 5th of February 2009.

Vol. 10

February 2009

Issue 2



Arsha Vidya Pitham
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**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!

**HOLISTIC CENTRE FOR YOGA AND VEDANTA,
AMBOLI**

Is happy to inform that

PUJYA SRI SWAMI DAYANANDA SARASWATI

Will conduct a
Camp

From the 9th to 13th of March 2009.

Topic:

**MAHA VAKYA VICHARA -
SATYAM GNANAM ANANTAM BRAHMA**

Our registration fees are as follows -

- Cottage accommodation (2 persons to a room) - Rs. 2500/- per person.

- Family room accommodation:

(6 persons to a family-room,
with 2 attached bathrooms and 2 attached toilets) - Rs.2000/- per person.

The registration fee would be a non-refundable donation to

Swami Dayananda Educational Foundation

Receipts with 80G Exemption would be issued.

FOR REGISTRATION, PLEASE CONTACT:

Dr. Vikas Paonaskar

Mobile No - 9821638743

Amboli is a hill-station on the outskirts of Goa. The nearest railway station to Amboli is Sawantwadi which is around 26 km far from this picturesque hill station. The second nearest is Belagaon which is around 64 kms away from the town. The road route is however more convenient. The road route to Amboli from the major cities in Maharashtra is quite efficient. Mumbai – the industrial capital of India is around 549 kms, Pune is 390 kms and Ratnagiri is 215 kms. One can take a train to any of these above mentioned cities and then travel to Amboli by car or buses. The nearest airport to Amboli is Belagaon which is 64 kms while Dabolim in Goa is around 140 kms.

Amboli is a less well known but an exotic hill station. This place is the wettest place in Maharashtra. The rainy season which starts from June and lasts till October fills the Amboli with mist. The water falls come in their full glory and the average rainfall amounts to around 750 cms every year. The climate of Amboli is very soothing and relaxing. The invigorating and rejuvenating climate makes it an ideal spot for anyone who wishes to get away from the crowded and noisy cities and enjoy a quiet holiday.

Arsha Vidya Gurukulam
Anaikatti, Coimbatore, TN 641 108, India
Phone: 0422-265 7001
Website: www.arshavidya.in

**is happy to announce Pujya Swamiji's
Three Camps in 2009**

AVG Camps in 2009

**Camp 1 (April 21 – 30, 2009)
Topic: Uttara Gita**

1. Submission of Application does not mean confirmation of admission to the program. You will be intimated, either way, with regard to your selection for the camp.
2. Last date for receipt of completed applications is **March 21, 2009**.

Download Form from: www.arshavidya.in

**Camp 2 (May 2 – 11, 2009)
Topic: Ribhu Gita**

1. Submission of Application does not mean confirmation of admission to the program. You will be intimated, either way, with regard to your selection for the camp.
2. Last date for receipt of completed applications is **April 2, 2009**.

Download Form from: www.arshavidya.in

**Camp 3 (May 13 – June 19, 2009) -
Topic: Tripti Deepa Prakarana of Panchadassi**

1. Submission of Application does not mean confirmation of admission to the program. You will be intimated, either way, with regard to your selection for the camp.
2. Last date for receipt of completed applications is **April 13, 2009**.

Download Form from: www.arshavidya.in

Arsha Vidya Pitham

(Swami Dayananda Ashram)

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Phone: 0135-2430769/2431769/2433769

E-mail: dayanandacamps2009@gmail.com

Website: www.arshavidhyapitam.org or www.dayananda.org

Details of Puja Swamiji's Camps at Dayananda Ashram Rishikesh during February to March 2009

CAMP DETAILS	FROM	TO	REMARKS
CAMP No.1	16-02-2009	23-02-2009	8 days camp, Mahasivaratri on 23rd
CAMP No.2	14-03-2009	28-03-2009	15 days camp
CAMP No.3	31-03-2009	06-04-2009	7 days camp

Address for communication

Swami Aparokshananda Saraswati
Swami Dayananda Ashram, Purani Jhadi,
Post Box No.30
Rishikesh- 249201 (Uttarakhand), India

Contact Phone Numbers and e-mail ID

Ashram General Number- 0135-2430769

Swami Aparokshananda- 0135-2433769

E-mail ID for the camps: dayanandacamps2009@gmail.com

108 Names of śrī Dakṣiṇāmūrti With the Gloss Tattva Prakāśikā

By Swami Tattvavidananda Saraswati
Translated into English by Puppala B.



१४। ओं मोहोत्पलनभोमणये नमः ।
मोह एव उत्पलः । तस्य नभोमणिः सूर्यः । तस्मै नमः ।
यदा मोहस्य मद्भत्त्वं तदा भगवतः छन्द्रत्वम् । यदा तु मोहः
उत्पलं तदा भगवान् सूर्य इति सुस्पष्टम् ।



Salutations to the one who is the Sun for the
water-lily of ignorance.

When delusion is compared to or metaphorically presented as the lotus, knowledge is compared to the Lord Moon. On the contrary, when the delusion is compared to water-lily, it is clear that the knowledge isto be compared to the Lord Sun.

१५। ओं भक्तज्ञानाब्धिशीतांशवे नमः ।

भवथानां ज्ञानमेव अब्धिः समुद्रः । तस्य शीतांशुः चन्द्रः । तस्मै नमः ।

ज्ञानं निर्विशेषं देशकालपदार्थः न परिच्छिद्यते । अतस्तस्य अब्धित्वं समीचीनमेव । एतत् ज्ञानं जीवस्य स्वरूपम् । परं तु तत् अज्ञातं सत् अपिहितमिव निगूढमिव भवति । यथा चन्द्रोदये सति समुद्रे उचुंगतरंगा उत्पद्यन्ते तथा दक्षिणामूर्तेरनुग्रहेण जिज्ञासोरन्तःकरणे अखण्डज्ञानाकारवृत्तिरुत्थाय जीवं संसारात् मोचयति ।

The Self-knowledge of the devotees is indeed the ocean. The Lord is the Moon with reference to that ocean. Salutations unto that Lord.

Knowledge Absolute is not limited by space or time or by objects. Therefore, comparing it with the ocean is appropriate. This Knowledge is the nature of the individual. But being unknown, it becomes as though concealed or secret. Lofty waves arise in the ocean when the Moon rises. Similarly, by the grace of Lord Dakṣiṇāmūrti, the Self-knowledge in the form of the mind-modification divested of subject-object division rises in the heart of the seeker, thereby releasing him from the bondage of saṁsāra.

१८। ओं भक्तकेकिघनाघनाय नमः।

भक्ता एव केकिनः। तेषां घनाघनः वर्षन्मेघः। तस्मै नमः।

यदा आकाशे जलपूर्णा मेघा आविर्भवन्ति केकिनः प्रहर्षं नृत्यन्ति। तथैव

अनन्तकृपानिधिः भक्तजनेभ्यः कामाभिवर्षकः भगवान् दक्षिणामूर्तिः भक्तैः यदा ध्यानमार्गे

दृश्यते तेषां हृदयाणि आनन्देन नृत्यन्ति।

Salutations to the One who is fire to the straw, the ignorance of the devotees. Just as the fire burns the straw in no time, Lord Dakṣiṇāmūrti rising up in the heart in the form of knowledge of Brahman destroys the ignorance of the devotee.

१७। ओं भक्ताम्भोजसहस्रांशवे नमः।

भक्तानां अम्भोजस्य हृदयद्वस्य सहस्रांशुः अनन्तरश्मिस्सूर्यः। तस्मै नमः।

भक्तानां हृदयाणि सूर्योदयेन पद्मानीव दक्षिणामूर्तिध्यानेन आनन्दकन्दलिता विकसन्तीत्यभिप्रायः।

Salutations to the One who is the Sun to the lotus hearts of the devotees. The hearts of the devotees sprout and blossom with joy by meditating upon Lord Dakṣiṇāmūrti, just as the lotuses blossom with sunrise This is the import of this name.

१८। ओं भक्तकेकिट्टनाट्टनाय नमः।

भक्ता एव केकिनः। तेषां क्लृप्ताट्टनः वर्षन्मेघः। तस्मै नमः।

यदा आकाशे जलपूर्णा मेघा आविर्भवन्ति केकिनः प्रहर्षं नृत्यन्ति। तथैव अनन्तकृपानिधिः भक्तजनेभ्यः

कामाभिवर्षकः भगवान् दक्षिणामूर्तिः भक्तैः यदा ध्यानमार्गे दृश्यते तेषां हृदयाणि आनन्देन नृत्यन्ति।

Salutations to the One who causes great joy to the devotees, just as the rain clouds delight the peacocks.

When the water bearing clouds form in the sky, the peacocks dance with great joy. Similarly, when Lord Dakṣiṇāmūrti, of infinite compassion, and one who showers boons, appears before the devotees in meditation, their hearts dance with joy.

Pujya Swamiji's commentary on **Kathopanishad** will be continued from the next issue onwards

An Essential Verse from Bhagavad Gita To give a meaningful life.

