



Arsha Vidya Newsletter

Rs. 15/-



Vol. 11

February 2010

Issue 2



कठोपनिषद्
Kaṭhōpaniṣad

नित्योऽनित्यानां चेतनश्चेतनानमेको बहूनां यो विदधाति कामान् ।
तमात्मस्थं येऽनुपश्यन्ति धीरास्तेषां शान्तिः शाश्वती नेतरेषाम् ॥ २।२।१३।
nityo'nityānām cetanaścetanānameko bahūnām yo vidadhāti kāmān ।
tamātmastham ye'nupaśyanti dhīrāsteṣām śāntiḥ śāśvatī netareṣām ॥ 2|2|13 ।

He, the Eternal among non-eternals, the Intelligence in the intelligent, who, though One, fulfills the desires of many..those wise men who perceive Him as dwelling in their own Self, to them belongs Eternal Peace and to none else.

Nityo'nityānām - anityānām vināśinām madhye yaḥ nityaḥ - When everything around and about you is falling apart, there is only one thing that survives and it is nitya Ātmā. Everything else falls apart. One's body falls apart. Every day things are changing. Time itself is changing. Time destroys anything that is within its scope very quickly. Names and forms are changing. For all these changes, Ātmā remains the same—kūṭasthaḥ.

Cetanaścetanānam – Conscious beings are many. Beginning from Brahmājī to all conscious beings, the one who lends consciousness is the cetana Ātmā as even agni lends its capacity to burn and give heat to water—agni nimittamiva dāhakatvam. Our body, mind and senses become capable of perception, knowing etc. because of consciousness borrowed from Ātmā.

Eko bahūnām—He is One among the many meaning He is the truth of all the so called many. He is One—eakaḥ, all-knowing and Almighty— sarvajñaḥ sarveśvaraḥ.

Yo vidadhāti kāmān—He is sarvajñaḥ sarveśvaraḥ. He is the One who bestows the object of one's desire. He dispenses the fruits of one's actions— karma phalaṁ vidadhāti. He is One; He has to give to different types of karma phalās the infinite number of jīvās who perform different types of karmas. To dispense the different types of phalas to different types of jīvās with ease and facility— anāyāsenā, He must naturally be sarvajñaḥ sarveśvaraḥ.

Ye dhīrāḥ tam atmastham anupaśyanti – Dhīrāḥ—Those who have viveka and vairāgya— nivṛtta bāhya vṛttayaḥ— perceive Him as dwelling in their own Self— ātmāsthām ‘anupaśyanti’. They alone attain eternal peace—teṣāṃ sāntiḥ śāśvati—and not others who are not of this type.

तदेतदिति मन्यन्तेऽनिर्देश्यं परमं सुखम् ।

कथं नु तद्विजानीयां किमु भाति विभाति वा ॥ २।२।१४

tadetaditi manyante’anirdeśyam paramam sukham ।

katham nu tadvijānīyām kimu bhāti vibhāti vā ॥ 2।2।14

They (the sages) perceive that indescribable, Highest Bliss as ‘This is That’, ‘How shall I know That? Does it shine (of Itself) or does It shine by another light?

This paramam sukham is the nature—svarūpa—of Ātmā. It is complete freedom from duḥkha. It is indescribable—anirdeśyam. It is beyond the range of speech and mind of ordinary people. Those who are free from three predominant desires, namely, desire for loka, desire for vitta and desire for progeny, come to know It directly as “It is myself”— etat iti manyante. Even though the Śruti mentions sukha tāratamyam of the various upādhis, its whole aim is to point out the svarūpa of the Ātmā. Sukha tāratamyam is mentioned to indicate the vairāgya tāratamya. The more dispassionate one is, more will be his self-satisfaction. The more self-acceptance is there, more fullness comes out. The more self rejection is there, more unhappiness will be his lot. Therefore, the whole trick is in self-acceptance by which one gains maturity, and then by jñānam one owns the Whole, the Ātmā.

A jijñāsu should ask the question, ‘how shall I know That?’— katham nu tadvijānīyām. He should do vicāra—enquiry to know how to make it as his own. He should enquire, ‘does It shine by Itself or does It shine by another light?’— kimu bhāti vibhāti vā. Ātmā is self-effulgent and needs no other light to light itself. When the clouds move away, the sun that comes out from behind the clouds needs no other light to enable us to see it. Similarly when the veiling caused

by self-ignorance is removed, the self-effulgent Ātmā comes to shine by itself, needing no other light to illumine It.

Answer to this question is given in the next mantra.

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः ।
तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति २।२।१५।

na tatra sūryo bhāti na candratāraḥ nemā vidyuto bhānti
kuto'yamagniḥ ।

tameva bhāntamanubhāti sarvaṁ tasya bhāsā sarvamidaṁ vibhāti
2|2|15 ।

The sun does not shine there, nor does the moon, nor do the stars, nor the lightning shine and much less this fire. When He shines, everything shines after Him; by His light, all these shine.

In the previous mantra it was said how the seeker should enquire—*katham nu tadvijānīyām* and how he should enquire and come to know Ātmā. Now the Śāstrā says further that it is not a matter for one to really know as an object and because of this alone you see sun, moon, star etc.. Even though the sun which illumines everything, it does not illumine Brahmātmā much less the moon and the stars. Even the flashy lightnings—*vidhyutaḥ*—do not illumine It. When the sun and the moon and the stars have no chance of illumining It, what to talk of this small flame that I hold in my hand—*kuto'yamagniḥ*. In the sun, there is no need for a torch to illumine it!

Tameva bhāntamanubhāti sarvaṁ—Brahmātmā alone shines; everything else shine after It. All that shine here like sun, moon etc. are shining because of Ātmā alone. The fact that the entire jagat is available for our understanding shows that there is a light and that light is not lighted up by anything. It is self-effulgent and self-evident. The very existence of the jagat proves the existence of the *svaprakāśa* Ātmā. The very existence of the jagat also proves the self-existent Ātmā. The knowledge of the jagat reveals the self-effulgent Ātmā which is self-existent. Ātmā shines by itself and shines in various forms.



**Announcement
of
a Three-year Long Term Course
in Vedanta, Sanskrit and allied subjects**

Arsha Vidya Gurukulam is pleased to announce a long term course in Vedanta, Sanskrit and allied subjects for a period of three years beginning in the last week of July 2010.

This course will be run under the guidance of Pujya Sri Swami Dayananda Saraswati, the Chief Acharya of the course.

The classes will be taken by Pujya Swamiji whenever Pujya Swamiji will be in the Gurukulam. When Swamiji is away on tours, the classes will be taken by the teaching faculty in the ashram led by Sri Swami Sakshatkrtananda, the resident Acharya.

The Course syllabus includes an in-depth study of Sri Sankara's commentaries (Bhashyam) on major Upanishads, Bhagavad Gita and Brahmasutra Catussutri as well as Paninian Grammar.

Students will be selected from the three-month Geeta Course of Pujya Swamiji scheduled to take place from April 20 to July 20. Students who are graduates, who have reasonable knowledge of English and who have dedicated themselves to the full-time spiritual pursuit can apply immediately to the following address in the same form as is available in the website arshavidya.in (refer Newsletter Dec 09/Jan 10).

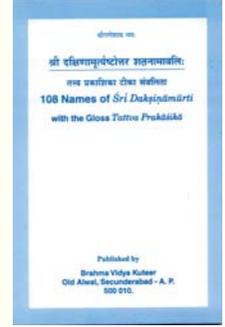
Swami Sakshatkrtananda Saraswati
Arsha Vidya Gurukulam
Anaikkatti Post, Coimbatore – 641108
Phone: 0422-2657012 / 9442624486
Email: sakshat49@gmail.com

108 Names of Śrī Dakṣiṇāmūrti With the Gloss Tattva Prakāśikā

By Swami Tattvaīdananda Saraswati
Translated into English by Puppala B.



