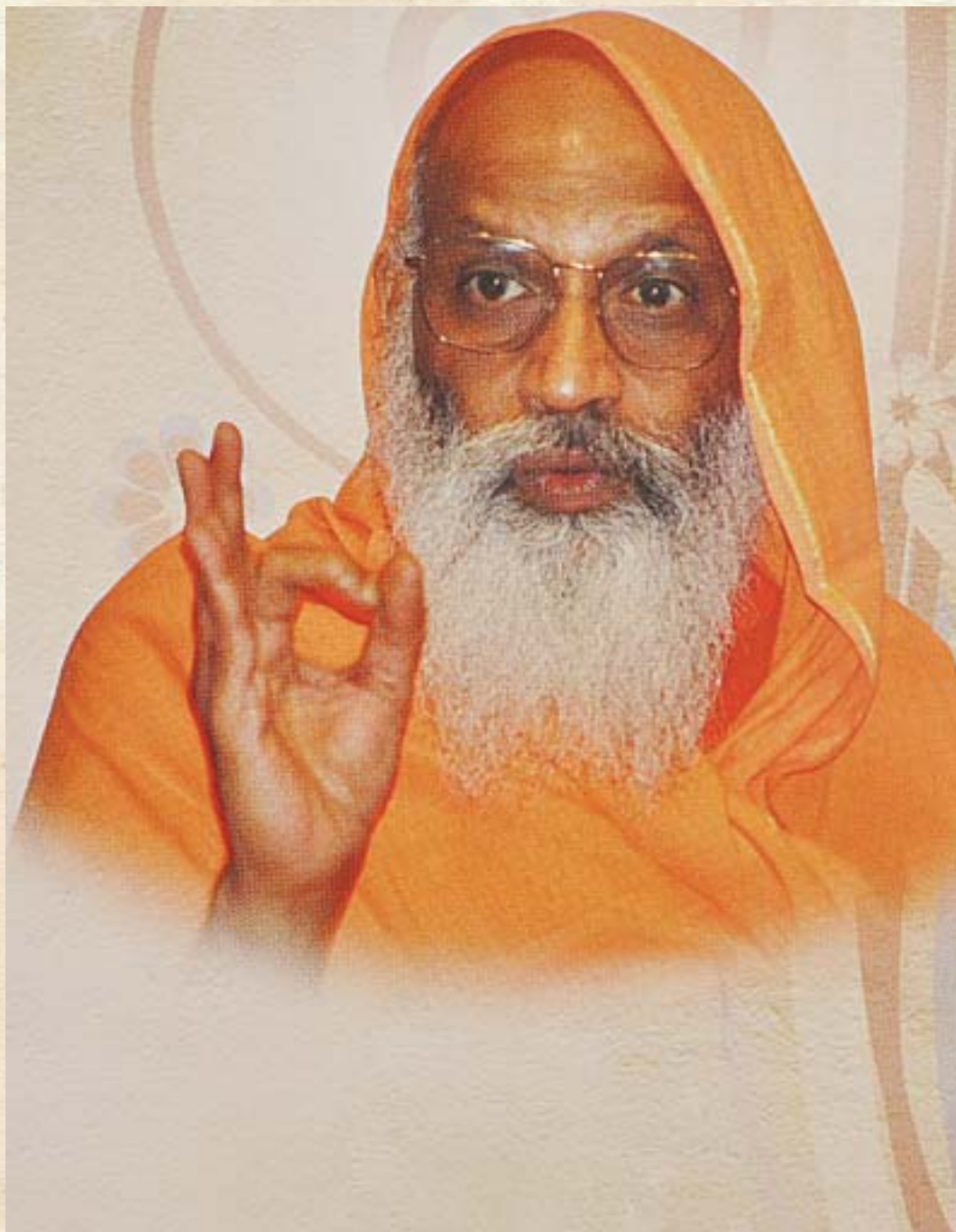




Arsha Vidya Newsletter

Rs. 15/-





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

Board of Trustees:

Chairman:

**Swami Dayananda
Saraswati**

Managing Trustee:

Swami Suddhananda

Trustees:

Swami Santatmananda

Swami Hamsananda

Sri Rajni Kant

Sri M.G. Srinivasan

Col. Kamal Kumar

Sri M. Rajalingam

Arsha Vijnana Gurukulam

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

Board of Trustees

Paramount Trustee:

Swami Dayananda Saraswati

President

Rajashree Shrikant Jichkar,

Secretary

Madhav Babasaheb Solao,

Trustees:

Ramesh Bhaurao Girde

Avinash Narayanprasad Pande

Madhav Chintaman Kinkhede

Ramesh alias Nana Pandurang
Gawande

Rajendra Wamanrao Korde

Arsha Vidya Gurukulam

Institute of Vedanta and
Sanskrit
P.O. Box No.1059
Saylorsburg, PA, 18353, USA
Tel: 570-992-2339
Fax: 570-992-7150
570-992-9617

Web Site : "<http://www.arshavidya.org>"

Books Dept. : "<http://books.arshavidya.org>"

Board of Directors:

President:

Swami Dayananda Saraswati

Vice Presidents:

Swami Veditatmananda Saraswati

Swami Tattvavidananda Saraswati

Secretary:

Anand Gupta

Treasurer:

Piyush and Avantika Shah

Asst. Secretary:

Dr. Carol Whitfield

Directors:

Drs.N.Balasubramaniam (Bala) & Arul

Ajay & Bharati Chanchani

Dr.Urmila Gujarathi

Sharad & Lata Pimplaskar

Dr.V.B. Prathikanti & Sakubai

Dr.Sundar Ramaswamy(Dhira) & Usha

Dr.L.Mohan & Vinita Rao

V.B.Somasundaram and Dr.Anasuya

Bhagubhai and Janaki Tailor

Dr.Ashok Chhabra & Martha Doherty

Vijay and Pammi Kapoor

Associate Board of Directors:

Dr.Soma & Nagaveni Avva

Dr.Ravindra Bathina

Dr.Mahesh & Maheswari Desai

Dr.Pramod & Lata Deshmukh

Dr.T.A.Gopal & Lata

Dr.Kamlesh & Smita Gosai

Dr.Haren Joshi & Pratima Tolat

Dr.Arun & Mangala Puranik

G.S. Raman & Gita

Dr.Bhagabat & Pushpalakshmi Sahu

Rakesh Sharma

Arsha Vidya Gurukulam

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

Board of Trustees:

Paramount Trustee:

Swami Dayananda Saraswati

Chairman:

R. Santharam

Trustees:

C. Soundar Raj

P.R.Ramasubrahmaneya Rajhah

Ravi Sam

N.K. Kejriwal

T.A. Kandasamy Pillai

Ravi Gupta

M. Krishnan

Secretary:

V. Sivaprasad

*Arsha Vidya
Newsletter*

In fearless voice may
we proclaim

The Rishi's message
from all house-tops

And bring the men
of different claim

To a fold of Love
where oneness lasts!



Muṇḍakopaniṣad Mantrā 3



शौनको ह वै महाशालः अङ्गिरसं विधिवदुपसन्नः पप्रच्छ ।

कस्मिन्नु भगवो विज्ञाते सर्वमिदं विज्ञातं भवतीति ॥ १।१।३ ॥

śaunako ha vai mahāśālah aṅgirasam vidhivadupasannaḥ papraccha ।
kasminnu bhagavo vijñāte sarvamidam vijñātaṁ bhavatīti ॥ 1।1।3॥

Śaunakḥ - Śaunakḥ; ha vai – indeed; mahāśālah – the famous householder; aṅgirasam – Angiras; vidhivat – as per stipulations; upasannaḥ – approached; papraccha – (and) asked; iti – thus; bhagavaḥ – O revered Sir!; kasmin nu vijñāte – by knowing which one thing alone; idam – this; sarvam – all; vijñātaṁ – known; bhavatī – becomes.

Śaunakaḥ, the famous householder, approached Angiras as per the stipulations and asked thus: ‘Oh Revered Sir! By knowing which one thing alone, does everything become known.

Śaunakaḥ ha vai mahāśālah: Śaunakaḥ was indeed a great householder. ‘Ha’ and ‘vai’ are particles used in order to either emphasise a point, or just to say ‘this happened before’. They mean ‘indeed’, or ‘once upon a time as it happened’. Śaunaka, the son of Rishi Śunaka, was indeed a famous householder. The word ‘mahāśālāḥ’ is an adjective to Śaunakaḥ. Whenever śāstra uses an adjective, there is an additional meaning brought in. The word ‘mahāśālāḥ’ has a purpose to serve. Mahāśāla means ¹ the one who has big śālas, halls, including yajñāśālā, the hall used for performing yajña, sacrifice. Distribution of food is one of the limbs in the performance of a ritual. Śaunaka had distributed a lot of food to people while performing rituals. The word mahāśālāḥ indicates he had done a lot of rituals and lived a life of prayer and dharma, and thereby he had gained purity of mind.

‘Mahāśālāḥ’ also indicates he was a famous gṛhastha, married person. Unless one is a gṛhastha one cannot be a mahāśāla. A gṛhastha means one who can be ready for knowledge. As a gṛhastha one should become ready, otherwise it is useless. Gṛhasthāśrama has got its own difficulties and also its own benefits. It gives the benefit of readiness, preparedness of mind to gain this knowledge. One can perform the sacrifices, because one is married. One cannot become a mahāśālā as a bachelor. A mahāśālā is the one who is married, who has succeeded and who has the benefit of gṛhasthāśrama.

How can you say so? It is so because Śaunaka goes to Angiras for this ultimate knowledge. So, all the yajñās, yāgās and prayers have paid off. He knew how to

¹ महत्यः यज्ञ-पाक-शालादयः यस्य सः

approach a teacher. That is why Śruti says vidhivat upasannah, he approached the teacher according to the stipulated method. Later, in this section it is made clear that a student should approach a teacher as a samitpāṇi, with a small bundle of twigs, which are used for daily ritual, in his hands. The twigs represent the student's readiness to be of service.