*Pujya Swamiji delivered a series of public talks
On the above topic from the 1st to 5th of February 2009.*

To live a meaningful life: as wanting human beings, we constantly seek the fulfillment of our desires in an endless cycle of self-defying motion. Unable to satisfy with any permanence, we pursue relentlessly. And then a gentle breeze stops us in our tracks. A simple man dressed in an orange cloth a long white beard flowing said, "This creation is not separate from its creator." Some in the audience felt as Sachin did when the Rawalpindi Express bowled him first ball. Others gathered their thoughts and pondered at this marvelous observation and those that saw it as an irrefutable fact listened in wonder.

All of this, the universe is one, your body is made from the same material as the planets and the stars and the soaring surging gases that make up the Sun! And he unfolded the glory of Isvara, the Lord and Master of all that is perceived as a conscious being, the repository of all knowledge known and unknown that goes into making this creation. His opening spell defied the boundaries of imagination and his commitment to the truth. The Bhagavad Gita and its lucid reflection of the Upanishads being the source of this truth left the audience spell bound.

Unlike any other body of knowledge the only knowledge that could be revealed and passed on in its totality was the knowledge of Isvara, the knowledge of the Self. Any knowledge, known and unknown, is never complete and needed to be verified. The only

complete body of knowledge was and is that knowledge, knowing which everything is as well known.

An audience battered by the recent stock market crash and reeling under the erosion of wealth was dumb founded when they were told that the creation is non separate from Creator since the material with which this creation was put together was Creator Himself. He is a Conscious Being, an all pervading light illumining our minds to see and understand the truth as it was being unfolded.

In spite of suffering the symptoms of a sore throat, Pujya Pujya Swamiji continued with alarming resonance and clarity, extolling the virtues of one's duty, and revealing the intrinsic connection between duties and the rights. In a universe tending towards chaos one began to see suddenly order. Even the disorder was part of the order! The mantra for success was revealed in its awesome simplicity. "A human being gains success by performing one's duty, and worshipping Him, from whom is the creation of all beings and by whom all this is pervaded,

Pujya Swamiji asked where is Isvara? Which object is away from time and space? The revelation came that even heaven is a time bound place and no permanent solution. What then is available to help a human being perform one's duty, what then is the form of worship that one may do? The answer came in startling clarity and simplicity that one has to see the dharma that one has to follow is

nothing but Isvara. To be in harmony with the creation and the creator, one goes by dharma.

The necessity of dharma becomes the basis of our lives just as a shirt requires a fabric to exist and have meaning. So too dharma gives us the basis on which to lead our lives! The common law and guidance system that forms the basis of our actions is being intrinsically woven with duties towards others and the expectation of others duties towards oneself! With all forms being Isvara, Hindus recognizing this and are free to worship and invoke Isvara in whatever form they choose. To write off Hindus as idolaters and idol worshippers is wrong and hurtful to Hindus everywhere. His dialogue with the religious leaders of the Jewish faith to accept the swastika as a symbol of Hindu culture and not mistake the Nazi abuse of this symbol and to recognize the fact that Hindus are not idol worshippers was a major step in bringing Hindu religion and culture to the world for humanity to benefit as a whole from its teachings.

Pujya Swamiji briefly commented upon the problem with the misunderstood way that those with vested interests misinterpret Hindu religion. The concept of one God was a problem because it tends to separate God from the rest of the creation thereby limiting God. Pujya Swamiji's capacity to humble even the greatest critic in a most unassuming way was evident when Pujya Swamiji stated that the truth did not lie in one God but in realizing there is "only God." It is like trying to find an object that does not exist in space and thereby time as well. This brought about a beautiful shift in revelation when Pujya Swamiji substituted the meaning of *namarupa* from "name and form" to "word and meaning." This small and perhaps largely unnoticed shift stretches the meaning and brings new light to old mantras.

Pujya Swamiji wants people to understand the true meaning of the scriptures and not the corrupted version that is often labeled as Hindu religion. The fact that our culture is unique since it is founded on the principles of truth and peace. Pujya Swamiji beautifully stated that the ancient monuments of Greece and Rome that exist today reflect a culture and religion that is lost to humanity. Humanity's richness is in its diversity but if we destroy that or replace that, then the loss is to humanity as a whole. To differ is our right with the freedom of choice.

The morning meditation classes helped the seeker discover the invariable being who plays the different roles in his/her daily routine and how these did not really interfere with the serenity one seeks which is really oneself. This was merely a continuation of the message in keeping with evening talks but a more personal level where Pujya Swamiji was able to bring out the clarity in relation to the nature of oneself with the world. The wanting, seeking you is not the self one considers it to be, but the very peace you seek; the very serenity and fullness sought is already you. It is a matter knowing that makes the difference!

In between these two illuminating sessions, the multitudes came to seek Pujya Swamiji's blessings and more than that his advice on worldly matters and Pujya Swamiji dealt with them all with an energy that seems as unlimited as his vision and message. And still that was not enough for Pujya Swamiji addressed the students at Nerul and the business school set up by SIES and addressed the women's group WISE on Ashtalaxmi and how Laxmi encompassed not only money but Man's greatest asset in this world which includes home and family and the pivotal and important role women had to play in this.

A letter from a devotee

Become givers, not takers: spiritualists

NT Bureau | Sat, 07 Feb, 2009,03:01 PM

Spiritual leader Swami Dayananda Saraswati, Swami Nithyananda Paramahansa, Swami Mitrananda and Swami Athma Shraddanandaji at the Hindu Spiritual and Service Fair - 2009 in Jaigopal Garodia Vivekananda Vidyalaya at Anna Nagar in Chennai on Friday.



‘Hindu Dharma has its soul in ‘contribution’ that is giving. One should not stop oneself being a ‘consumer’ and should also contribute’, spiritual leader Swami Dayananda Saraswati has said.

Inaugurating the Hindu Spiritual and Service Fair - 2009 in Jaigopal Garodia Vivekananda Vidyalaya at Anna Nagar in Chennai on Friday, the spiritual leader said every human being must be a contributor and that is Hindu Dharma. The Dharma of religion, culture, society and government is to convert every human being from a ‘consumer’ to a ‘contributor’. Teachers, gurus and religious leaders must make the people think what they should contribute, he said.

‘we have to develop the habit of ‘giving’. The incapacity to give must be given up and the capacity to give must be nurtured. We should learn to give and it could be learnt only by giving, like how we learn to swim by swimming and drive by driving. Similarly we should give to grow into a giver. Once we start giving, we become contributors’. Quoting Vedic verses, the spiritual leader said, ‘there are two ways of earning Adrishtam to understand the Hindu Dharma and to control the hidden variables. One is through prayer and rituals and the other is through Poortha Karma, that is serving the society through many activities like water harvesting, digging wells for the public and ponds for the cattle, constructing hospitals, etc’. ‘Annapradhanam that is to create situation where people take care of their livelihood is very important for the development of a Dharmic society’, Swamiji said.

Earlier Swami Mitrananda, Director of Chinmaya Yuva Kendra and Organising Secretary of the fair said, ‘this concept, which was conceived a year back, evolved into Global Foundation for Civilisational Harmony (GFCH) with an aim of establishing peace and harmony through dialogues with various faiths. Every prayer is valid, every faith is valid and every civilization is precious. Right to retain faith is also a part of human rights’. About the fair, he said, ‘33 organisations, which have a combined membership of 22

crores have taken part in this exhibition and all these organizations have given to the society more than 30000 schools and equal number of medical centres, underlining the importance of education and health care. This fair is a good beginning of the progress of collective service and every exhibitor and visitor must see the exhibition with the feeling of 'my religion, my culture'.

Swami Athma Shraddanandaji of Ramakrishna Mutt read out the speech of Swami Gouthamananda, President, Ramakrishna Mutt, in which he said, 'religion is not mere belief on any dogma, but realization and realization leads to spiritual enlightenment. Service to man becomes worship of God and the services can take many forms such as social, educational, medical, relief and rehabilitation'.

Swami Nithyananda Paramahansa, founder of Nithyananda Dhyana Peetam said, 'Freedom is the foundation for growth and such a freedom in Hinduism has grown into different traditions and different concepts. Hindu Dharma has been there since time immemorial and it doesn't require marketing. This fair is organised to make people understand the concept of service. One should learn to serve and the success of this exhibition is going to be a milestone in the successful journey of modern day Hindu Dharma'.

Organisations like Kanchi Kamakoti Peetam Service Activities, Vivekananda Kendra, Mata Amritanandamayi Mutt, Arsha Vidya Gurukulam, Sanatan Sanstan, Art of Living and Chinmaya Mission and many others have put up stalls in the exhibition. All the stalls have displayed their publications and service activities.

Arsha Vidya Newsletter

Announcement

As you are aware, we are in for a change in the circulation format of the Newsletter. Now it will be available online — from January 2009, free of charge. A limited number of copies will be printed to cater to those who have already sent their subscription. The printed version will be discontinued after March 2009.

The web copy of Arsha Vidya News can now reach a much wider audience. You can share your e-copy with more people. You can give a print out to those who do not have the facility to access e-copy.

To start getting the Newsletter just subscribe at our website: www.arshavidya.in. If you do not have an email address, please send the email address of someone close to you who can help you see the newsletter.

Dharma Raksha Manch meets at Mumbai Muslim organisations urged to issue fatwa against terrorism

Janata Party president Subramanian Swamy interacts with Kanchi Acharya Sri Jayendra Saraswati and others at a meeting of Dharma Raksha Manch in Mumbai on Wednesday.