108 Names of śrī Dakṣiṇāmūrti
With the Gloss Tattva Prakāśikā



६९। ओं हस्ताहुरितचिन्मुद्राय नमः

हस्ते अंकुरिता चितः ज्ञानस्य मुद्रा यस्य सः, तस्मै नमः।

भगवान् दक्षिणामूर्तिः हस्तेन चिन्मुद्रां प्रदर्शयति। भगवतो मूर्तिः भक्तैराराध्या वाग्विहीना खलु। अतः भगवतो मूर्तिस्सदा मुद्राभाषयैव भक्तमुद्दिश्य यत्किञ्चित् सन्देशं वितरति। वरदमुद्रा, अभयमुद्रा इति द्वे मुद्रे प्रख्याते। मनुष्यः सर्वदा यत्किञ्चित् कामयते, कस्माच्चिच्च विवेति। कामना, भयं इत्येतत् द्वयं जीवत्वस्य निधानम्। अत एव उपासने भगवतो मूर्तिः अभयमुद्रया भयाभावं वरदमुद्रया आमनापूर्तिं च भक्ताय सन्दिशति। परं तु आत्मस्वरूपजिज्ञासुर्भक्तः यद्यपि भेदमेव पश्यति, तथापि जीवेश्वरयोरभेदशशास्वतात्पर्यमिति जानाति। तादृशं भक्तमुद्दिश्य दक्षिणामूर्तिः चिन्मुद्रया अभेद एव तत्वमिति बोधयति।

चिन्मुद्रायां अंगुष्ठः इश्वरस्य, तर्जनी जीवस्य प्रतीकम्। शिष्टास्तिस्रः अंगुल्यः स्थूलसूक्ष्मारणदेहात्मकं सत्त्वरजस्तमोगुणात्मकं च संसार निर्दिशन्ति। जीवः संसारासतिं विहाय ईश्वरेण ध्याने संगच्छति चेत्, प्रत्यगभिन्नं ब्रह्म ज्ञात्वा कृतार्थो भवतीति अस्या मुद्रायास्सन्देशः। आत्मज्ञानेन आत्यन्तिकभयामनानिवृत्तिस्स्यादिति कृत्वा चिन्मुद्रायां वरदाभयमुद्रे अन्तर्गते एवेति दिक्।

69. Salutations to the One who teaches with the hand gesture of cinmudrā.

Lord Dakṣiṇāmūrti shows cinmudrā (a specific configuration of fingers) with His hand. Certainly, the image of the Lord as worshipped by the devotees does not communicate through speech. Therefore, whatever message is meant for the devotee, is always conveyed through the language of mudrā by the Lord's image. Two mudrās, varadamudrā and abhayamudrā, are well known. One always desires for something, and is afraid of some other thing. Desire and fear sustain the sense of limitation of an individual. That is why, the Lord's image sends to the devotee engaged in contemplation a message of fearlessness through abhayamudrā and fulfilment of desires through varadamudrā. But

the devotee seeing knowledge of the Self knows that the purport of the scriptures is non-difference between the individual and the Lord, even though he/she only sees division at present. Dakṣiṇāmūrti teaches such a devotee through cinmudrā that non-difference or non-duality is the only reality.

In the cinmudrā, thumb indicates the Lord, and the index finger the individual. The remaining three fingers indicate samsāra, which is of the nature of gross, subtle and causal bodies and constituted of guṇās of *sattva*, *rajas* and *tamas*. It is the message of this mudrā that the individual gains fulfilment by knowing *Brahman* that is non-different from one's own essential nature, if he contemplates on the Lord giving up his attachment to samsāra. However, the cinmudrā includes the other two mudrās, since Self-knowledge eliminates once for all fear and desire. That is the message.

७०। ओं हठयोगपरोत्तमाय नमः।

हठः कठिनाभ्याससाध्यो योगः हठयोगः, तस्मिन् परः, असौ उत्तमः च तस्मै नमः।

योगशास्त्रे सांख्ये इव स्वतन्त्रं प्रधानं जगत्कारणमिति स्वीक्रियते। एतेषां योगदर्शनानुयायिनां एगत् सृष्टेः निरूपणं अन्ये च द्वैतसत्यत्वप्रदिपादकाः तत्सदृशास्सिद्धान्ताः नाङ्गीकार्याः, श्रुतिविरोधात्। परं तु तत्त्वसाक्षात्कारोपायत्वेन आसनप्राणायामधारणाध्यानादियोगाभ्यासे साधकैस्स्वीक्रियमाणे न कापि विप्रतिपत्तिः। प्रत्युत, मृत्युप्रोतां नचिकेतोऽथ लब्ध्वा विध्यामेतां योगविधिं च कृत्स्नम् कठोपनिषत् (२-३-१८) इत्यादिः श्रुतिरपि मोक्षोपायत्वेन इन्द्रियधारणारूपं योगं बोधयतेव। योगशास्त्रस्य प्रवर्तकः भगवानेव। भगवतः श्रीकृष्णस्य योगेश्वर इति विशेषणं प्रसिद्धमेव खलु।

70. Salutations to the One who practises haṭhayoga enthusiastically and who is the Supreme Lord.

In Yogaśāstra as in sāṅkhya, pradhāna, an independent insentient principle, is accepted as the cause of this universe. The process of creation as advanced by the followers of this view of Yoga or by other doctrines that ascribe reality to duality, and similar doctrines are not acceptable as they are opposed to the Śruti. But there can be no conflict or objection in adopting āsana (sitting posture) prāṇāyāma (breadth control) dhāraṇā (concentration) dhyāna (meditation) etc. as a means of Self-knowledge by the seekers. On the contrary, the Śruti also advocates Yoga for gaining mastery over sense organs as an indirect means to liberation as can be seen from the statements such as the following: 'Nachiketas acquired this knowledge imparted by Lord Yama, as also, the process of Yoga in its totality (*Katha upaniṣad*, 2-3-18)'. The originator of Yogaśāstra is the Lord Himself. Yogeśvara (the Lord of Yoga) is indeed a well-known epithet of Śrī Kṛṣṇā.

ARSHA VIDYA PITHAM

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Purani Jhadi, Rishikesh-249201 (Uttarakhanda), India
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E-mail Id: dayanandacamps2010@gmail.com
Website : www.dayananda.org

PUJYA SRI SWAMI DAYANANDA SARASWATI

**Will be conducting THREE CAMPS
at Dayananda Ashram, Rishikesh**

During February - March - April 2010

As per details given below:

CAMP NO.	FROM	TO	TOPICS
CAMP NO. 1	24-02-2010	05-03-2010 (10 DAYS)	PANCADASI, CHAP-1
CAMP NO.2	08-03-2010	17-03-2010 (10 DAYS)	PANCADASI, CHAP-2
CAMP NO.3	20-03-2010	03-04-2010 (15 DAYS)	UPADESA SAHASRI- PROSE SEC.

ADDRESS FOR COMMUNICATION

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

CONTACT 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 2010 camps: dayanandacamps2010@gmail.com



Arsha Vidya Gurukulam
Anaikatti, Coimabtoe - 641108

is pleased to announce
a three-month residential course
at the Gurukulam

on the subject

Bhagavad Gita - Eighteen Chapters

From April 20-July 20, 2010

by

Pujya Sri Swami Dayananda Saraswati
(Pujya Swamiji will cover the essence of each chapter
through significant verses in each chapter)

Interested persons can send their applications to
Sri Swami Sakshatkrtananda
at sakshat49@gmail.com

Application form is available at www.arshavidya.in
which can be filled up and sent back through email,
not later than the **15th of March 2010**.

For those who do not have the facility of internet,
the form is attached in the middle of this Newsletter
which may be filled up and returned to
Swami Sakshatkrtananda,
Arsha Vidya Gurukulam,
Anaikatti, Coimabtoe - 641108, TN.

Please mention on the cover
“Bhagavad Gita Three Month Course”



**APPLICATION FORM FOR THREE-MONTH COURSE IN
VEDANTA AND SANSKRIT**

(April 20 - July 20, 2010)

Full Name:.....

Present Address:.....

Pin/Zip:

Permanent Address:.....

Pin/Zip:

Phone: Land Line:..... Mobile:.....

Email ID:.....

Date of Birth:..... Nationality: Marital Status:

Parents' Name and Occupation:.....