There is a rule that says:² "Do not see a king, a deity (in a temple) or teacher empty-handed". One should not go to them empty-handed. That is how the King of England collected a lot of precious stones and jewellery from Indian kings. The British Crown ruled over these kings, and whenever the kings had an audience with the British Crown, they always carried these precious stones, not twigs. They followed this rule. Even now this rule is being followed, and we see people carrying fruits or sweets when they visit any of them. Only a student takes twigs when he goes to a teacher who is a householder. He thereby declares, "I am ready to bring firewood daily for your rituals". If he is a sannyāsi guru one cannot take twigs because he does not perform rituals and twigs are of no use to him. The student has to take something appropriate. It is symbolic. That shows his readiness to serve the teacher. He is ready to do everything that he has to do—washing the house, grazing the cows. The student has śraddhā and sense of surrender. That is how one approaches the teacher.

Here Sankara raises a point. Before Śaunaka, Atharva approached Brahmaji, Aṅgir approached Atharva, Satyavaha approached Aṅgir, and Aṅgiras approached Satyavaha. There was no mention about the vidhi, the rule, in approaching the teacher. The stipulated approach is pointed out only here. Does it mean it was not there before? Sankara himself replies³ saying that perhaps there was no rule before, up to Śaunaka, but from Śaunaka onwards the rule has come into force. Or else, we have to look at it like the analogy of a lamp placed at the doorstep, dehalī dīpa nyāyavat. What is this analogy? Dehalī is a doorstep. Suppose you keep a lamp on the doorstep. That lamp will throw light outside as well as inside. Similarly, the statement that Śaunaka approached according to stipulation, throws light upon both sides. It tells the students who come later that they should always approach the teacher following the rules of approach. It also indicates that those who had approached the teacher before did so in keeping with the niyama, rule.

There is a simple answer to the above question. We can say that everyone approached the teacher vidhivat only. It was not mentioned before because the mention of earlier teachers and students was purely to point out the tradition of learning from a teacher. But Śaunaka is the student of the upaniṣad and Aṅgiras is the teacher. But Śaunaka is the student of this upaniṣad and Aṅgiras is the teacher. Śaunaka is asking the question here to Aṅgiras. Aṅgiras is going to teach. What we are going to get is only what Aṅgiras taught. So, the approach of Śaunaka is stated here with specific mention of 'proper approach'.

To be continued.....

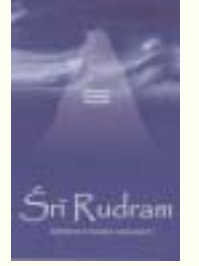
² रिक्तपाणिर्न पश्येत राजानं दैवतं गुरुम् ।

³ शौनकाङ्गिरसो सम्बन्धाद् अवार्गं विधिवद्विशेषणाद् उपसदन विधेः पूर्वेषाम् अनियमः इति गम्यते । मर्यादा करणार्थं मध्य दीपिका न्यायार्थं वा विशेषणम् । अस्मदादिष्वपि उपसदन विधेरिष्टत्वात् । मुण्डक भाष्यम्

Śrī Rudram Anuvāka 02

नमस्ते अस्तु भगवन्विश्वेराय महादेवाय ।
त्रयम्बकाय त्रिपुरान्तकाय थ्रिकालग्निकालाय ।
कालग्निरुद्राय नीलकण्ठाय मृत्युञ्जयाय ।
सर्वेश्वराय सदाशिवाय श्रीमन्महादेवाय नमः ॥

namāste astu bhagavanviśveārāya mahādevāya
trayambakāya tripurāntakāya thrikāagnikālāya
kāagnirudrāya nīlakaṅṭhāya mṛtyuñjayāya
sarveśvarāya sadāśivāya śrīmanmahādevāya namaḥ ॥



namaḥ – salutation; te – to you; astu- be; bhagavan – O Lord; viśveśvarāya – who is the Lord of the universe; mahādevāya – who is the all-knowledge effulgent Lord; trayambakāya - who has three eyes; tripurāntakāya – who burnt the city of the three demons; thrikāagnikālāya - who is the basis of the three periods of fire-like-time; kāagnirudrāya - who is timeless and also the destroyer of time; nīlakaṅṭhāya - whose neck is blue; mṛtyuñjayāya - who wins over death; sarveśvarāya – who is Lord of all; sadāśivāya - who is always a blessing; śrīmanmahādevāya – who is endowed with all wealth and who is the great Lord; namaḥ - salutation.

Let my salutation be unto you, O Lord, who is the Lord of the universe, who is the all-knowledge effulgence, who has three eyes, who burnt the city of the three demons, who is the three periods of time which is like fire, who is timeless and also destroyer of time, who is blue-necked, who wins over death, who is the Lord of all, who is always a blessing, who is endowed with all wealth and who is the great Lord.

This particular mantra is not in the original Rudra but by convention it is repeated at the end of the first anuvāka.

Namaḥ te astu—May this salutation be unto you, O Bhagavan, O Lord! O Bhagavan, O Lord! Viśvasyas īśvaraḥ – (who is) the Lord of the universe. He is Mahādeva. Deva means effulgent; he is all-knowledge. The adjective mahā great is used to say that he is the Lord of all.

Trayambakāya—unto the one who has three eyes: chandra, moon, sūryā, sun and agni, fire. If the universe is viewed as the Lord's form, the effulgent luminaries like sun and moon are viewed as his eyes. The effulgent agni, fire, is his third eye.

Tripurāntakāya—Unto the one who burnt the tripuras, the city of the three asuras. Tripuras can be looked upon as the three states of experiences, waking, dream and sleep. The svarūpa of Brahman being neither in the form of sleeping nor waking nor dreaming, one is able to negate the sense of reality given to these three states.