MUMBAI: The Dharma Raksha Manch, a coalition of Hindu religious institutions and leaders, has urged 13 major Muslim organisations to issue a fatwa against terrorism and jihad.

At a press conference on Wednesday, Swami Dayanand Maharaj and others said that before a terror attack, e-mails were sent quoting the Koran.

The Manch, concerned by religious motivation for terror, planned to send an appeal, signed by several acharyas, to the 13 Islamic institutions individually.

When it was pointed out that many of them had condemned terror, representatives of the Manch said mere condemnation was not enough.

The Muslim groups should issue a fatwa that India was not Dar-ul Harab (India is not a land against which Islamists have to wage a war); and it was Dar-ul Aman (land of peace), where Muslims can practise Islam without any impediment, said a resolution

passed at a meeting of the Manch on Wednesday.

The two-day meeting, which will culminate in a public meeting on Thursday, will discuss 11 points of concern.

Madandas Devi of the Rashtriya Swayamsevak Sangh (RSS) said his organisation was fully behind this effort.

The phrase "Hindu terror" was false, insulting and inappropriate.

Ashok Singhal of the Vishwa Hindu Parishad (VHP) said India had a sacred religious tradition and a spiritual identity.

However, by making it a secular country, that identity was being wiped out.

While seeking a change in leadership at the Centre, the Manch said it was not supporting any political party.

Swamy presents paper

Janata Party president Subramanian Swamy presented a paper on his idea of a Hindu agenda.

He sought unity among Hindus; a unity based on a mindset that was nurtured and fostered on the fundamentals of a renaissance.

He sought the re-writing of history textbooks of educational institutions, besides a commitment of zero tolerance of terrorists, to never negotiate with them, and to retaliate against their political objectives.

Dr. Swamy also advocated a commitment to "re-throne" Sanskrit as Hindustan's link language.

<http://www.hindu.com/2009/01/29/stories/2009012952701100.htm>

An international interfaith meeting

At international interfaith meeting, religious leaders pledge global cooperation and lash out at ills they say are afflicting their faiths. GREATER spiritual freedom for women and a renewed dedication to world peace were the messages preached Thursday at a mixed-faith Buddhism and Hindu forum at Svay Pope pagoda in Phnom Penh.



Photo by: **HENG CHIVOAN**

Participants at the three-day conference “Giving Global Voice to Eastern Wisdom”, which began on Thursday in Phnom Penh.

In a pledge at the three-day conference, titled “Giving Global Voice to Eastern Wisdom”, nearly 100 Hindu and Buddhist leaders from India, Sri Lanka, Japan and Cambodia vowed to cooperate to promote international peace in a world of “greed and self-ignorance” and where Eastern ideals were seen to be “marginalised” by the West.

The first day’s speakers also addressed more specific problems they said were plaguing their religions, including “aggressive” conversion practices by evangelical Christian groups and the marginalisation of women in the way the faiths are practiced.

“In our religion, women are not given a voice,” Jetunama Tenzin Palmo, an ordained Buddhist nun of British origin who has spent

the last 25 years in India, told the audience. “Women comprise half of the one billion Buddhists and Hindus in the world, but we have a very inferior place compared to men.”

“We have a long way to go before women are respected in the spiritual world,” she told the Post.

Dena Merrian, founder of the Global Peace Initiative of Women, said that although women are crucial according to the scripture of Eastern religions, in reality they are given a secondary role in the way the faiths are practised.

Omалpe Sobhita Thero, a Buddhist monk from Sri Lanka, lashed out at Christian missionaries who, he said, “come in and take our land and ruin our traditions and religions”.

We have a long way to go before women are respected in the spiritual world.

“Together, Buddhism and Hinduism must collaborate and stand against Western Christianity,” he added,

While Cambodia is 95 percent Buddhist, organisers said Cambodia was the chosen location for its historical mix of Buddhism and Hinduism, which was the dominant religion in the Khmer empire until the 13th century.

“Buddhism is the national religion of Cambodia, but Hinduism is the traditional culture of Cambodian,” said Bour Kry, the Supreme Patriarch of the Dharma Yuttikanikaya Order, one of the two biggest sects in Cambodia.

Phon Phalla, a secretary of state for the Ministry of Cults and Religions, said the conference was important to stop religious discrimination in the countries represented.

“I hope this event will reinforce the friendship between the Hindu and Buddhist faiths and therefore reduce religious conflict in the world,” he said

Manmanābhava Swami Dayananda Saraswati

Continued from last issue

THIS is called *sr̥ṣṭi*, creation. LOOK at the creation now. It is not that someone created it. The entire *jagat* was there, undifferentiated and that is Īśvara. Differentiated Īśvara, is also Īśvara. What was, what is and what will be is Īśvara.

In this manifestation, the individual is also a very significant component. When we talk of *Dakṣiṇāmūrti* as the Lord, the Lord is incomplete without the individual who is looking at the Lord. The Lord is one, but just for our understanding he is presented with eight components. It is an eight-fold model. The five elements, *sūkṣma*, subtle and *sthūla*, gross: *ākāśaḥ* (time is assumed with space), *vāyu*, air; *agni*, fire; *āpaḥ*, water and *pṛthivī*, earth, plus the sun representing all luminous bodies, the moon for all planets, and the eighth factor in this eight-fold form, *aṣṭamūrti*, is the significant person, you, who is looking at the Lord. You have to include yourself for the Lord to be the Lord.

You are the significant person because everything else is unlike you. If you examine the meaning of the word 'I', it does not take much time for you to understand that you have no comparison, so how can you have a complex? Comparison leading to a complex is only between things that are similar. You cannot sit by a rock and say, "You are impervious to sun, rain, people. I am jealous of you." A classical musician who spent all his time learning music, found that when he performed, people generally slept. If he compares himself with a rock-star who attracts large crowds, he can have a complex. He can have jealousy, anger and frustration, but not while sitting by a rock. Everything is unlike you. You are the only significant person in this world. You are the only subject; everything else is an object. All that is here is objects of your consciousness—the whole *jagat*. That is why consciousness is unlike anything else. And this is why god cannot be an object of consciousness. God has got to be that consciousness, and everything. What 'is', is Īśvara. In this, there is the total and the individual; that is the manifestation. If you look at yourself through your body-mind-sense complex, which gives you individuality, that is the truth about you. In the total, Īśvara, there is the individual, another individual and so on. This is called *nānā*, differentiated creation, and it is all intelligently put together.

Among the various laws, there are certain genetic laws and karmic laws. They work in tandem because it is all one phenomenon. You look at it through a particular model and say that it is a genetic flow. If you ask "Why?" then there is a karmic connection also, according to *śāstra*. You do not separate the laws from their outcome, because if the outcome is not there, you cannot even discern the law. You discover the law because there is an outcome of it. Otherwise, how are you going to understand the law? Each individual is different. *Karma* is a part of that. When you look into it, it becomes a very important law. You can

never discern the law without the outcome. Even if the *śāstra* tells you something, you cannot assimilate it unless the outcome is experienced by you.

We see ourselves missing the bus and getting the bus. These outcomes we see. *Śāstra* tells us that there is a law of *karma*. We accept that and can assimilate it, because in the outcome, we see the law. Whether you study the physical order, the biological order, or psychology, etc., they are all orders. In physics, if you find in the dual behavior of a particle, that it is a wave now, that is the order, as far you know now. There is no contradiction because you are trying to understand 'what is'. What 'is', is *Īśvara*. Therefore, the study of all the orders is *bhagavat-darśanam*, the vision of god. That is why when you discover or understand something there is such a joy. The quality of it is not comparable with any other pleasure, because you are having a clearance of your ignorance, which separated you from all-knowledge *Īśvara*. With reference to a particular fact, there is ignorance or no ignorance. When there is no ignorance, there is joy. You are in harmony with *Īśvara*. Even a joke you understand when there is clearance. That is knowledge. Any understanding puts you in harmony with *Īśvara*.

What 'is', is *Īśvara*. Alienation is ignorance. Subject-object are both *Īśvara*. Let us take an object like music—rock, classical or any other music. Then there is a person, you, significant you. Music is the object; you are the subject. You sit there judging the music, then you give yourself to the music. Then there is no subject-object, just fusion. The subject-object are not standing opposed to each other, and because there is fusion, there is joy. Subject-object is *Īśvara*, nonduality. All within the non-dual whole, the wholeness is experienced, whether it is the joy of knowing, *vidyānanda*, or the joy of fusion with an object, *viśayānanda*, or some clearance and joy from *prāṇāyāma* or meditation, *yogānanda*, there is only one *ānanda*, *īśvarānanda*.

Here is where your growth lies. How much you allow *Īśvara* to be in your life, how much you are in harmony with *Īśvara*, is your growth as a person. Being in harmony with *Īśvara* is not being in harmony with one single person, because everything is *Īśvara*. It is not a single person that you have settle account with. You have to settle account with the whole world, and only then will you settle account with *Īśvara*. How do you settle account with the whole world?