.....

Do you have dependents? If yes give details:.....

.....

How will you support yourself financially during the course?

.....

.....

Emergency Contact: Name:.....

Address:

Relationship:..... Mob:.....

Email:.....

One Reference with name, phone and address (whom we may contact if necessary):

.....

.....

Educational Details (college onwards):.....

.....
.....

Languages you can read, write & speak:.....

.....

Can you read, write and speak fluently in English?.....

Your level of proficiency in Sanskrit:.....

Job Information (last three jobs held):.....

.....

.....

Details of your previous exposure to Vedanta (including place of study):

.....

.....

Area of your voluntary service (for two hours):.....

Complete details of your health condition (treatments, medicines, fitness, diet etc):

Past:.....

Present:.....

Please state your purpose in applying for this course. Also state your plans for the future and any additional information that may aid in evaluating your fitness for this course:

.....

.....

.....

.....

Signature:

Photograph

Public Talk of Pujya Swamiji in Bangalore

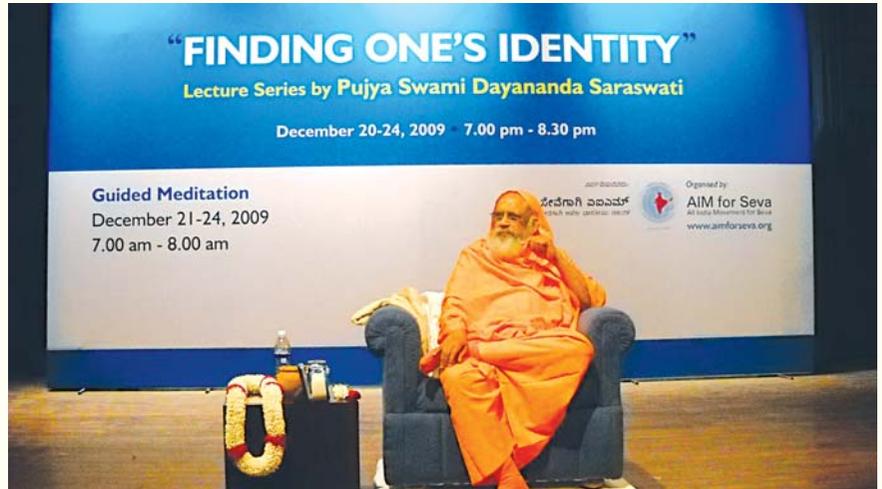
The garden city of Bangalore extended a very warm, gracious & respectful welcome to Swami Dayananda Saraswati on the 20th of December 2009.

Banners and festoons informing one and all of Swamiji's talks in Bangalore were seen at all strategic places in the city.

Swamiji delivered a series of lectures in "Finding One's Identity". His lectures unfolded the vision of Vedic scriptures - that all that is here is the manifestation of Ishwara, the Lord. Finding one's identity is to understand one's culture and the vedic vision.

The cold weather did not prove a deterrent to the many, who eagerly participated in the morning meditation session. The guided mediation session helped one to discover many roles that they play in their life, and to be able to understand that they were not the roles.

The first 6 chapters of the Bhagavad Gita, translated by Swamini Sadavi Varada Chaitanya in Kannada, was released by Swamiji on the 20th of December 2009.



A special counter displayed books written by Swami Dayananda Saraswati. It was well received - in fact another stock had to be brought from Chennai !!

Swamiji's meeting with YPO on 19th of December. It was an eye opener to the younger generation - a meeting with a true friend, philosopher and guide

The need of the hour is for every young boy and girl to be a useful member of society; to extend a caring hand to those in need. SEVA - should be a way of life

AIM for Seva is an all India movement which aims to transform and unite the society with seva-meaning service. AIM for seva is a bridge connecting the mainstream of the society with the people living in remote areas.



Swami Chidrupananda Saraswathi of Arsha Vidya Kendra of Hubli is releasing the first 3 volumes of Kannada version of Bhagavadgita, authored in English by Swami Dayananda Saraswathi of Arsha Vidya Kendrya of Coimbatore on January 31, 2010 at JSS Law College. Others in picture are (from L to R): Mr.Sridharamurthy, Writer and Editor of *Mallige* monthly magazine, Mr.H.V.Nagaraja Rao, Retd Sr.Researcher, Oriental Research Institute and Honorary Editor of *Sudharma* Sanskrit daily and Sadhvi Varada Chaitanya, the translator.

Page sponsored by:

S.A. Chandran

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Sixth Convocation of Swami Dayanada College of Arts & Science, Manjakkudi, Tamil Nadu

The sixth Convocation of Swami Dayanada College of Arts & Science, Manjakkudi was held on Sunday the 24th January, 2010, in the college premises.

Ms. Sheela Balaji, Manging Trustee and Secretary, AIM for Seva and SDET welcomed the gathering.

The Principal, Dr.B. Sekar presented the Annual Report of the college.



The Under graduates, Post Graduates and Research students , 318 in all, were really blessed to receive their graduation certificates from Pujya Sri Swami Dayananda Saraswati.

T. Lavanya, M.Sc.(Computer Science) bagged the 7th rank in the Bharathidasan University, while T. Sangeetha, M.Com., stood 14th in the university

The Chief Guest, Mr. Srinivasan K. Swamy, Chairman, RK Swamy, BBDO Ltd.,Chennai, in his address stressed students to visualise India as a powerful country,in the near future, by way of increase in the percentage of literates, thus paving the way for the rapid growth and development of our country.

Dr.V.Rajagopalan, Principal, Sri Venkateswara College, Peravurani and Syndicate member, Bharathidasan University felicitated the graduates.

Prof.J. Parasuraman, Principal, J.J.College of Arts & Science, Pudukottai and Senate member, Bharathidasan University appreciated the innovative intelligence of the graduates.

Dr.Terry Papneja, our long standing donor vividly recalled his college days.

Thiru. Subramaniam Iyer was overwhelmed by the attitude of the students, for it indicates the proficiency of the teachers.

The vote of thanks was proposed by the Correspondent of the college Shri. G. Ramachandran.

2nd Three-year Course in Vedanta and Sanskrit inaugurated at Dr. Shrikant Jichkar Memorial Arsha Vijnana Gurukulam, Nagpur

The second three-year course in Vedanta and Sanskrit was successfully started at Dr. Shrikant Jichkar Memorial Arsha Vijnana Gurukulam, Nagpur on 3rd Feb 2010.

Pujya Sri Swami Dayananda Saraswati was supposed to inaugurate the course but due to some unavoidable circumstances he could not be present physically. He sent a video message to inaugurate the course.

Swamini Brahmaprakashananda, chief acharya and Smt. Rajashri Shrikant Jichkar, president of Arsha Vijnana Gurukulam and Shri Shankar Subbarao were present to grace the occasion.

The day started with a special Sankalpa and Puja at Sri Dakshinamurti Sri Krishna temple.



This was followed by a Paduka Puja of Pujya Sri Swami Dayananda Saraswati.

After that the course was inaugurated by lighting the traditional lamp. Then the inaugural video message of Pujya Swamiji was played and then Swamini Brahmaprakashananda did the first inaugural class starting with the Kenopanishada.

Twenty students are attending the course and by the grace of Lord Krishna and Lord Dakshinamurti and Sadguru, the inaugural function was completed very nicely.