Thrikālagni-kālāya—Unto the one who is the three periods of time which is like fire. Trikālam eva agni, the three divisions of time—past, present and future—itself is fire. The Lord is the devourer of that fire. It is not that he burns the past, present and future, but the truth of time is present. The past was present when it obtained and future will be present when it unfolds. So there is no length of time involved in the present. The present, without a length of time is his *svaūpa*.

Kālagni-ruḍrāya—Unto Rudra who is in the form of fire of time that devours everything. Time consumes everything. It is time that makes one change, grow, decline and die, to be reduced to ashes, *vibhūti* of Lord Rudra; every devotee burnt is *bhagavad-vibhūti* alone.

Nīlakaṅṭhāya—Unto the one whose neck is blue. If the Lord is the cosmos, then the blue sky is, indeed, his neck, to put it poetically.

Mṛtyuñjāyāya—Unto the one who is the victor of time. Time is the devourer of all people. The Lord consumes even that 'time'. The story of Mārkaṇḍeya portrayed in the *purāṇās* is an illustration of this fact.

Mārkaṇḍeya was born after the prayers of his parents. Lord Śiva pleased with their prayers offered a boon with certain conditions. Either the devout couple has to be content with a brilliant boy who would live only for sixteen years or one who would live long but dull and adharmic. The couple had no choice; they had to settle for the brilliant son even though he would be no more before he would complete his teenage. Mārkaṇḍeya was born bringing joy to his parents. But they were afraid of the imminent death as the years rolled by. The final day arrived.

Mārkaṇḍeya was doing *pūjā* to Lord Śiva when Lord Yama sent his messengers. Seeing Mārkaṇḍeya in the temple they did not think that he was within the boundaries of their operation. They returned to Lord Yama and reported the matter to him. Lord Yama chose to do the job himself. Mārkaṇḍeya knew his time had come. He thought, 'At least let me hold on to the Lord, the father and mother of the universe.' As Mārkaṇḍeya embraced the Lord, Yama threw the *pāśa*, noose, to get him along with the *linga*. That was a mistake; out came from the *linga* the Lord with his third eye open. Lord Yama who is *kāla*, became a heap of ashes. *Kāla* is Bhagavān's *vibhūti*. Thus the Lord is known as Mṛtyuñjāya. If you are with the timeless, time cannot touch you. If you give yourself to time, then you become a citizen of Yama's kingdom. The word Mṛtyuñjāya is illustrated in this story.

Sarveśvarāya—He is the Lord of all worlds and all beings. He is Sadāśiva, always pure, by whose grace one gains *mokṣa*, freedom.

Śrīmanmahādevāya namaḥ—Unto that Mahādeva who is Śrīman, my salutation. Śrī is *māyā*. Unto the Lord, my salutation.

Eighth the Convocation Day of Swami Dayananda College of Arts & Science, Manjakkudi.

Manjakkudi, January 29, 2012.



Swami Dayananda College of Arts & Science held their 8th Convocation Day on the 29th of January 2012.

In a grand culmination of a week-long celebration, over 480 students received their graduation certificates from Pujya Swami Dayananda Saraswati in the presence of Sri. K.B. Chandrasekar, *Founder & Chairman, E4E Inc, and Jamcracker Inc.*

The secretary Smt. Sheela Balaji welcomed the gathering.

Dr.N.R. Vembu, Principal presented academic achievements of the college.

It was a proud moment for the graduates, 283 of them who were women, to stand and take their graduation oath in front of a massive gathering of parents, relatives and villagers. Four students were recognized for obtaining university ranks. They are:

Dhilsathbegum. M	B.B.A.	6th rank
Ajimabanu. H	B.Sc., Chemistry	11th rank
Rajaboopathy. D	B.Sc., Chemistry	13th rank
Anisha beevi. M	B.Com	15th rank



Pujya Swamiji blessed the graduating congregation and advised them to be "Self conscious in self decision."

The presiding officer Sri. Chandrasekar commended the pioneering work of the Trust in empowering the villagers. He said: "Pujya Sri Swamiji's blessings have transformed Manjakkudi village into a global village. The college and the teachers have had a key role to play in producing fine graduates every year."

Mr. Ram Kini, disciple of Pujya Swamiji said that the college was a 'Role model' to other colleges.

Dr. C. Mani, Member-Academic Standing Committee of Bharathidasan University and Principal, Annai College of Arts & Science, Kumbakonam felicitated the graduates.

Sri.G. Ramachandran, Correspondent of the college proposed vote of thanks.

Sri.V. Rengarajan, Vice-Principal of the college anchored the proceedings for the day.

Earlier in the week, the Swami Dayananda College of Arts and Science conducted three days workshop on "Total Quality Management In Education.

The workshop series began on January 26, 2012 and was attended by the faculty of the SDET group of

institutions, and final year post graduate and undergraduate students.

The inaugural address was given by Dr.K.Sekar, Syndicate member of Bharathidasan University and the Principal of Chidambaram Pillai Women's College, Mannachanallur. Thiruchirappalli. He spoke on "Art is long, life is short". He said, there was no limit and end for learning process.