The world is not that simple. When I admire the rose, holding it in my hand, the thorn pricks me. This is how it is. Some will say that the thorn is evil. No, the thorn is part of creation; it is there so that a goat will not eat the rose. The plant wants to keep it for some time, until it withers away. It is part of its survival mechanism, its intelligence. There is no evil. The word 'evil', the way of looking at something as evil, is the only evil in the world. This is because of some inner

problem. One has to create that evil so that one can deal with it. There is no evil; there are only causes and effects. Using words like, 'evil', 'beggar', etc., only shows a person's insecurity, how vulnerable he is. One has to come out of this survival pattern of living. These are all words that give one some kind of shell behind which one seeks some security. This is not security, because you are out in the world; you have to breathe fresh air.

There is an order in psychology. The moment you say that something is evil, there is no order. If someone is born evil, who is to blame? It is all in order. Once you understand that there is order, you can relax, because in the appreciation of order there is the presence of Īśvara in your mind. You can understand that Īśvara's presence is purely cognitive, because the presence is there already. Absence is only due to your disowning or not seeing. Therefore, it is cognitive. The moment you say that any particular emotion is in order, you are recognizing the presence of Īśvara. That is what Bhagavān says in *manmanābhava*, let your mind recognize the presence of me in any situation. The emotional order is a very critical order because all our problems are emotional. People who do not deal with emotions and want to transcend them should understand that they have a lot of emotions to process. They are afraid to touch the Pandora's box. If you understand the order, then you are not afraid of anything. This is an order that is more critical, more important, because it is connected to the order of *dharma*.

Dharma

I have no word to translate into English the word '*dharma*'. *Dharma* has a vast manifestation. It is present every moment in your life. *Dharma* is Īśvara's manifestation. Interaction with the world is governed by *dharma* every moment of your life. The presence of *dharma* is there. If you transgress, there is *adharmā* and if you conform, *dharma* is there. If you conform to *dharma*, it is very much there and you are not separate from it. *Dharma* is Īśvara, and therefore, you are in harmony with Īśvara. If you are transgressing, it is because you are already alienated. There is guilt and hurt, which is alienation. The joy of living is gone.

Therefore, *manmanābhava*, may you be that person whose mind is with Īśvara. That is the literal meaning. *Manmanābhava* implies that the presence of Īśvara is already there, and has to be recognized. The recognition should be such that presence cannot not be lost sight of. Suppose, physically you want to go away from space, where will you go? Space is non-separate from Īśvara. At least from this place you can go to another place, even another order of reality, as you do in a dream. Leaving this place-time, you create your own place-time in which the time series is different. It does not have the relativity that you have here

based upon the speed of light. There, you create another time series and place; that is possible and is within the order of Īśvara. Why should there be this particular dream? It is all within the order. The dream is controlled by the order of Īśvara just as the physical universe is. The presence of Īśvara cannot be missed by anyone who is awake to Īśvara.

A certain critical area of Īśvara's manifestation, where one is likely to miss Īśvara, is the area where there is conflict between desire-produced pressure and *dharma*. *Dharma* is universal, and anything universal cannot be created by a human being. So knowledge of *dharma* is there in every person. Consider one value, like hurting. I do not want to get hurt; no one should hurt me. Who doesn't want this? 'Who' includes all life forms. A cow does not want to get killed. It wants to survive. That is innate in creation. It is the order of Īśvara. Every living being is given this instinct for survival, and survival implies not getting hurt. This is universal. But the cow does not seem to have the knowledge that you do not want to get hurt. It does not look at it as a value. If it did, then it would have regret after hurting somebody. It has no guilt because it knows that it should not get hurt, but does not seem to know that others do not want to get hurt either. That is why the cow is called *dharma-adharmābhyāṃ vimuktaḥ*, free from *dharma* and *adharmā*. *Paśupati* is called *vimukteśvara*, the lord of the *vimuktas*, where *vimukta* means an animal, *paśu*.

I do not want to get hurt; no one wants to get hurt; this knowledge is complete. That is why non-injury is the highest dharma, *ahiṃsāparamo dharmāḥ*. Īśvara is manifest in the form of *dharma*. *Dharma* is not 'outside', but is manifest where it has got to be, right in your mind. That is the basic knowledge of yourself. You are a cognitive person, basically, not an agent. First, you are a knower; open your eyes, and you become a seer. No will is involved and no decision is involved. Just by opening your eyes, you become a seer. If there is a sound, you are a hearer, if your ears are open. You are a knowing person, a cognitive person, and in that person this knowledge of the universal value structure is given. This knowledge is there by common sense.

For human interaction you require a mechanism that will allow you to say, "No" when you have to. All the impulses are there, the desires are too numerous, and the pressures created by them are too great, because every human being is insecure until the person understands that he is the source of all security. There is a long way to go to know that, and until then, he is insecure and incomplete. His desires have got to be fulfilled in order for him to feel that he is 'somebody'. These kinds of desires produce a tremendous amount of pressure called *vega*—the pressure of desire, the pressure of anger. Anger is not the problem; it is the pressure, the force that is created by desire that is the motivating power. It moves mountains. It can be positive or it can go against *dharma*, which is innate

to the cognitive person. This is what we weakly refer to as conscience. It is really knowledge of *dharma*, which can become highly assimilated knowledge.

There is always pressure to cut corners when one does not have an assimilated value, so the advantage of conforming to *dharma* has to be assimilated. What do I lose when I go against *dharma*? That assimilation has to take place. What I gain is very clear—money, power, and advantage. “The one who is able to neutralize this pressure is successful¹¹.” The pressure is a motivating force, but it turns into a harmful thing, for others and yourself, when it drives you to go against *dharma*, against *Īśvara*, and against yourself. Dharma is sensed by all of us, without exception. It is universal. You have knowledge of *dharma* in your mind, where you require a mechanism to regulate your actions, because you have freedom. The pressure created by desire is so great that you can abuse and destroy, so the brake mechanism has to be within yourself. That is the knowledge. Because you are a cognitive person, you have freedom to do, not to do, or do something differently. Therefore, you can say ‘yes’, or ‘no’. This capacity and freedom being there, the mechanism has to be there. That is how we are all able to live; that is how you can leave your house and come here. *Dharma* does not always transpire because of law and order. We control ourselves because we have a mechanism for that.

Dharma is not only a mechanism given to you to stop you from doing what you feel like doing when it is harmful to yourself and others, but also, to make you reach out and grow into a compassionate person. That *dharma* is given to you to help you grow into a huge human being. It is all-knowledge and it has an object which is not outside of you. The object of each value is inside you, and is not anything other than *Īśvara*, even though there is really no object at all. *Ahiṃsa* is not an object; compassion is not an object; love is not an object; giving is not an object. They are all the nature of *Īśvara*. *Dharma* is a critical manifestation of *Īśvara*, manifest in the mind of every human being, innate to the basic person who has this knowledge of dharma, *Īśvara*’s manifestation. It is in every human being, providing a basis on which to make his or her choices. The alienation from *Īśvara* is going against *dharma*. When you go against *dharma*, you are there very much; you have fallen victim to your own pressure. What was given is a privilege—to desire, to do, not to do. When one succumbs to the pressure caused by desire and it turns into passion, it makes the person go against *Īśvara*, against oneself. What kind of joy can one have when one goes against oneself? *Vaidika-dharma* holds *dharma* as a *puruṣārtha*, an end to be accomplished by a human being. *Dharma* is a manifestation of *Īśvara*, not a mandate of god. The difference is the difference between the aggressive and the objective.

¹¹ *śaknotīhaiva yaḥ soḍhum prāk śarīravimokṣaṇāt
kāmakrodhodbhavaṃ vegaṃ sa yukta sa sukḥī naraḥ*, BG 5.23

The world of objects has two categories—*rāga-dveṣa*, objects you love to have and retain and objects you love to avoid and get rid of. You have the privilege to desire, and therefore, you have *raga-dveṣa*. There is no harm in them; they make you a privileged human being. That you can have desires is a privilege but one should not come under their spell, *tayoḥ vaśaṃ na āgacet*, BG. A spell is the motive force you come under only when you go against *dharma*. Until assimilation of *dharma* takes place what is the deterrent? Norms in the society, punitive, discouraging laws are all deterrents. You have to be a mature person to assimilate *dharma*, and that comes only with one's own initiative. That is why *dharma* is a *puruṣārtha*. You cannot achieve it as a rule, like physical maturity. *Śāstra* recognizes that a human being has to grow to conform to *dharma* naturally, spontaneously. The growth is up to that point where you do not have any conflict, because what you like is exactly what is to be done, and what you do not like is what is not to be done. Then *dharma*, the *puruṣārtha* is yours. You are a successful person. That is *vaidika-dharma*. See the difference. Only then will you have the capacity to make proper choices and to make use of the privilege that you have. *Dharma* is *Īśvara*, and when you conform to *dharma* you become *manmanā*, one whose mind is in *Īśvara*. And for that you should have *madbhaktāḥ*, devotion to *Īśvara*.