*Swapnil Jatkar
Arsha Vijnana Gurukulam
Nagpur*



Yoga Camp at Dr. Shrikant Jichkar Memorial Arsha Vijnana Gurukulam

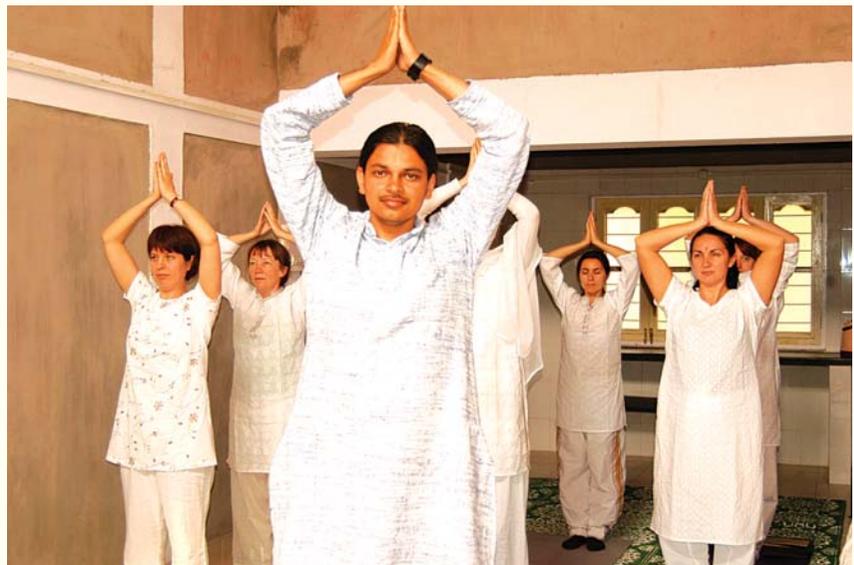
A Yoga camp was organised for seven Russian students at Dr. Shrikant Jichkar Memorial Arsha Vijnana Gurukulam, Nagpur.

A student of Gurukulam, Uma (Olga Kovaleva) has brought to Arsha Vijnana Gurukulam. seven students from Russia for this Yoga-Vedanta camp for 15 days.

Acharya Swamini Brahma prakasananda conducted the meditation and Vedanta classes.

Acharya Manoj Kumar of Himalayan Yoga tradition conducted the Yoga classes. Smt. Uma did all the translations in Russian language for these students. They were enjoying the yoga classes, the Gurukulam atmosphere and the temple very much.

The camp started on 29 Jan 2010 and ended on 14 Feb 2010. This group left for Haridwar to see the Kumbha mela.



Swapnil Jatkar
Arsha Vijnana Gurukulam, Nagpur

Attitudes & Values

Pujya Swamiji's Public Talks in Mumbai
from the 26th January to the 2nd of February 2010

Time came to a stop for the audience as Pujya Swamiji spoke on Attitudes & Values based on the 13th chapter of the Bhagavat Gīta in the evenings from the 26th Jan to the 2nd Feb 2010 at the Shanmukhananda Auditorium, Sion, Mumbai.

His morning talks were to a packed audience where even the floor space was taken up. Pujya Swamiji spoke on Tarati Śokam Ātmavit from the Chāndogya Upaniṣad. The morning discourses every day began with a 30-minute meditation session.

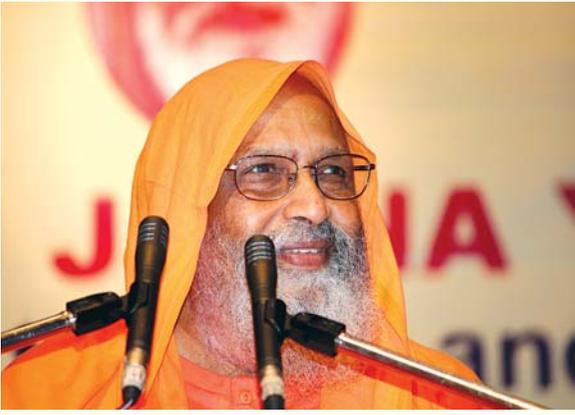
Whenever you compromise with dharma, you compromise with Īśvara. Pujya Swamiji went on to extol the virtues of the traditional Indian (Vedic) non-competitive society but accepted that in today's paradigm the competitiveness in Society had come to stay unless we recognize the value of Īśvara. Comparing India with other countries, Pujya Swamiji went on to talk in glowing terms of our ability to imbibe dharma from other religions. He made people see and appreciate Dharma as a necessary part of one's life.

Pujya Swamiji made people appreciate the Vedic scriptures and ensured that every one understood the value of a value and imbibe the very essence of Dharma in their lives. He explained how other religions had made God in heaven, restricting Him to a location and made Him gender-oriented whereas Īśvara, in our religion was happily married and non-separate from His creation. This, he said, was being represented by the male



principle, and His non-separate creation was represented by śakti or the female principle. "Both genders are equally represented here", he said.

Basing his evening talks on verses 7 to 11 of the 13th Chapter of Bhagavat Gīta, Pujya Swamiji explained to the audience the beauty of the Sanskrit language and the ability to make compound words as indicated by the word janmamṛtyujarāvyaadhiduhkhadoṣānudarśanam



which meant seeing clearly the defects of pain in birth, death, old age and disease. Stressing on the virtue of accommodation on being true to one's word, Pujya Swamiji illustrated with an example from the Ramayana where King Dasharatha had granted two boons to his favorite of three wives named Kaikeyi, and that the King never anticipated that she would not only postpone her asking but later ask for her son Bharata to be put on the throne and his favorite son Rama to be sent into the forest. Even though this destroyed him, he stuck to his word. Today perhaps it would be treated differently with argument that though two boons were granted, they were conditional etc. Each value was so illustrated by an example or a story to make the audience appreciate and value the value of the value, so that one could imbibe these virtues of dharma in their daily lives. Thereby, they could invoke Īśvara, in their lives not by choice, but by a deliberate act. Such action would verily have a favorable result and give one a meaningful life.

Stressing on family life based on communication and understanding, he encouraged people to be gentle with children and accept them. Instead of criticism, they should give them recognition for their achievements no matter how small it may be, give them a friendly tap when they have not done well. Pujya Swamiji went on to reveal how we are really trustees of all the wealth we handle during

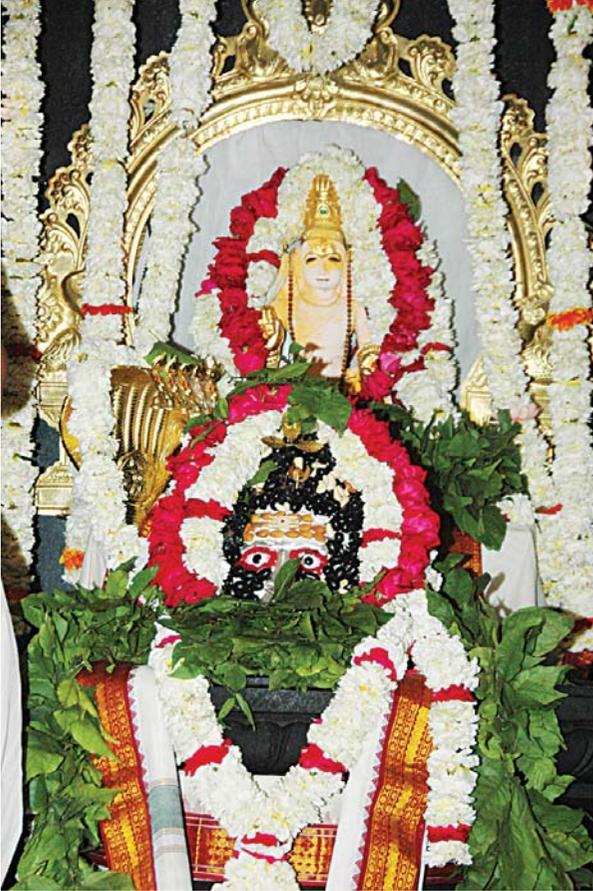
our lives and that all ownership vested with I Īśvara. These were interesting and insightful facts.

The morning talks on Ātmavit śokam tarati were also a revelation. 'The one who knows Ātmā removes sorrow'. Pujya Swamiji said the great sage Narada approached Rishi Sanatkumara and asked him for this knowledge. The great sage asked Narada what he knew so that he could explain to him the knowledge he sought. Seven days talk of Pujya Swamiji was a revelation of the nature of one self as a conscious being. He said the solution to the problem of inadequacy resulted from ignorance in knowing the nature of oneself. "Just as the weight of the pot is restricted to the weight of clay, the nature of the Self is limitless Consciousness. When one is, the other is, when the other is not, "One" still is. When the clay is, pot is; when the pot is broken, the clay continues to be", he said.