Dr.Prafulla Agnihotri, Director, Indian Institute of Management, Tiruchirappalli



spoke on "Present Scenario of Higher Education in India". In this address, he said that the present education should help the students' community to face the challenges of this competitive world and teacher should possess sufficient knowledge in his subject and must be able to kindle interest and thirst to learn.

Dr.V. Badrinath, Dean, Training and placement, SASTRA University, Thanjavur spoke on talent scarcity in higher education-institutions. He put forward the reasons for the scarcity of talent in higher education and the possible solutions.

The first day of the workshop ended with Pujya Sri Swamiji's anugraha bhashanam on the reverential value of money. "Money has a value; no one can say there is no value in money. Money is the manifestation of God but not money alone is God", he said.

On January 27, 2012, the day began with blessings from Pujya Swamiji.



Ms.V.Subamangala, Chartered Accountant, spoke about the principles of Total Quality Management.

Dr. N. Parthasarathy, Dean, Bio-technology, Rajalakshmi Engineering College, Sriperumbudur, Trichy gave a splendid talk on "How to prepare lecture materials for total quality management".

Dr. N. Thamaraiselvan, Head, Management Studies, National Institute of Technology, Thiruchirappalli, spoke on "Practices for Quality Education". He explained how to manage the work-stress on teaching methods and essence of effective and efficient teaching.

Dr.S.Jayakrishna Assistant Professor, Bharathidasan Institute of Management, Thiruchirappalli spoke on "Six sigma in Education". He explained "the key stake holders in education.

The second day workshop concluded with Pujya Sri Swamiji's special address on duties of a person.

The third day of workshop on January 28, 2012, started with blessings of Pujya Sri Swami Dayananda Saraswati's special address.

Dr.S.M.Suriyakumar Associate Professor, Department of Economics Urumu Dhanalakshmi College, Thiruchirappalli & Secretary, Association of Economics, Tamilnadu spoke on positives and negative aspects of 'Globalisation and Educational Changes in India'. He outlined five formulas for success in Education.

Prof.G.Balakrishnan Vice – Principal (Retd.) St. Joseph's College Thiruchirappalli debated on "Is teaching—a job, a profession or a vocation? He explained the difference between a job, profession and vocation.

The next session began with a talk by Mr. S. Venkatraman, Inspector of Police, Police Recruit school. He spoke on 'Better Communication yields Better Quality.

The last session started with a talk by Sri.G. Prabhukumar, Managing Partner, Logic Info Systems (I) Pvt. Ltd., Chennai. He spoke on "A comparison of quality in higher education – India and USA".

Dr.S.Sekar, Principal, Urumu Dhanalakshmi College, Thiruchirappalli & Member, Academic standing Committee, Bharathidasan University delivered the valedictory address.

He summarized the proceedings of three days workshop. He differentiated the things in proactive and retroactive available in Total Quality Management in Education.

All the delegates who participated in the workshop were presented with 'participant certificates' by Dr.S.Sekar and Secretary Ms.SheelaBalaji.

Sri.G.Ramachandran, Correspondent proposed vote of thanks.

The workshop was followed by a cultural show every day. An annual affair which is eagerly awaited, this is modeled on the Music and Art festivals and brings to the heartland of Cauvery delta famous musicians and performers to enthrall the rural audiences.

The Manjakkudi Concerts have thus served to bring back the cultural explosion to the villages from where it all started.

This year saw performances by the world famous Thiruppamburam brothers, vocal recital by Sikkil Gurucharan, Smt.Gayathri Venkatraghavan Team. The Dance forms included performances by Padma Bhushan Dr.Padmasubramanyam's students, and the Kalakshetra students.

The grand finale was a performance by Sri.T.M.Krishna, accompanied by Smt. Akkarai Subbulakshmi on Violin, Sri.Neyveli S. Kandasubramaniam on Mirudangam and Sri.N.Guruprasad on Ghatam.

The culture festival also show-cased the in-house talents of the students. Over 300 students from the SDET institutions presented a rich tapestry of Indian folk culture, dance and drama in the well equipped auditorium.

Mahasivaratri Celebration at Swami Dayananda Ashram, Rishikesh



Mahasivaratri was celebrated in Rishikesh ashram on February 20 in the presence of Pujya Swami Dayanandaji.

Pujya Swamiji gave *sannyasa* to seven *sadhakas* on this auspicious day. These are:

Swamini Svatmavidyananda Saraswati (purvasrama name: Sadhavi Vrnda Chaitanya of Eugene, Oregon, USA);

Swamini Svatmabodhananda Saraswati (purvasrama name: Lakshmi Muthuswamy of Malleswaram, Bangalore);

Swamini Shuddhavidyananda Saraswati (purvasrama name: Yatiswari Thujarapriya of Vellore, TN);

Swamini Siddhatmananda Saraswati (purvasrama name: Lakshmi Thanuja of Rayadurgam, TN);

Swami Atmajnandananda Saraswati (purvasrama name: Bharat Natwarlal Bhatt of Talaja, Gujarat);

Swami Buddhatmananda Saraswati (purvasrama name: Nirmal Chaitanya of Coimbatore, TN) and

Swami Mokshavijnanananda (purvasrama name: Pavitra Chaitanya).

The day started with Rudra abhisekham to Lord Gangadhareshwara followed by sannyasa dikshas.