At the end of all the discussion in the 9th chapter of the Gita, Bhagavān says, *manmanābhava*, may you become one whose mind does not lose the presence of *Īśvara*. In the awareness of such a person, the presence of *Īśvara* is not lost sight of. But unless you understand *Īśvara* properly, that is not possible. Suppose you understand that wherever you go, all that is there is *Īśvara*, where will the mind go? That is what the whole teaching is. That is the difference between an object and *Īśvara*. A given object or a person is not any other object or person. You should not reduce *Īśvara* to one of those objects. Such ignorance cannot be further heightened. Therefore, there is so much discussion by Lord Krishna to make himself very clear about *Īśvara*, “May the presence of me (*Īśvara*) be always in your awareness,” because it is possible, because that is the truth.

Dharma is a manifestation of *Īśvara* in your mind, not outside of you. It manifests in the form of your interactions with the world born of your knowledge of *dharma*. Because it is a manifestation of *Īśvara*, we have the expression, *rāmaḥ vighrahavān dharmah*, the Lord as *dharma* is manifest with a body, called Rama. *Dharma* itself assumes a body in the form of Rama. *Rāma* means the one in whom people discover joy.¹² Krishna is *ānanda-avatāra*, so his expressions are in the form of dance, music, etc. When *dharma* is there, *ānanda*

¹² *ramante yasmin iti rāmaḥ*

will follow, and without *dharma*, there cannot be *ānanda*. There can be *artha* and *kāma*, objects of pleasure, avenues of pleasure, for which there is enough wealth and so on, but only with *dharma* do they yield *ānanda*. That is why Rama is first, and then Krishna.

Bhagavān is there in the form of *dharma*, but not only that. *Bhagavān* says, "I am in the form of your desire, as long as it is not opposed to *dharma*.¹³" Even if your desire is against *dharma*, in your mind *Bhagavān* is there in the form of *dharma*. In terms of desire, he is there in the desire of all living beings, which is unopposed to *dharma*. In an animal, the desire is unopposed to *dharma* because it is programmed. A human being, however, has knowledge of *dharma*, and therefore, he alone is talked about here. "In human beings, I am in the form of *dharma* and desire that does not go against *dharma*." Even if a desire is against *dharma*, like wanting to rob someone, if you do not act on the thought, then you do not go against *Īśvara*. Because you had no control over that thought, even the occurrence of that desire is according to an order and that order is *Īśvara*.

There is an order because of which there is greed, coveting and so on. That kind of thinking is because of pressure that arise due to the psychological order. Psychology works along with the order of *dharma*. Anyone one who goes against *dharma* is not intrinsically healed. There is a background which is controlled by the psychological order, which is a manifestation of *Īśvara*. We understand *Īśvara* only in this way. Like the physical order is a manifestation of *Īśvara*, the biological order is another manifestation, the physiological order is another manifestation of *Īśvara*, and the psychological order is another critical manifestation of *Īśvara*, because it is intimately connected to *dharma*.

The order of *dharma* is one side of the coin, and the other side is the order of *karma*. Therefore, even a desire, which is not in keeping with *dharma*, can be accommodated within *Īśvara*'s order as long you do not go along with it. When one goes along with that desire, it becomes *karma*—*adhharma* becomes *karma*. Only then is it *adhharma*, otherwise it is all within *dharma*. It is against *dharma* only in action. Therefore, the Gita says, "You have a choice only over your action."¹⁴ One can argue, "Why don't we say that this wrong action is also *Īśvara*'s order?" Yes, that is also *Īśvara*, but it turns into guilt and fear, which is, again, all within the order. Therefore, there is *pāpa*, suffering, unpleasant experiences in this life, and the hereafter also. This is not an intelligent, pragmatic proposition. If you think you are gaining by robbing, then the loss is bigger than the gain; it is yourself. Everything that you want is to please

¹³ *dharma-aviruddho bhūteṣu kāmo'smi* BG 7.11

¹⁴ *karmaṇi eva adhikāras te* BG 2.47

yourself; that is the basic want.¹⁵ You need to see yourself as a pleased person. How can you be pleased with guilt and fear inside? The very action has guilt involved in it. Therefore, a fancy is not taken into account. In keeping with the order, there are so many fancies occurring in your head. When you go along with one, make sure that the means of fulfilling it is in keeping with *dharma*. Therefore, *karma* becomes so important. *Dharma* is the basis and *karma* is what you choose. So you have a choice over your action; you can do it or you need not do it. That is the human choice. If that is lost, then the human status is lost. Therefore, you should be able to say, “No.” Up to this point, it is simple. Then you take it to another step.

When you are in harmony with *dharma* in your actions, then, whatever be the situation, there is *dharma* involved. *Dharma* is not merely right and wrong. It has other shades covering your life. *Dharma* is a dynamic order because life is dynamic. Situations keep on changing, but one thing never changes. In all situations, your response is appropriate or inappropriate. That is also an invariable. The appropriateness, called *svadharma*, is invariable. That this is appropriate at this place, at this time is all hooked on to *dharma*. Conformity is consideration of others. It is a high degree of sensitivity. You conform to certain conventions, which are all man-made conventions, but then, because you are doing what is appropriate, it will not cause any resistance from anyone. Therefore, you live a life of least disturbance. That is our understanding of *ahimsa*. At the time of *sannyāsa*, *ahimsā* alone is the commitment. It is a life of least disturbance to others and one’s self, which is *svakarma*.

A situation calls for a certain thing to be done, and when you do it, you feel free because you have done your *svakarma*. If you do not do the laundry in time, nothing will happen, but the load of laundry will sit inside your head. I say this because when you finally do it, you feel lighter. It is clear that the load was unloaded. *Bhagavān* says, “The human being gains success in life by doing what is to be done.¹⁶” BG ‘To be done’ also implies appropriateness and etiquette. If you have any doubt as to whether something is *dharma* or *adharma*, then ask and follow what the elders say or do. Conformity to *dharma* implies that what you do is not in any way harmful or disturbing. It includes the environment, flora and fauna also. Seeking help in knowing *dharma* is intelligent living. To be ignorant is not a special privilege of someone. Everyone is ignorant, until the person knows. *Svakarma*, whatever is to be done, whatever is appropriate, in all situations, is *Bhagavān*. If you recognize the presence of *Īsvara* by doing the appropriate thing, then you are *manmanā*.

¹⁵ *ātmanastu kāmāya sarvaṃ priyaṃ bhavati* BrU 2.4.5; 4.5.6

¹⁶ *svakarmanā tam abhyarcya siddhiṃ vindati mānavaḥ* BG 18.46

*manmanā bhava madbhakto madyāji bhava mām namaskuru
māmevaiśyasi yuktvaivamātmānaṃ matparāyaṇāḥ* BG 9.34

To be that person whose mind is awake to the presence of Īśvara in all situations, you do your *svakarma* with an awareness of, and conformity to, the order of dharma. Then you are in harmony with Īśvara. Whether you know Īśvara or not, when you do what is to be done, you feel at home. That is because you are in harmony with Īśvara, 'what is'. At all times the 'to be done', is given. You have no choice. When you do that without conflict, there is harmony. The awareness is important; *dharma* implies all this. It is not only a universal value structure; it is also duty. Even giving is *dharma*, because it is also something to be done. In a given situation, when you are in a position to give, you give. The *Sāmaveda* tells us *dānena adānaṃ tara*, overcome the incapacity to give by giving. Being this kind of a person is not something you can decide about and be. It is a matter of understanding and living.

The Devotee

manmanā bhava madbhaktaḥ

Being *manmanā* is not possible if you are a devotee, *bhakta*, of something else. If you look at the devotees in the world, they have a certain understanding of Īśvara in different degrees. They have some kind of *śraddha*, belief in Īśvara, and want Īśvara to help, but what they want is most important. If someone wants redress from his difficulties, relief from distress, he is a distressed devotee, an *ārta-bhakta*. If everything goes well, then Īśvara does not come into the picture, because this person thinks he is in charge. When things do not go well, then he invokes the grace of Īśvara, which is the right thing to do. That *bhakta* is a devotee in distress. The second kind is a devotee in distress too, but he is also an *arthārthī*, a devotee invoking grace for the success of an undertaking. He is more aware of the need of some grace. He understands that *īśvara-anugraha* is necessary for achieving his ends, *artha*. Besides the course of action that one employs for achieving a given end, one works for grace, because in between there are too many problems. That is religious pragmatism.

There is a third type of *bhakta*. He will pray when in distress, seek help, do what is to be done and invoke grace when he wants to accomplish an end. But primarily he is a *jijñāsu*, one who wants to know. The Lord says, "He is the one who wants to know me. Knowledge of me becomes his primary end." Everything else subserves that end, and that end is there all through his life. It is not that it is there at a given time and not there at other times. It is always there. If one is a *bhakta*, a *jijñāsu*, it means that all through he or she is that. No matter what kind of altar one prays to, a *bhakta* is always a *bhakta*. He is the primary person, because primarily he is related to Īśvara.