Through several illustrative examples, Pujya Swamiji went on to reveal the ultimate equation of A equals B but B does not equal A and how one comes to know this. "No sorrow, jealousy or regret exists because the Self is pūrṇaḥ and the very thing that one seeks to overcome the feeling of limitation. There is no becoming; just the error of ignorance is removed and one becomes free of sorrow", he said. 'Sorrow' was explained in detail and with awesome clarity encompassing a plethora of our thoughts and conclusions we arrive at about ourselves, which,, in the wake of inquiry do not survive.

During sessions on meditation, Pujya Swamiji revealed how to objectify our thoughts and feelings, the roles we play and how we should jettison the load we tend to carry. He explained how we ought to separate these from ourselves and being the subject, objectify everything.

Mahasivaratri Celebrations at Dayananda Ashram, Rishikesh (Uttarakhand)



Maha Sivaratri celebrations at Dayananda Ashram, Rishikesh started with Akhanda Nama sankirtan of "Om Nama Sivaya".at the temple of Lord Gangadhareswara at 6.30 a.m. on the 12th of February, 2010 and continued up to 4.30 p.m

Nine groups were formed for chanting akhanda nama. Each group had seven persons with one leader. Br. Rama was the leader of all the nine group. Each group was given time of one hour for the chant.

Pujya Swamiji joined the chant for more than two hours and this added great enthusiasm and devotional fervour to the chant.

When Pujya Swamiji was chanting 'Om Nama Sivaya' to the accompaniment of harmonium, tabla and mrudangam, the entire atmosphere of the Ashram reverberated. Pujya Swamiji chanted in different ragas, and it enhanced the effect of the nama japa.

Darshanaji and Somyaji, two eminent Karnataka singers from Chennai joined the chant. Their melodious voice and classical manner of chant added further fervour to the Akhanda Japa.

Maha Sivaratri Puja started at 4-30 p.m. at the end of Akhanda Japa. Swami Paravidyanandji from Coimbatore led the eleven times chanting of Sri Rudram and other suktas. When chanting was completed for the fifth time, Pujya Swamiji joined the chant and remained at the temple till the end of Puja at about 9-00 p.m. As many as 150 persons were present at the temple.



Sanyas Diksha on Mahasivaratri Day at Dayananda Ashram Rishikesh

Pujya Sri Swami Dayanandaji gave Sannyasa Diksha to six persons on Mahasivaratri i.e. on 12th February 2010 at a very solemn ceremony. Out of six persons who took sannyas, three were bramcharinis and three were brahmacharis.

It was a sight to see that six persons who took sanyas got transformed from previous life of sansari to life of a mendicant. They underwent one and half day's rituals and on the early morning of Mahasivaratri Day performed ritual called Viraja Homa. After this Pujya Swamiji gave sacred Sannyas Diksha.

The details about the six persons who took sannyas are given below:

Purvashram Name	Place	Sanyasi Name
1) Br. Vinaya Chaitanya	Malaysia	Swamini Vinayananda
2) Br. Varada Chaitanya	Mysore,	Swamini Varadananda
3) Br. Nigama Chaitanya	Porbundar	Swamini Nigamananda
5) Br.Pradeep Chaitanya	Bhuja	Swami Pradeeptananda
6) Br.Chidananda Chaitanya	Mysore	Swami Chitswarupananda
7) Br.Omkara Chaitanya	Reunion	Swami Pranavarthananda



Photo: (L-R) Swamini Vinayananda, Swamini Varadananda, Swamini Nigamananda, Pujya Swamiji, Swami Pradeeptananda, Swami Chitswarupananda and Swami Pranavarthananda (behind Pujya Swamiji).

Saints give clarion call to ban cow slaughter by law Nagpur witnesses grand finale of Gou Gram Yatra

From Virag Pachpore in Nagpur

THOUSANDS witnessed the Shankaracharyas, saints and leaders from various sects including Islam, giving a clarion call to ban cow slaughter in India by enactment of a law by the Parliament, on the concluding ceremony of 108-day Vishwa Mangal Gou Gram Yatra at the historic Reshim Bagh Grounds on the evening of January 17.

The concluding ceremony was marked by the vow administered by none other than the Shankaracharya of Gokarna Peeth Swami Raghaveshwar Bharati to the vast gathering to save cow which he described as very soul of Bharat.

A galaxy of saints, thinkers and scholars descended on Nagpur to address the function. They included Yoga Guru Baba Ramdev, Shankaracharya of Karveer Peeth Swami Vidya Nrisingh Bharati, Acharya Mahasabha president Swami Dayananda Saraswati, RSS Sarsanghachalak Shri Mohan Bhagwat, Jain Muni Pavitra Sagar Maharaj, VHP president Shri Ashok Singhal, Buddhist saint Bhante Janan Jagat, Bhadant Rahul Bodhi, Maulana Bashir Qadri of Chhattisgarh, Haji Taiyab Qureshi, Swami Sahdevdas of ISKCON, Rashtra Sevika Samiti's Pramukh Sanchalika Pramilatai Medhe and famous thespian Suresh Oberoi.

Basappa Swami Nandi (a bull), Peethadhish of Sannakarai Mutt in Doddarasinkare village under Mandya district of Karnataka presided over the function. The Nandiswamy, who is said to have blessed with some divine powers, was the centre of attraction for the past couple of days at the exhibition that preceded the function. He was ceremoniously brought to the dais where he proceeded to the Shankaracharya Raghaveshwar Bharati and bowed to him with tearful eyes. The Acharya fondled him, wiped his tears and then only the Nandiswami occupied his seat at a corner of the dais where he stayed for nearly four and a half hours throughout the meeting. This was probably for the first time in the present history that a bull presided over a public meeting of such a grandeur and significance.

Swami Raghaveshwar Bharati, who conceived the idea of the 108-day-long public unique awareness campaign and presided over it all along its 25,000 km route, said this event heralded the rebirth of Goumata and Bharatmata. "I have no doubt that resurgence of Bharat will be through cow protection only," he assured the audience to a thunderous applause.

"This is not the formal end of the yatra. It is the beginning of a movement to protect the cow and its progeny in Bharat," the Shankaracharya said.

RSS Sar-sanghachalak Shri Mohan Bhagwat said that the thinking on cow and her place in our life is the 'post-modern thinking'. He laid three preconditions for all round development of human beings namely, decentralised planning, feeling of fraternity and harmonious relationship with the nature. He said this was the thinking and vision of the Hindus since the hoary past and cow was the centre of this thinking because cow teaches us all these three prerequisites for better and balanced development.

Describing cow as foundation of self-healing and self-realisation, Baba Ramdev said saving the cow would lead saving of Rs. 12 lakh crore of Indian currency from going out through chemical fertilizers and pesticides.

Karveer Peethadhish Shankaracharya Vidya Nrising Bharati said tractors and chemical fertilizers are our enemies as both involve foreign investment and cause incurable damage to our soil and agriculture. He called for reviving traditional method of farming which was primarily based on cow.

Maulana Bashir Qadri, who is Alim of Chhattisgarh, vouched the whole-hearted support of the Muslims for protecting cow. Haji Taiyab Qureshi appealed to the people not to use articles made out of cow skin.

Swami Sahdevdas Maharaj of ISKCON, Hyderabad, said that India ranks third in export of beef. Brazil tops the list of beef exporting countries and Australia is at the second position. There is still time to understand this conspiracy of ruining the Indian farming and eliminating cows from India.

The cow was accorded top priority in Jain sect and in fact, the cow was the symbol of the first Jain Teerthankar Adinathji Maharaj. In the life of a Jain saint the cow bore immense respect and significance, said Jain Muni Pavitra Sagar Maharaj.

Pramukh Sanchalika of Rashtra Sevika Samiti Pramilatai Medhe in her brief but meaningful speech said as a society we have our own responsibility and commitment to save the cow. We should protect, honour and rear the cow and should not tolerate her insult at any cost.

Noted Buddhist saint Rahul Bodhi said all the Buddhists honour and respect the cows. He said that Lord Buddha had described various virtues of the cow.

Namdhari samaj has been at the forefront in cow protection since the historical times and even today we pledge our full support for this noble cause, said Namdhari saint Harpaldas Maharaj.