Pujya Swamiji inaugurated Om Namah Sivaya chanting at 7:00AM and stayed with devotees most of the day. Mahabhisekham was performed to the Lord Gangadhareshwara from 4 to 7 p.m.

Everyone felt blessed to be with Pujya Swamiji and to witness the auspicious sannyasa diksha.



Pujya Swamiji Addresses members of Confederation of Indian Industry, Coimbatore



The Confederation of Indian Industry, Coimbatore Chapter had an auspicious start of the new year 2012 by organizing an interactive session with Pujya Swami Dayananda Saraswathi on January 2, 2012 at their Chapter premises.

Pujya Swamiji gave an inspiring talk to the captains of industry of Coimbatore. He said, " One need not carry the baggage of the past to the new year. Hang over of the past will stifle efficient performance. It will impair clarity of thinking. Life unfolds moment to moment. There are enjoyable moments. There are challenging moments. What is required is a fresh approach

without baggage of the past. The intelligent person lives moment to moment.

The intelligent person does not worry about the past. He has no fear of the future. He lives the present. He cheerfully faces the present situation. Even if the present situation is not favourable, he faces the same with equanimity. To deal with unfavourable situation one requires the right connection. That right connection is with Ishwara. One should seek Ishwara's grace and live a dharmic life.

Another impediment to success is procrastination. When one has all the

required information, he should go ahead and complete the job. But if he does not have the required details to complete, he can postpone. One should do the difficult job first. Then one will be left with only easy tasks to be completed later.”

Pujya Swamiji discussed about the book titled “Indian Integrative Management” written by Sri K.V.K.Thampuran. He said that this book teaches management on the basis of values from our Sastra.



Sri Ravi Sam, Chairman, CII, Coimbatore said that if the industrialists followed Pujya Swamiji’s advise, they would be well equipped to face the current economic situation.

Report by N. Avinashilingam



Public Talks of Sri Swami Omkarananda at Coimbatore



Public talks of Sri Swami Omkarananda was organised at Kikani School, Coimbatore from the 20th to 22nd of January 2012 by Sri M. Krishnan of Sree Krishna Sweets. The talks were titled "Daiva Tamil" which means Divine Tamil Language.

On the first day Swamiji gave a talk on the topic 'Gita and Valluvar'. Thiruvalluvar had written Thirukural, a lyrical Tamil work of 1330 couplets explaining how one should pursue dharma artha and kāma. It is well known for its brevity and profundity. There is a systematic teaching like Bhagavad Gita. Although Gita is not quoted in Thirukural, in many places the message of Gita is explained.

Swamiji explained the Kural starting with "Noy Nāḍi". The meaning is 'let the physician enquire into the nature of disease, its cause, its method of cure and treat accordingly'.

Swamiji explained that sorrow is the affliction of human beings. Its cause is ignorance of one's true self or Ātma. This

can be cured by knowledge of Ātma. The method of treatment is making one's likes and dislikes conform to dharma.

On the second day Swamiji talked on the topic Gita and Thayumanavar. Thayumanavar had written more than 1500 Tamil hymns, which showed the yearnings of a sincere seeker. He said: 'they do not contain systematic teaching like Gita. Although Gita is not quoted by Thayumanavar, the teachings found in Gita like disciplining the mind, managing desires and meditating peacefully are explained'.

Swamiji explained that there are seekers who sincerely yearn for knowledge of Ātma. But due to habitual thinking they are not able to come out of worldly desires. For those seekers Thayumanavar's songs show the proper path.

On the third day Swamiji gave a talk on the topic Gita and Bharathiyar. Bharathiyar has composed many songs in Tamil language which are soaked in devotion and patriotism. His iṣṭa devatā was Lord Krishna. His songs are extensively used in music and dance concerts. He has written 13 articles explaining the teachings of Bhagavad Gita in a Tamil daily, 'India'. There is no systematic teaching in the works of Bharathiyar. He had Ātma jñāna and was able to see Īśvara in living beings and non living things.

Swamiji concluded that Tamil Saints conveyed the divine message of Gita in simple and sweet Tamil language.

Report by N. Avinashilingam

Chariot festival of Sri Mahalingeswara Swami, Thiruvidadaimaruthur

During the annual Brahmotsavam conducted in the Tamil-month of 'THAI', the Chariot festival of Sri Mahalingeswara Swami is organized at Thiruvidadaimaruthur on the tenth day – a day before "THAI-POOSAM. This year, the Rathotsavam was held on the 5th of February 2012.

His Holiness Sri. Swami Omkaranandaji, Founder of Sri Swami Chidbhavananda Ashramam, Theni, represented Pujyasri Swamiji at this festival. His Holiness Sri Guru Maha Sannidhanam of Thiruvavaduthurai Adheenam and His Holiness Sri Swami Omkaranandaji inaugurated the Rathotsavam by their initial "pull" of the Maharatham.

Dr, Raya R. Govindarajan, Chairman, Raya Group, Kumbakonam and Trustee of Sri Mahalingaswami Seva Trust and Sri Mahesh Sharma, Secretary of the Trust painstakingly and meticulously organized this Rathotsavam in which two new Chariots carried the Deities of the Lord and Ambal.

The trial run of the new Ambal chariot, which was funded by Jagadguru Sri Sankaracharya Swamigal of Sri Kanchi Kamakoti Peetam, was held the 12th of January 2012.