A wave in the ocean may be related to another wave because it was born of that wave. It also has a relationship to other waves as a sister, brother, friend, etc. But there is one relationship, which is not variable. In other relationships, when one is there, the others are absent—when the sister is there, the daughter has to be gone. In the invariable relationship, the *bhakta* wave is related to ocean. When the *bhakta* relates to her mother, does the *bhakta* go away, and the daughter come? No. Let us look at the mother and the ocean—the relationship is that of the individual and total. If there is a mother's mother, that mother also is individual and total; mother's daughter, individual and total. Mother's daughter related to mother's mother is not the same. She is granddaughter, but still, individual and total. Small, big, old, young are all individual and total. In other words when this relationship is recognized, the individual becomes a permanent *bhakta*. We have to create a word for this person, the one who recognizes the presence of the total pervading him or her. The ocean pervades the wave. Therefore, as an individual she is always related to the total. She can never be away from the total presence. As an individual, she is pervaded and sustained by the total. If she understands the role she has, the nature of Īśvara, the order that is Īśvara, then she is pervaded, sustained, blessed, he can say, by the presence of Īśvara, the total. This relationship is absolute because it is not variable.

A person who is basically a *bhakta* does not need to promote *bhakti*. That is the truth, but it takes *jñānam*, knowledge, to appreciate that, and that is why Bhagavān says he is a *jijñāsu* and not the more general *bhakta*. He is a *bhakta* who is not subject to spasms of *bhakti*. This *bhakta* is the basic person, the one who recognizes the relationship that is basic, that of the individual to the total. It is invariable, and remains there always, so that he has no doubt about what role he plays. A *jijñāsu-bhakta* is not a seasonal *bhakta*. A *jijñāsu* wants Bhagavān because he is available for owning, just for the asking. All that is here is Bhagavān so gaining of Bhagavān, is knowing. *Bhagavat-darśanam* is knowing. Seeing a particular form is *mānasika-īkṣaṇam* and is purely subjective. Even if Bhagavān gives such a *darśana* as his *karmaphala*, it is still *mānasika-īkṣaṇa*. Because the presence of Īśvara is always there, the gain of Īśvara is knowing Īśvara.

Such a person is unaffected by the roles. That is the *bhakta*. His *bhakti* is the cushion, so the roles' problems are confined to the roles. This is not ordinary. For that, you have to be a *bhakta*. That is the truth. Do not say you are consciousness. It does not work. That is dissociation. Because you are an individual, you have to resolve the issue with the presence of Īśvara. Between the *bhakta* who is aware of the presence of Īśvara and the role, there is always a self-aware distance, that is, a distance brought about by self-awareness. This distance is purely self-identity, not losing self-identity while playing roles.

Therefore, role-playing is not an issue. The whole life is role-playing and in every role the *bhakta* is always present. This is a *jijñāsu-bhakta*.

Madbhakto bhava, may you be my devotee. There are different kinds of devotees. If one is a devotee because one needs the help of Bhagavān, Bhagavān becomes an accomplice for various ends. There is nothing wrong with that, because we need grace, but we need to have knowledge of Īśvara, which is the gain of Īśvara. Therefore, *madbhakto bhava* means that one has to become a *jijñāsu*. How?

Madyājī bhava mām namaskuru. For a *jijñāsu*, any action enjoined by the Veda, a *vaidika-karma*, is also for gaining the knowledge of Īśvara. *Madyājī bhava*, means offer all your worship—whether *smārta-karmas* or *vaidika-karmas*, *stuthi*, *namaskāra*, etc.—unto me Any ray of glory anywhere is Īśvara's manifestation. Thus be, *matparāyaṇāḥ*, one for whom I am the ultimate end to be accomplished. We have to say 'ultimate' because there are other ends. Through all other ends, you achieve the *param*, ultimate, end. *Māmeva eśyasi*, certainly you will reach me. The various things that we do in life become yoga when that is kept in view. We need not change anything external; attitude changes, vision changes.

Then, the culmination of the various devotees—*ārta arthārti jijñāsuḥ*—is a fourth devotee called a *jñāni*, a fulfilled devotee. All are devotees. Lord Krishna says, "All are exalted [because they recognize me; they have *śraddha* in *puṇya-pāpa*, *dharma*], but then, the *jñāni* is myself alone."¹⁷ That is Īśvara's vision.

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A Well Wisher



Swami Tadbhutananda was a keen student of Vedanta even in his purvashrama as Satyanarayana. After his retirement he was totally committed to the pursuit of adhyatma vidya. He had many notebooks and one of them was his collections on the classes dealing with various pramanas. In fact, he prepared some manuscripts on pramanas for publication, even though the book had never seen the light of the day. Very fondly remembered as 'Thaathaa Swami' by ashramaites in Anaikatti, he was a grand old mentor for all of them. Even during the last few months at our hospital in Anaikatti he was popular among the hospital staff. His passing away was as quiet as his life was all through. True to his name he was happy being himself - that was a life of fulfillment.

Swami Dayananda

HELPLESSNESS AND SEEKING HELP

Swami Dayananda Saraswati

You cannot manage a situation unless you know exactly what is happening. The inner responses are allowed to happen for want of a proper insight and knowledge. You want to have the capacity to manage every happening properly so that you do not deliver yourself into the hands of likes and dislikes, into the hands of anger, frustration and its roots. You are working towards that capacity.

I am absolutely helpless in the event of a reaction. I seem to have no power over this anger. Please understand that it takes a lot of courage to accept helplessness. Unless I have the courage to accept helplessness I can never grow out of it. I will not seek help even if it is available. It is like the man who was an alcoholic. When someone asked him, "Why do you take alcohol every day?" he replied, "I am not an alcoholic. I can give up alcohol any day." This response is more from the alcohol than from the person. A man who wants to give up alcohol has to first accept the fact that he has no power over alcohol.

Similarly, I must know intimately that I have no power over my anger, my sorrow, depression, and frustration. Some people advise, "Don't get depressed". Very often religious teachers become advisers. Nobody seems to really understand what is going on. A person does not choose to get depressed; it just happens. Equally that person cannot choose not to be depressed. There is no point in advising someone not to get depressed. When we advise someone not to get angry, he gets angrier because it is not that a person wants to be angry. Anger happens. We need to realise that we have no power over anger, over sorrow, over mechanical thinking

because they are mechanical. If we had control over them, we would not have them in the first place. If we understand this, a way out opens up for us.

When I am helpless in controlling my reactions, I can approach the Lord for help because everybody else is in the same situation as I am. I am sad and another person is also sad and two sad persons coming together do not make a happy lot. If a drowning person gets hold of another drowning one, both get drowned in the process. Therefore, this popular prayer on these lines is very relevant here: "O Lord, I am helpless. Please give me the maturity to accept gracefully what I cannot change, and the will and effort to change what I can, and wisdom to know the difference."

All of our problems are because we refuse to accept facts and very often we worry about things we cannot change. We do not know what can be changed and what cannot be. If we knew that, we could spare our efforts and divert our energy. Our efforts can gain a direction. We can pray.

The basis for any form of prayer is the acknowledgement of our helplessness and then seeking help. Prayer is born naturally when I realise my helplessness and recognise the source of all power, all knowledge. If both of these are acknowledged, prayer is very natural. If everything is in order I need not pray. All prayers have their fulfilment in keeping everything in order.

When I need help, I seek help from any person I can. When the helplessness is in terms of my incapacity to let go of my past or to let the future happen without my being apprehensive, then a person like myself

cannot help me. I have to go to the source from where such help is possible. That source is the Lord whom I can invoke through prayer.

I intimately realise that I am a victim of my own past. As a victim of my past, I cannot but be apprehensive about the future. I become worried. I become cautious. I become frightened of my future. To deliver myself into the hands of the Lord, I deliver myself to the order that is the Lord. The Lord is not separate from the order and the order is not separate from the Lord. My past then becomes part of the meaningful order of my personal life. The future unfolds itself in keeping with the same order, an order that includes my previous *karma*, if there is such a thing.

As a child I had no will of my own. I was in the hands of my parents, my elders, my teachers, and other adult members of the society. As a child, I saw that I was absolutely helpless. My knowledge was limited and my perception was never clear. I was insecure. I was learning with a small mind, with meagre information, without any wisdom at all. Naturally, I made conclusions about the world and myself. These conclusions formed the basis for my interpretation of the events to come. In the process, these interpreted events definitely seem to confirm my conclusions

Look at the helplessness. As an adult I cannot remove the conclusions I made as a child and therefore I become a victim of my own past. Whom should I blame? I cannot blame myself nor can I afford to blame the world. Blaming does not help me let go, the past being retained. It is one thing to acknowledge the mistake of others but quite another to hold on to them and to retain my fears and anger. I have to eliminate all forms of blaming in order to be free of my past.

I may have valid reasons to blame. I see those reasons and I let go of my past. By allowing my blaming to continue, I allow the past to continue. If I was a victim of the

behaviour of my elders, by blaming them now I continue to be a victim. I understand all of this, but still I am helpless."O Lord, help me. Help me accept gracefully what I cannot change. Let me be free of blaming anyone, including myself. I cannot blame myself for what happened to me nor can I blame others because others themselves have yet others to blame. O Lord, help me accept gracefully what I cannot change. Blaming means that I want to change the past. I want my past to be different. How can it be? O Lord, help me accept gracefully what I cannot change. I let go of my resentment, anger, and dissatisfaction by accepting gracefully what I cannot change. O Lord, perhaps what I went through was meant to happen. Perhaps it was all in order.