Stressing that the culture of Bharat was based on cow, Bhante Janan Jagat Maharaj said in all the Buddhist countries of the world cow is a symbol of respect and honour. We need to protect the cow for better future, prosperity and peace in Bharat and the entire world.

In her message, Mata Amritanandamayi described the cow as Kalpavriksha. Not only the cow milk is compared with nectar, her urine and dung also carry immense medicinal values, she said, adding that the value of panchgavya was best known to our ancestors.

The Vishwa Mangal Gou Gram Yatra is a commendable event and it aims at creating awareness about protection of cow and agriculture. The objectives of this event are not linked to any religion or sect or caste, said Sri Sri Ravi Shankar Guruji, who happens to be one of the promoters of this historic event.

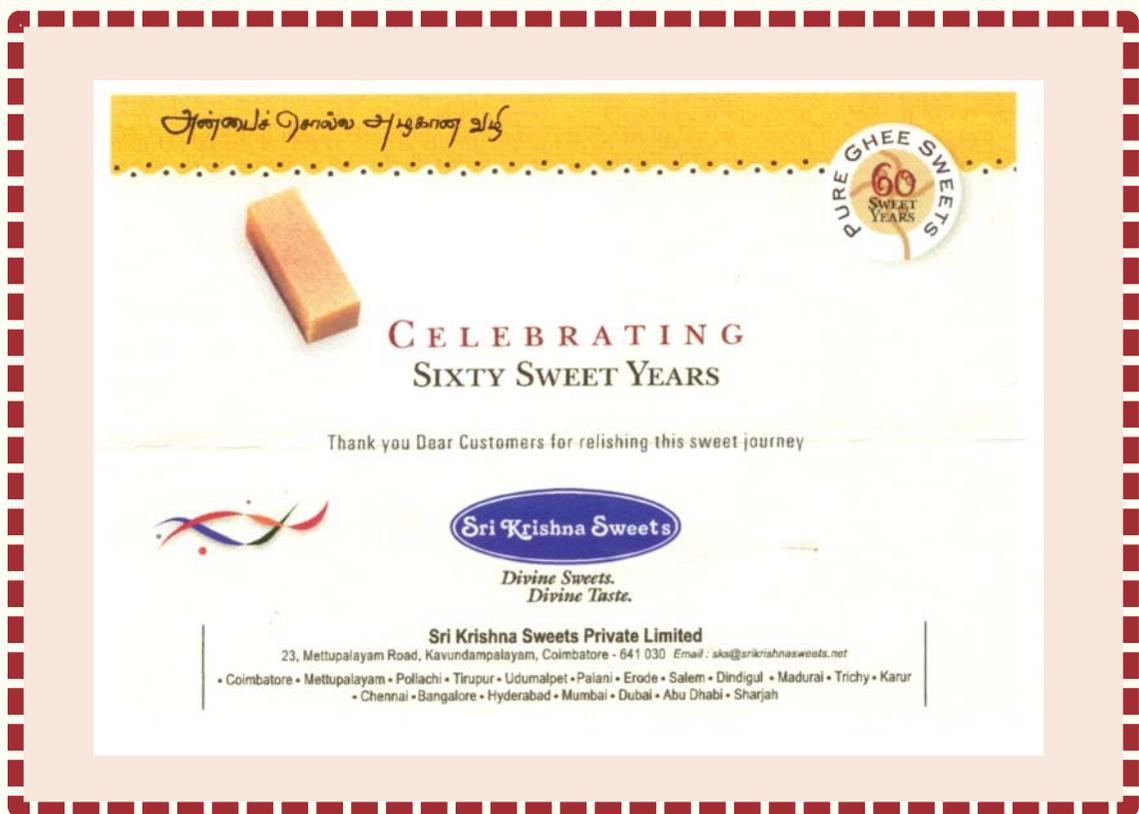
Earlier, working president of the Yatra Dr HR Nagendra said that the Yatra began from Kurukshetra on September 30, 2009 and traversed the distance of more than 25,000 kms in 108 days in all parts of the country conveying the message of cow protection.

National secretary of the yatra, Shri Shankarlal said besides the main yatra, 10, 000 upyatrass were conducted in various parts of the country touching almost each

and every village in Bharat. Along with the Hindus, Muslims, Christians and others also joined the movement in large number and exhibited their respect and honour for the cow. The signature campaign during the yatra was said to be the biggest one in the recent past.

The president of Vidarbha unit of Yatra Samiti Shri Balkrishna Bharatiya and Shri Vinod Mohta honoured and felicitated all the saints and dignitaries on the dais. The proceedings were conducted by Shri Hukumchand Sanwala.

During the programme nearly 40 persons who have done commendable work in the field of cow protection, propagation of panchgavya-based medicines and developing organic farming were felicitated.



ARSHA VIDYA GURUKULAM, SAYLORSBURG

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

Month	Day	Retreat Details
Apr 2-4	(Fri-Sun)	Easter Weekend Family Retreat
May 28-31	(Fri-Mon)	Memorial Day Weekend Family Retreat Swami Veditatmanandaji
July 2-5	(Fri-Mon)	Independence Day Retreat Swami Veditatmanandaji
July 15-18	(Thu-Sun)	Long weekend Family Vedanta retreat
July 11-17	(Sun-Sat)	Children Retreat (Age 10-16 only)
July 24 -30	(Sat-Fri)	Family Vedanta Retreat-I Swami Veditatmanandaji Children Retreat-II
July 31-Aug 6	(Sat-Fri)	Family Vedanta Retreat-II Puja Swamiji Swami Veditatmanandaji
Aug 7 -11	(Sat-Wed)	Five days Family Vedanta retreat
Aug 12-15	(Thu-Sun)	Puja Swamiji's 80 th Birthday Celebrations and the Gurukulam's 24 th Anniversary (Aug 15)
Aug 16-21	(Mon-Sat)	Carnatic Music Workshop with Ramachandran
Aug 20 -22	(Fri-Sun)	Arsha Vidya Young Adults Retreat

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

Availability of the Mind, *Śama* Swami Dayananda Saraswati

What is this *śama*?

The author of the *Tattvabodha* says, *mano nigrahaḥ*. What does *mano nigrahaḥ* mean? They will generally translate this as mind control, or mind destruction—as though the mind needs to be destroyed. Anyone who wants mind destruction is already destroyed, otherwise, why should he need mind destruction? His whole thinking is destroyed, so he wants to get rid of his mind. Mind baiting is the biggest thing in the world; it is big business also.

Anybody who says that you should control the mind, will find people to subscribe to that. Because you can't control the mind.

"The mind is turbulent," someone says. People will nod their heads, "Ah! You said it."

"Nobody can easily control the mind."

"That is true."

"You have to work hard to control the mind."

You will nod, "That is true, I have to work hard."

"Even if you have worked hard, and you think that you have controlled it, it just goes away."

Everything looks so true. This is why mind control is a million dollar business. The poor mind.

Bhagavan thought, "Let us give this human a mind and watch what happens." Lakshmi told him, "Don't do these experiments."

"No, no, I am going to try."

Now she goes on telling him, "Didn't I tell you, didn't I tell you?"

The mind is just the most beautiful instrument that the human being has. Everything else, every animal has. In fact, they are better equipped. A police man takes the help of a dog. He is called a sleuth but he is not; that dog is the sleuth. All other animals are better equipped than humans in certain ways. Consider a bat. It can fly in the night. People think it is able to see in the dark, but it doesn't see anything. It just goes on

squeaking and sending out sounds which rebound. And it is able to interpret those sounds and detect an obstruction while in flight, and guide its way. It is all sonar. It can also detect fruit in this way, and distinguish those sounds from the sounds that signal a leaf. And it can distinguish whether a piece of fruit is ripe or not, and go after it. What a thing it is, this bat! There is so much research going on about it. These animals are so much better equipped than we are in so many ways.

The only thing that makes you someone special is this great mind you have. It is not an ordinary thing. There is nothing wrong with it, as long as you don't say that there is something wrong with it. And if you don't say it, but have the feeling that there is something wrong with it, which is the worst thing to do. The mind is an angel,

and it is a great endowment for a human being. It has to be used; it is meant for use.