His Holiness Sri Jayendra Saraswati Swamigal of Sri Kanchi Sankara Mutt, visited Thiruvidadamaruthur and inspected the new Ambal chariot on the 23rd of last month and blessed the team of workers and artists who constructed the new Ambal chariot, which is adorned with many beautiful sculptures of Devi.





Residential Course in Vedanta and Sanskrit in Rishikesh

With the blessing of Pujya Swamiji, Swami Dayananda Ashram, Rishikesh, was pleased to host a 90-day residential course in Vedanta and Sanskrit from the 25th of November 2011. As many as 60 applications from India and abroad were received and 26 students were selected, including 11 from Canada, France, Japan, and the United States.

Swami Santatmananda Saraswati, Resident Acharya of the Ashram, guided the students through the course, which featured a busy schedule. The day started at 5 a.m. with temple arati, followed by meditation and a Vedanta class. After breakfast, students gathered for Sanskrit, Chanting and the second Vedanta class. Students then had lunch and some rest or homework. Afternoon tea was followed by Bhagavad Gita class, Yoga practice, evening arati and dinner. Alternate evenings featured satsanga.

The course syllabus featured Swami Santatmanandaji teaching Katha Upanishad, Tattva Bodha, Bhaja Govindam, Sanskrit (15 lessons of Antoine – Part I), and Chanting (Vishnu Sahasranama, Shiva Mahimna Stotram, Bhagavad Gita Chapters I, II and XV, Dakshinamurti stotram, Ganga stotram and other temple stotras). He also delivered the satsangas.



Swami Paravidyanandaji taught Upadesa Saram and Vedic chanting including Medha Suktam, shanti mantras, and Aditya hrdayam. Ashok Chhabraji guided the morning meditation. Later, Swami Brahavidyanandaji arrived to continue the meditations, and taught Bhagavad Gita Chapters I & II. All the participants received a puja set and were taught shodasha upacara puja.

Br. Gopalji conducted yogasana and pranayama sessions. He was complemented by Anusha Meenakshi Raman of Mumbai and Iyengar teacher Nanda Kumar, visiting from Malaysia. Swami Aparokshanandaji and Swamini Divyatmanandaji contributed to the success of the camp as well.

Students faced wintry mornings and howling winds, but were not deterred from

attending class and temple aratis. The Ashram organized a Ganga arati every evening. The group was fortunate to experience Gita Jayanti puja when the entire text was chanted. Makar Sankranti was celebrated on the banks of Ganga, with puja and chanting of Aditya Hridayam. In spite of overcast skies, the Sun came out briefly to grace the occasion.

There were some guest performances, featuring bhajans and Indian classical music. Kanchi Kamakoti Natyalaya presented their rendition of Dashavataram and Adi Shankara. Students watched video talks from Pujya Swamiji's Indian Heritage Series, such as 'Conformity to Dharma' and 'Strengthening Free Will'. Towards the end

of the course a few students presented their understanding of a Katha Upanishad mantra.

The course concluded on 19 Feb 2012 with a valedictory function in which students shared their experiences of the past few months and were given a Certificate of completion. Pujya Swamiji was garlanded and pada puja performed. He delivered an anugraha talk and blessed the students with guruprasadam. With the blessings of Haimavati and Gangadharesvara, the course was a success. Students and Acharyas express their gratitude to Swami Suddhanandaji for providing the facilities and being a support throughout.



Śrī Śaṅkarācārya's Kāśī Pañcakam

With the commentary Tatva Prakāśikā
by
Svāmi Tattvavidānanda Sarasvatī

Verse 3

कोशेषु पञ्चस्वधिराजमाना बुद्धिर्भवानी प्रतिदेहगेहम् ।

सक्षी शिवस्सर्वगतोऽन्तरात्मा सा काशिकाऽहं निजबोधरूपा ॥

koṣeṣu pañcasvadhīrājamānā buddhirbhavānī pratidehageham ।
sākṣī śivassarvagatho'ntarātmā sā kāśikā'haṁ nijabodharūpā ॥

प्रतिदेहगेहम् Pratidehageham – in every home of the body, पञ्चसु
pañcasu–five, कोशेषु koṣeṣu – in the sheaths, अधिराजमाना adhirājamānā –
shining as the presiding deity, बुद्धिः buddhiḥ – intellect, भवानी bhavānī –
consort of Śiva, सर्वगतः sarvagataḥ, - all-pervading, अन्तरात्मा antarātmā – the
inner ruler, सक्षी sakṣī – the witness, शिवः śivaḥ, - Śivaḥ, सा sā – that, काशिका
kāśikā – Kāśī, अहम् Aham – I am, निजबोधरूपा nijabodharūpā – having the
form of one's own awareness.

I am that city of Kāśī in the form of my own pure awareness. The all-
pervading witness, who is the inner ruler, is Lord Śiva. The intellect shining
as the presiding deity in the five sheaths in everybody is the consort of
Śiva.

Sā aham, I am that. Sā is that reality. We cannot describe the reality with any
other words except saying That. The truth is so simple and so profound that
language cannot reach it. Truth is existential, not linguistic. Yet, it has to be
communicated only through words. Therefore, we use words which signal the
truth. One such word is tat, that. Om tatsaditi nirdeśo brahmaṇāstrividhassmṛtaḥ
(Gita, 17-23), Brahman is referred to in three ways, Om, tat, and sat. Sā is
a form of that alone. Saḥ is masculine gender, sā feminine, and tat neuter,
but the meaning is the same. The gender belongs to the language, not to the
light of awareness.