O Lord, all the years of pain, struggle and groping seem to have paid off, for I pray and by this prayer everything has become meaningful. My pain, my past, has resulted in my coming to you to seek help. Intimately, I acknowledge my helplessness. I seek your help, your intervention, to make me accept what I cannot change. I cannot change what has happened, nor can anyone else, not even you. Intimately I acknowledge the fact that what has happened cannot be changed.

O Lord, help me accept totally what I cannot change—my mother's behaviour, her omissions and commissions, my father's neglect, his anger, his indifference, his lack of care, his mishandling, his mismanagement, his drinking, the fights between them, the confusion at home, my being left alone, not fondled, not cared for, not loved. Perhaps, I was wrong, but this was how I felt.

O Lord, I cannot change what has happened. Please help me accept gracefully what I cannot change. I do not want to bury the past, nor do I want to forget the past. I cannot. I just want to accept the fact, accept the past. Gracefully, I accept the past. I even begin to see an order in all of this, for do I not pray now? I have come to be objective. I see some order here. Please help me accept gracefully what I cannot change."

DISCOVERING THE MEDITATOR

Swami Dayananda Saraswati

In preparation for meditation, I relax myself by being objective. If you followed closely what was said every day in meditation, you will see that it is in keeping with a certain reality. There is no imagination involved in this. When you are asked to meditate on *cakras*, centers, there are two things you imagine. One is the *cakra*. You do not know what a *cakra* is, but you visualize a *cakra*, which is not a reality visualization; it is not like the visualization of a blue sky. Then on this *cakra* you superimpose something further. Originally, *cakra* meditation was *devatā*, deity, meditation. For the *mulādhāra*, the presiding deity is Gaṇapati, Ganeśa. So, first you imagine a *mulādhāra*, a *cakra* at the range of the naval, then on that you superimpose Ganeśa and meditate on Ganeśa. That is mediation. For all of the *cakras* there are deities, and on each one of them you superimpose a given deity and then meditate upon it. I don't advise this for certain reasons. I avoid imagination as far as possible, because we already imagine a lot of things. I am trying to reduce subjectivity and then make people be aware of what is. Along the way, you cannot get lost like that—all the way the pursuit should be objective, because we are dealing with what is. We are not even dealing with what is possible. Possibilities are in the realm of *saṁsāra*. In the realm of liberation, *mokṣa*, we are dealing with only what is. So, we are not tapping your potential; I don't use that term. You will find many spiritual

teachers talking about your potential, but I never mention it because potential is *saṁsāra*. In this world, there are a lot of potentials and in life you can accomplish a lot of things. That is *saṁsāra*. When you come to *mokṣa-śāstra*, we are not dealing with potentials at all. They are all *karma-phala*.

The only time I use the word "potential" is regarding prayer. Prayer taps the potential, which, for me, is grace. That aspect of yoga, *īśvara-praṇidhāna*, worship of Īśvara is a very important factor in this pursuit, because that aspect is also objective. How? If all that is here is Īśvara, that is how I have to see it. Thus, to see that is to be totally objective. And along the way I want a few things, which unfolds another thing. That is, there are many slips between the cup and the lips—and the stomach, also, because what goes to the lips can go to the 1 Excerpt from classes on Patanjali's Yoga Sutras at Arsha Vidya Gurukulam, Fall, 2000, transcribed and edited by Constance DiMartino windpipe. Therefore, I see that there are many hidden variables, and as an objective person I want to take care of them. That is what an objective, pragmatic person has to do. Being hidden, I don't even know what they are, or how or when they are going to come. These hidden variables can run counter to what I want to accomplish in my life. And therefore, I have prayer. In life, whatever potential you want to tap is fine, and you include prayer

to take care of the hidden variables. But prayer is something that I include, not only so that I can achieve things, but even in the spiritual pursuit. There too, there are a lot of hidden variables. And therefore, I include prayer objectively. Even in the Lord Dakṣiṇāmūrti form there is one fellow sitting there with a knife drawn—as a hidden variable. It is a part of the tradition. Religious life for me is relating to Īśvara, accepting Īśvara, so being objective, prayer, etc., is something that I cannot avoid.

Prayer that is purely mental is what we call meditation. And in order to pray effectively, I have to first surface the meditator. Who is doing meditation? The Gita helps us here in the last few verses of the fifth chapter of Gita, and the entire sixth chapter called “Yoga of Meditation.” *Dhyāna*, meditation, is the topic there, but if you read this chapter, you will find that these verses talk about who is the meditator. There is so much about the meditator. In Patañjali’s *Yoga-sūtras*, in *yama*, *niyama*, etc., it is the meditator who is talked about. Who is the person who is going to sit and meditate? How does one surface that person?

In the Bhagavad Gita we have this verse for those who are committed to *mokṣa—bāhyān sparśān bahirkrtvā*. The external world is taken as external. The meditator keeps the external world external, because we do internalize. This particular word, “internalizing” is, perhaps, a modern word, as a kind of a psychological term. Somebody calls you a name, and then you internalize it; you take it to heart. A criticism, a frown, a damaging remark, is internalized. This is what I call loading yourself with the external world. Because of this, everybody carries a few

hurts, nurses them, and keeps the feeling of being hurt going. That will always be there until you take the sources of hurt as external. They have nothing to do with you; they are just dealing with their own problems. Each one of them has a background, and it is the background that makes the person. So I free myself from this load by unloading all the people who are inside—unloading people, situations, whatever bothers me, hurts me. I can keep them with me for my lifetime, or I can get rid of them. We have to get rid of them.

In certain cultures you are advised to ‘forgive’ them. I always feel that I am not qualified to forgive anybody. I have to be forgiven by people. Who am I to forgive? This concept of forgiveness is a Christian concept. Sin, guilt, and therefore, forgiveness all form a topic. “Reconciliation and Forgiveness” is a typical Christian topic. The Pope asked for forgiveness from the Lord—not from the people who were hurt, but from the Lord. He is asking forgiveness from the Lord, not the community of Jewish people who were destroyed in millions. The Church was a witness to that and did not try to stop it. And other communities, cultures, and villages were hurt, but did they ask each one of them, “We have done this and hereafter we won’t do it; please forgive us”? No. They ask the Lord to forgive. That means the people are left behind, so they can do the same thing, and another Pope can come and ask for forgiveness. I don’t believe in this forgiveness. I am not in a position to forgive anybody, and I need not forgive anybody. That is patronizing.

All I need is understanding. A person does something wrong to me because of his own

pressure. So, I cover this step also in my understanding of the person—I understand that there is a background. That is a reality; that is Īsvara. Then nobody can hurt me. This is what I call a two-step response; it is so important. I have to fall back upon that and look at the whole thing as an order. That is understanding. Thereby, you unload the person from your heart and grant freedom to that person to be what he or she is. If you want, you can pray for that person to grow out of his own problems, but you are not going to nurse a hurt. Then you are free. The meditator is free from this inner load, and he must be free, because this inner load is not going to allow him to meditate. I visualize people who have hurt me from childhood onwards—father and mother first, who are the initial sources of hurt, and then some others later in life. I don't 'forgive' any of them, but I grant them the freedom to be what they are. If a person has really done something wrong, that means the person is suffering from some background that drove him or her to do that. "Let that person get out of that problem" is my prayer. This is saintliness, humaneness—the meditator's disposition. It is not only a meditator who has to do this—any human being has to do this—but for a meditator, it is so important. The meditator has to be saintly. This two-step appreciation makes you a compassionate person, naturally. It doesn't mean that you condone what the person does. You just understand that this is all he or she could do, period—that's it. If you say that he could do better, then why didn't he? Is it for want of knowledge, or is it due to some pressure? If it is due to want of knowledge, that means you can enlighten him. If it is due to pressure, then that person should know there is a pressure. You can perhaps tell him that

much, if you are in a position to do so. Therefore, you understand that it is the person's problem, but you are not indifferent, because you pray. You don't say "It's his problem; I don't care." If you say that, it is very clear that you do care. If you really don't care, you need not say, "I don't care about that!" That means you care a lot. A scorpion has a sting, but you don't complain, "This scorpion has a sting and is always stinging everybody!" No. A scorpion has a sting. I know that, but that doesn't mean that I love scorpions. That is what I mean by objectivity. I have to be understood in this. My objectivity is understanding a scorpion as a scorpion. It has a sting, I don't like that sting, and I don't like to be stung by a scorpion. Therefore, I keep myself away from scorpions. A lot of people are like scorpions—they sting with their words or actions.

People do what they do because they cannot do anything else. That is the truth; there is no gainsaying it. Only if you understand this, will you have a mind available to you for meditation, for anything. Then you can deal with people and situations pragmatically. This pragmatism is also objectivity, according to me. Certain people you need not have any truck with, because you find that your own threshold is not adequate for that. And for some people, being away from certain situations is also good for them. Therefore, you are objective, totally, and in this there is a certain inner freedom. You free yourself from people—not from love, not from care, but from people sitting inside you. Let them live in their own spaces. They are already living in their own spaces, so there is no need for them to sit in your head. You need not be that accommodative. They live in their own spaces, as you do. In fact, you yourself

don't know in how many places you are sitting!