People really manipulate people only through the mind. Therefore we have to analyze this properly. One has to pay one's attention to one's mind. The mind is just the most beautiful instrument that the human being has. It has to be used; it is meant for use.

It is taken for granted, nor should it be looked upon as something that causes real problems. Mainly, the mind is meant for knowing, remembering, and also to entertain emotions. The mind is the seat of emotion as well as the seat of knowledge, so there is an emotional mind, a cognitive mind, and also, a recollecting mind. And because it is instrumental in knowing, it is called an instrument, *karaṇa*, the inner instrument, *antaḥ-karaṇa*. It is necessary for knowing; without the mind, an individual, cannot know, so it is called a *karaṇa*, instrument. The eyes are also a *karaṇa*, a sense organ, which enables us to see colors and forms, and so too, the ears are a *karaṇa*. But the eyes and ears and other senses cannot function by themselves, without being backed by the mind, so the mind is also looked upon as a *karaṇa*, a means. You are able recognize something only with the help of the mind.

Now, what is it that really bothers a person? In a bothered person, it is the person that is bothered, really speaking. It is not the mind that really bothers, but the person who is bothered. And in this, the mind seems to play a role. In which way? In creating certain emotions, like fear. But fear is for the person, not for the mind, please understand. The poor mind is unnecessarily being attacked. It is the person who is afraid, and therefore, there is an emotion

called fear, and similarly, anxiety, hatred, and so on. And there are also emotions like, love, compassion, empathy, and so on. These emotions also manifest in the mind, and again, only reveal the person. Compassion only reveals the compassionate person. The emotion 'compassion' is for the person who is compassionate. We should always include the person, understand, otherwise, the mind will become the whipping boy for all our problems. It is just me, viewed from the standpoint of the mind.

So whenever the *śāstra* deals with the mind, it actually deals with the person with reference to the mind, that's all. It deals with 'me' the individual, who, with reference to an emotion called compassion, is compassionate. And because I am compassionate, there is compassion; because I am loving, there is love.

It is not that because there is love I become loving, or because there is fear I am frightened. It is, rather, because I am frightened, there is fear; because I am agitated, there is agitation. I am anxious, therefore there is anxiety; I am hateful, therefore, hatred.

Why do we separate this mind from ourselves and then whip it unnecessarily? Does that mean I have to whip myself now? No. I am what I am, again, because of certain laws. And therefore, whenever we talk about the mind we have to be really responsible.

Whoever talks about the mind must be highly responsible, because he or she may create problems for others. It is very easy for us to conclude, "My mind is no good at all." There is no such thing as a bad mind. The mind is always good; it does

everything for you. In fact, if you are anxious, it presents anxiety for you, but that doesn't mean that the mind is bad. It is not that your mind is something special that gives you anxiety.

It is not a mother-in-law; it's just you. You are the person, the affected person, etc., but still, the mind gives you an indication that you need to pay a certain attention. This paying attention is called *śama*.

I need to learn to deal with all these situations, which the mind reveals, like anxiety, depression, anger, especially anger that it is not warranted at all. The situation doesn't really deserve such anger, so if it is there, I must understand that it is the person, the already angry person, who manifests himself in the form anger. But it is the mind that really tells us exactly what is going on, and therefore, the mind is pointed out in *mano nigraha*. The mind, not the person, is One has to pay one's attention to one's mind. It cannot be taken for granted, nor should it be looked upon as something that causes real problems.

Through the mind alone we understand the person. Thus, we have varieties of emotions which are not liked by ourselves, or by anyone. I don't like myself being angry; I don't like myself being, anxious, frightened, etc. But then, I am. So how we are going to gain a resolution of this?

There are so many methods. People follow various means, but one thing that is common in all of them is that you have to accept the emotion. If I am frightened, I have to accept that I am frightened. Thinking that I should not be frightened is not going to help me. Or, that I should not have been frightened. That doesn't help me either; it is even worse. Therefore, ideas

such as "I should not be frightened, I should not have been frightened," only confuse the whole situation. And these kinds of confusions are promoted all the time by the so-called spiritual teachers. At the same time, I do need a mind which is more or less abiding, understanding that the mind is an indication of me alone. I need a mind that is available for my understanding, for my pursuits, for my contemplation.

Such a mind must be available for me. This 'availability' is exactly what is said here. Otherwise, there is no necessity to specify all this. When you apply for admission to a school, they don't ask, "Do you have *śama*, do you have *dama*?" All this they are not going to ask. They just ask you, in effect, "Are you ready for this?" If you have done your B.Sc., then you can join the M.Sc. program; that is all. This is *adhikṛtasya adhikāraḥ*.

If you have completed your undergraduate studies, then you can do post graduate studies. It is so simple. They don't ask for anything else—like *śama*, *dama*, *uparati*, *titikṣā*, *śraddhā*.

Here, however, the subject matter is me. Understand the difference. The subject matter of Vedanta is me, and because it is me, this 'me', the individual, has to deal with himself. And the emotional person is a very important person. You can't bypass emotion. You can't bypass anything. You cannot bypass the world, you cannot bypass your body, you cannot bypass your mind. There is no bypassing at all in this. Even if you try, you cannot bypass anything here. It is like creating a bypass road, in order to avoid congestion. On the city roads there are shops on both sides, so it is a problem to go through the city, and therefore, they

create a bypass. Then what do they do? On both sides they again allow shops, and the problem remains. So too, here. It is exactly like Indian road bypasses. If you bypass something, there, exactly, there will be a problem. So you are not going to be able to bypass anything. We don't want to bypass any reality. Whether it is subjectively real or objectively real, there is no bypassing of anything, understand, no bypassing.

When you deal with yourself you can't bypass. Only in heart surgery is a bypass allowed. Nowhere else, because there, bypassing is dealing with a problem. You are not bypassing the problem; you are bypassing to solve the problem. But here, we don't bypass anything. In listing the things that we cannot bypass, the author of the *Tattvabodha* only points out the qualifications of *śama*, etc., but does not tell what are the things that will give you the qualifications. Those we have to discover in our study of the *Gītā*, etc. One thing I can say here is that *śama* is a resolution of the mind. But resolution of the mind does not mean that the mind becomes like blank paper. It is, rather, the mind that is available for you. Nothing more; don't add anything more. It is just available for you. When Emotions that manifest in the mind only reveal the person. . . So whenever the *śāstra* deals with the mind, it actually deals with the person with reference to the mind, that's all. you sit in contemplation, it is available for you, when you study it is available for you, and when you are sitting and listening to me, it is available for you. When it is available for you like this, why do you bother about the mind? The mind is serving you. It is available for you, cognitively. Sometimes it disturbs you too. It looks like it disturbs you, but, in fact, it is already a disturbed mind, and it wants to get rid of the disturbance, the old

disturbance. So it comes in the form of the disturbance that needs to be released. It comes in the form of fear, because there was a fear locked up underneath, and that fear gets released.

We have to understand these kinds of situations very clearly. That fear you can look at now as a fear released, rather than a fear gained. You can look at it as an anxiety released, rather than an anxiety gained. You can look at it either way, but if you look at anxiety as a new gain, then you are going to conclude that you are anxious, and nothing is happening. In fact, nothing needs to happen; let the old anxiety go, let the old pain go, let the old hatred, jealousy, whatever is there underneath, let it all go. They are more going than coming, especially when you are addressing the problem. When you are not addressing the problem, you don't know anything at all. When you are depressed, you are just depressed.

Here, when you are addressing the problem, you are looking at yourself, because you are the prime subject matter in the study of Vedanta. Naturally, whatever is there will come out. And the more I am able to look at all of it, with a sense of surrender, the better. Surrender to what? Surrender to the order, the order which includes psychology. That order is *Īśvara*, as we will see later. And therefore, through our prayers, through our meditations, through our *japa*, through our duties, and anything that is necessary to nourish ourselves, we take care of the mind. We deal with this as we proceed, all through the course.

Śama, then, is the availability of the mind for you to proceed. That's all it is: *śamaḥ mano nigrahaḥ* is—the availability of the

mind. It is mental time. Physical time may be available, but mental time may not. If mental time is available, then physical time will accommodate that, always. Mental time is something that is not usually available for people, because the mind is too busy. And so, the resolution of the mind is taken here as a qualification, *śama*.

This is where the religious life comes in. Originally, in a structured religious life, this was easier. One who has a religious life has found a certain bonding with *Īśvara*, and that person can relax. Thereby, the person finds a certain resolution. It is purely by devotion, by bonding with *Īśvara*. We will analyze all that later. You can see that this is a very responsible topic, a topic that has to be dealt with very sensitively and understood properly.

Śama is defined as *mano nigrahaḥ*, but there is no mind control. Nobody controls anything, understand; this idea of mind control is nonsense. If you attempt to control the mind, you will find smoke coming out of your head. Therefore, this has to be understood very thoroughly. I find that this is one topic that is dealt with very irresponsibly by a lot of people who present themselves as knowing everything. Unasked they are giving advice and using the mind to manipulate people. One person who was supposed to be a teacher, wrote to a person who was some kind of a disciple, *śiṣya*, saying, "Have a pure mind." What does it mean? What do you mean by "Have a pure mind"? I don't understand this at all. And this was advice that was not asked for. When you give advice, unasked, you are trying to manipulate the person, trying to keep the person under your

control. You put yourself on a pedestal, implying that you have a pure mind and the other person should have a pure mind. This is just ridiculous. What is that pure mind, please tell me? Is it Here, the subject matter is me. . . ., the individual, who has to deal with himself. And the emotional person is a very important person. You can't bypass emotion.

You are free from gray matter, or white matter, or what? It is all manipulation, nothing but manipulation. And therefore, it is irresponsible, making people mediocre, just to keep them looking up to you. Once you say, "My mind must be like this," you will be a permanent devotee. Throughout your lifetime you are going to have a mind, and there will always be some problem or the other, so you will be a permanent disciple. And according to the Self-Realization Organization, the disciple and *guru* are reborn again, because one life time is not enough. Neither for the *guru* is it enough, nor for the *śiṣya*, and therefore, they are reborn, it seems. For what is he a *śiṣya*? I used to hear that husband and wife are reborn and become a couple again. That is O.K. I like that, because they need not deal with a new idiot, so there is constant growth. This is wonderful, and I accept it very well, but in this *guru-śiṣya* relationship, one should not be an idiot. The *guru* is supposed to be enlightened, and yet they say that he is reborn again and again. It is all manipulation. *Śama*, then, is the availability of the mind. That's all it is. This *śama* is a resolution of the mind. But that does not mean that the mind becomes like blank paper. It is, rather, the mind that is available for you. Nothing more.

Badrinath Temple To Reopen On May 19

Source: beta.thehindu.com

INDIA, January 20, 2010: The portals of Badrinath temple, situated in Garhwal Himalayas at an altitude of 10,278 ft, will be reopened on May 19. The date of the reopening was announced at Narendra Nagar palace by the Raj Purohit on the occasion of Basant Panchami.

The portals of Badrinath shrine were closed for the winter period on November 19 during which time the statues of Lord Badri, an incarnation of Lord Vishnu, were carried to Narsimha Mandir in Joshimath area for the wintry sojourn.

Putting Chola Temples On India's Tourist Map

Source: beta.thehindu.com

THANJAVUR, INDIA, January 21, 2010: The School Education Minister Thangam Thennarasu has called for a combined study and view of the four all stone temples built by Chola kings at Thanjavur, Darasuram, Thirubuvanam and Gangaikonda Cholapuram.

Inaugurating a two-day seminar organised by the Archaeological Survey of India here to commemorate the 1000th year of Brahadeeswara temple, the Minister said that the Brahadeeswara temple should not be seen in isolation. It should be viewed and studied along with temples of its like in this region. "These four temples are really great temples which offer new things every time a tourist visited them", the Minister said. He appealed to the ASI and tourism department to take steps to bring the four temples in the tourist map of India.

Brahadeeswara temple at Thanjavur is not a mere architectural marvel but a temple that had societal connections. King Raja Raja Cholan who built the temple has said this in the inscription

he made in the temple. He speaks about the contribution made by the people for construction of the temple after speaking about his and sister's contribution

Hindu Gods On U.S. Stamps

Source: economictimes.indiatimes.com

WASHINGTON, USA, February 1, 2010: Hindu Gods have made their way into U.S. mail, with an Atlanta based company headed by an Indian American launching a series of legally valid custom-made postage stamps.

The first of these 44 cent stamps featuring Sri Krishna, Shiva-Parvathi, Lakshmi, Lord Venkateshwara, Murugan, Vinayaka and Sai Baba were issued by usa-postage.com last month.

The company made use of a six-year-old U.S. Postal Service (USPS) rule that permits issue of customized postages to launch the series. "These postages have not been issued by the U.S. Postal Service, but these are as good as stamps and are legally valid. We do not call them stamps. We call them postages. But these can be used as any other normal stamp," a USPS spokesman said.

Massive Mela Procession In Haridwar

Source: epaper.mailtoday.in

HARIDWAR, INDIA, February 1, 2020: Time came to a standstill in Haridwar on Saturday. Devotees waited for hours to witness the royal procession of sadhus, including ash-smearing Naga sanyasins. The peshwai, as the procession is called, began from Pandeywala area of the holy town at noon and concluded at Mayadevi temple of the Juna akhara around 9 pm.

For nine hours, the roads of Haridwar witnessed the saints passing through on elephants, ponies, chariots and tractor-pulled gold and silver thrones. Many holy men travelled on foot, while others took cars.

The peshwai marks the arrival of sadhus of a particular camp at the venue of the Maha Kumbh mela. On Saturday, the Juna and Agni Akharas took out the processions. Many more will take out their rallies in the days to come.

The procession wound through 5 miles with locals taking part in festivities by offering the sadhus flowers, water and food.

Govt may ease temple land lease norms

<http://timesofindia.indiatimes.com/city/chennai/Govt-may-ease-temple-land-lease-norms/articleshow/5525914.cms>

CHENNAI: The Hindu Religious and Charitable Endowments (HR&CE) department has forwarded a proposal to the Cabinet to give temple lands in Kancheepuram, Tiruvallur and Chennai to corporates and trusts on long lease.

The department had passed an order two years ago (GO MS No 25 of January 29, 2008) prohibiting temple lands from being sold or given on long lease to companies and individuals. There are at least three proposals lined up before the government seeking exemption from the order, sources said.

The HR&CE department placed a file before the state cabinet that met last Thursday to grant 10 acres (4,35,600 sq.ft) in Semmenchery village (located along the IT expressway) in Tambaram taluk to Agada Health Sciences on lease for 29 years and 11 months. to set up a hospital that would meet international standards and provide high quality health care at an affordable cost, sources said.

The HR&CE had obtained the views of the revenue, the health and the finance departments before placing it before the Cabinet. In the proposal, the HR&CE department has said the land belonging to Arulmigu Sreenivasa Temple is far away from the temple, which is short of cash to build and rent out commercial complexes.

As the department found it difficult to protect the land, the HR&CE commissioner suggested in his proposal that the land be given on long lease, fixing the rent on the basis of market & guideline values, which worked out to Rs 29.53 lakh per month. It had the provision for upward revision of rent by 15% every three years. The leased out land can only be used for the purpose of health, research, education and should treat a particular percentage of patients free of cost. The HR&CE officials said the file was yet to be cleared by the cabinet.

Interestingly, the HR&CE department's top brass is mulling over two more proposals to grant temple lands on long lease. According to sources, the department proposes to grant 53 kinds of land belonging to 13 temples in Eliambedu, Pudukkottai and Ponneri villages in Tiruvallur district to Mahindra World City. Officials are tight-lipped over the extent of the land to be given on long lease.

Another proposal discussed was about giving seven grounds of land owned by the Arulmigu Kapaleeswarar temple in Oorur Thootam in Adyar to a private educational trust specialising in Montessori education. Children from the families of prominent politicians are studying in the two schools run by the trust, sources said.

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