Bāhyān, the word, is so beautiful. *Bāhyān*, external, *sparśān*, objects that are perceived by you, that are contacted by the senses. This is the entire external world— *bāhyān sparśā n*. *Krtvā*, doing. Doing what? *Bahiḥ krtv ā*, making them external. Look at the words— keeping the external objects external. What a nice thing. It is very clear. No doubt they are external; the first statement is a fact. The second statement is meant to make the fact a fact. The first statement is that they are external—your mother-in-law, your house, carpet, all situations, everything, is external. But for some people, even the carpet, travels along with them.

You go for a retreat with all these people traveling along with you, without tickets. You say that you travel light. Maybe externally, but internally, it is very heavy. Why? You are running away from people and situations because you find that they are too much for you. This is a common thing. I am going away from the hurly-burly life, from the noise of the external world, from the pollution, from the daily chores, from this and that. I am going away for a retreat. Are you? "Yes." You are not going away. Because you want to go away, there is a pressure, which means that you are not getting along with these situations well. It means that they are there, inside you, and that pressure impels you to get away from them. However, when you go

away from them, the pressure is still going to be there, because the facts remain with you and you have to go back and face them. So they are all traveling with you. And you sit and meditate. One after the other, these people come, so you can't relax. To relax is to drop all these people. So many of them are there—small and big—so we have to unload them. How do you do that? Do you say, "Get out of my system!" If you do, they are going to be there. When you demand that they get out, that means you cannot handle them. They will remain inside saying, "You can never handle me." They will be sitting there in that form. Anger won't work; anxiety won't work; contempt won't work. Nothing will work. Forgiveness will not work, because you are not qualified to forgive anybody. You are already hurt; who are you to forgive? That is a patronizing attitude, so it will not work.

What will work is granting freedom to that person. For that you require knowledge, which means you have to step back and look at the order. That is where *Īśvara* comes in. Step back, and see the order that is there, the psychological order. This is a very important order. If you look at the psychological order, you can grant freedom to all of them. You will find that all the springs of compassion are not tight any more. Then you find yourself a free person. Even as you understand this, you can see the freedom you have inside. This is called "teaching." You can

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understand why I have taken all this time to explain this. I don't just say one sentence and then proceed. It doesn't work. You have to help the person to see that freedom. That is what teaching is about. And then, once the person has that freedom, he or she is available.

That person is aware of certain realities about himself or herself. What are those realities? There is a physical body. It is a reality. The external world is a reality. You are objective to the external world and your physical body. The complexes based on the physical body are too numerous, starting from your hair—the color of the hair, the body of the hair, the absence of hair, and so on. There is a hair complex, then there is a nose-shape complex and a complexion complex. The white person doesn't want to be that white, so goes all the way to Rio, and shiskabobs himself in the sand, because he must have a uniform tan. So, the color of the skin is not accepted. Weight is always a complex. In American culture, you are acceptable only when you can pass through the eye of a needle. Then you are beautiful. People should be able to count all your bones, and your cheekbones must be protruding. In India, if anybody has such cheekbones, they will think, "He is a skeleton! You got married to a skeleton? In which museum did you pick him up?" We have funny concepts. Because of all these complexes you like to hear that you are not the body. Because the body is a problem for

you, "I am not the body" seems to be very attractive. This is not a solution, but a denial of a problem. That is why when these people take to a spiritual life, they just draw a blank.

The problem is not going to be solved by "I am not the body" because the body is you. First, you have to accept that the body is you, because that is the objective reality. Every cell is you. Therefore, you just need to be objective to this body, without judgment. The body is a vehicle, meant for taking you around. In the Upaniṣads, there is an imagery of this body as a *ratha*, a chariot. And you are the *ratha-swāmi*, seated in this *ratha*. It takes you around, gets up when you want to get up, sits down when you want to sit down. Then, why should you bother? As you take care of your car, you take care of your body. Self-love starts there.

There is nothing to detest here, but, on the other hand, you can't spend your lifetime at the altar of the body. It is subject to time and therefore aging, and going out of shape—that is the nature of this body. So, this body has to be accepted as it is. Whatever change you want to bring about, please do that, so that you need not meditate before you get up, "Should I get up or not?" because getting up is such a problem, or sitting is a problem. This body has to be taken care of, but at the same time, I am objective to it. This body is helpful to me, and a lot of my well-being depends upon the well-being of this body, so

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I take care of it. The body was never meant to create a complex. The nose was given for breathing, smelling, and wearing a nose ring; never for a complex. Therefore, I have to be objective—this is how this body is, period. From the external world I go to the physical body, then to the *prāṇa*. It is not just a body; it is a breathing, live body. Now I go from the physical, the gross, to the subtle, *sthūla* to *sūkṣma*. Even though this body is accepted by me as me, I am more than the body; that is why I travel within now. There is a reality. There is no imagination here. I am breathing; that is a reality. And since it is going on without my willful effort, then I can be conscious of it. Observing the breathing like this does wonders. It makes me more objective. From within I am watching something within and something external. There is something external, because the external air goes in and comes out, but it is internal also, because once inside the body, it can still be observed. Then I go to my senses. *Prāṇa* is different from the senses, though it is necessary for the senses to operate. The reverse is not so, however, for *prāṇa* will go on even when the senses do not operate. In sleep, that is what is happening. *Prāṇa* is active, so active that others cannot sleep anywhere around you, and again, you get up in the morning as hungry as a wolf. At night, before you went to bed, you had a six-course meal. What happened in between? You didn't know anything; that is, your senses were not functioning, but *prāṇa* was active, digesting all that food. So, when I sit for meditation, I become conscious of this *prāṇa*. The *prāṇa* is me but I am not the *prāṇa*—that becomes clear.

Then I observe a sense organ, the sensation of touch. Look at how we are moving here. The sensation of touch is subtler than breathing. I pick up that sensation of touch, and to this sense perception I am objective. Then, I am objective even to my mind. With my mind I appreciate all this, and now I am objective to the mind itself. I observe my mind. This itself becomes meditation for some people—observing the *prana* for many days, then observing the mind for days and days. I don't advise that nor is it necessary. This is not meditation. I want to pull myself out as a person so that I can meditate. That's all. I do this by observing the mind as a person, as a conscious person. This is the meditator—free from tension. Because of losing objectivity, one becomes tense; by being objective, I find I am free from tension. Understand the beauty of objectivity. Now, if this person is less informed, there is a certain type of meditation; if he is properly informed, there is meditation leading to *samādhi*.

Arsha Vidya Newsletter

Published by

V. Sivaprasad,

Trustee, Sruti Seva Trust,
Anaikatti, Coimbatore 641 108

and

Edited by

S. Srinivasan

Ph. 0422-2657001

Printed by

B. Rajkumar,

Rasi Graphics Pvt. Ltd.,

40 Peters Road,

Madras 600 014

Ph. 28132790, 28131232

Panel Discussion on "Should Business Move Beyond Competition" Held at XIM-Bhubaneswar

In its pursuit for exploring the current paradigms in the business world, the students of Non-Competitive Strategy of Xavier Institute of Management, Bhubaneswar, organized a Panel Discussion on "Should Business Move Beyond Competition", under the guidance of course faculty, **Dr. Amar K. J. R. Nayak**. "The purpose of the discussion is to question the variables that are believed to be the foundation of competitive strategies that firms and management theories have adopted since ages, and also questions the modified inclusive strategies that firms have been adopting in the recent years," said Dr. Amar Nayak, who also moderated the discussion. The eminent panelists were from diverse field of expertise, viz., spirituality, pure science, law, art, administration, & NGO.

Mr. N. K. Mishra, Senior Advocate, **Cuttack High Court**, while speaking on competition, asked, "Whom shall we compete with - among our peers or higher goals?" On the possibility of a more collaborative framework, **Swamini Atmaprajananda Saraswati**, an XIMB alumnus who after serving as leading banker in Middle East turned a *Sanyasin*, said, "Only the Self-Actualized can contribute positively to the system."

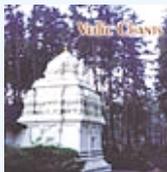


Eminent Panelists from Diverse Field of Expertise Taking Part in Panel Discussion at XIM, Bhubaneswar

Mr. D. K. Mishra, Founder - President, **Association for India's Development Australia Inc**, gave fine examples of how the collaborative models work in Scandinavian countries and Amul Cooperative Society, while **Dr. Biju Shekhar**, Scientist at **Institute of Physics, Bhubaneswar**, brought to light the nature of competition in field of science. **Mr. Abasar Beuria**, Retired Indian Foreign Service Officer, spoke about the nature of firms in the countries he served. **Dr. Ileana Citaristi**, renowned **Odissi Dancer & Padmashree Award Winner**, added, "Competition can only be fair if there is self regulation," and further asked, "Why should we compete, for profit or passion," and said that competition should be more for passion than profit.

Having discussed the competitive and inclusive strategies in business and their basic tenets such as efficiency, control, technology, capital, economies of scale, the students and faculty involved in the course have been seeking to explore new dimensions for a more sustainable and humane business models. The panel discussion was a part of this exercise and journey of exploration.

<http://www.coolavenues.com/bschools/080804/ximb-pannel-1.php>



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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 / 06-08

AVC Stalls at the Hindu Spiritual and Service Fair – 2009 organized by the Chennai Chapter of Civilisational Harmony from 6th to 9th of February.