I am that Kāśikā, the self-shining Awareness. The multiple experiences of lthe
waking and dream states shine in It. Deep sleep, which is absence of all
experiences, is also an experience, and it shines in that awareness. That Awareness
is the substratum, the light of lights, in which all human experience shine. That
is my essential nature.

Kāśikā is jñapti, knowingness, the Atman, the Infinite, which reflects in the finite body-mind as sakṣī, witness, witness of all cognitions and actions. It is the witness to the entire movement of the mind, which is broadly classified as waking consciousness, dream consciousness and the unmanifest consciousness of deep sleep. We become conscious of something only because of the contact of the infinite with the finite; that is the manifest consciousness. The Atman as it reflects is the sakṣī, witness, in all the three states.

Atman is sarvagata, pervading all. Generally, we think that 'all' is outside. Outside of what? It cannot be outside the waking consciousness. The pot is outside the body but not the knowingness. What kind of existence would it be that is outside the space-like consciousness? Existence cannot be divorced from knowingness. When we say 'all', that 'all' is indeed the content of the consciousness. The light of knowingness pervades the entire content of the waking consciousness. The content can be broadly divided into two categories, known and unknown; knowingness pervades the known as well as the unknown. Or, if the content is divided as in and out, then the space-like knowingness pervades both in and out. That light in which the entire consciousness shines is free from all opposites. It is free from pleasure and pain, comfort and discomfort, friend and foe, honor and dishonor, self and non-self. Divisions and opposites bind. As long as we are perturbed by these opposites, we are in bondage.

The opposites bind us due to identification of different kinds. Sometimes, the identification can be very gross such as the body-identification. Sometimes, it is very subtle like intellectual arrogance. Every identification makes us victims of pairs of opposites. Be nirdvandva, free of opposites. Rise above the identifications and abide as the light of lights, the awareness of the being, sākṣī of all bodily and mental experiences.

Fortunately, the dream state is very short lived and does not bind us much except in rare cases where the dreams become a nightmare. Though we abide as the witnessing awareness to the sleep state, it does not bind us. All bondage is centered on the waking consciousness. Therefore, we need to be unperturbed, uninvolved and disinterested witness to the content of waking consciousness, and thus, transcend it. We should not get caught in the web of opposites. Just as electricity of the powerhouse appears as a glow when it comes into contact with a filament, so also the infinite Atman, Kāśī, comes into contact with the finite body-mind and reflects in the five sheaths.

In life, there is the fundamental mistake of identification at different levels, because of which they become kośās, sheaths, which bind. There is bondage only when we identify. The identification amounts to a sin. The Infinite is embedded in the finite, like a shining sword hidden by the scabbard. The sheaths are, annamaya, physical body, prāṇamaya, vital force, which causes all the movements of life, manomaya, mind, vijñānamaya, the sense of doership and ānandamaya, enjoyership or the ego. Body and mind are sheaths only when

we identify with them. If we do not identify by remaining as the witnessing awareness, they are no more sheaths. Similarly, if one does not mistake himself as a doer, the intellect is no more a sheath, in spite of activity that originates in the intellect. Similarly, when we relinquish the enjoyership, the ego is not bondage any more.

There is bondage only because of the mistake of identification. This mistake is called *māyā* or *āvidhyā*. The ignorance of the individual or *āvidhyā* is part of the cosmic *māyā*, which is the cause of this entire universe. It is the creative power of Brahman. Symbolically, it is presented as *Bhavāni*, the consort of *Śiva*.

You are not the body, because you are aware of it. If one were the body, one will not know the body. As Bhagavan Ramana Maharishi says, *deho na jānāti*, the body does not know (*Saddarśanam*, 26). But one knows the body and therefore, one is not the body. The eyes do not see themselves. One knows when the eyes see and also when they do not. Therefore, one is not the eyes. A thought is the means of cognizing an object such as a pot but it cannot cognize itself. One knows the thought and also its absence. Therefore, one is not the mind. One is the intelligence behind the thought, always aware of the thought. Therefore, identification with the mind or its thought is a mistake.

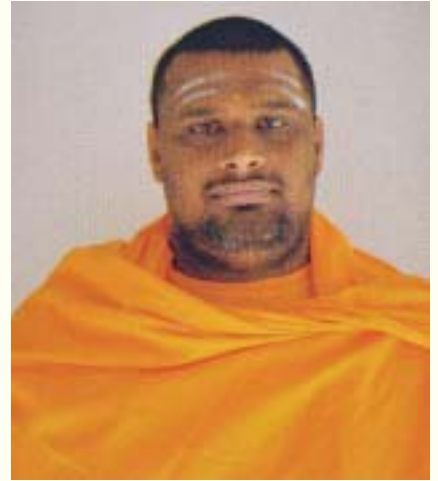
The same logic applies to doership. One is not a doer unless one identifies with the body and the organs of action. Similarly, there is no enjoyership in the absence of identification with the sense organs. Therefore, there is a very fundamental mistake in life of identifying with the five levels of the finite medium called *upādhi*. And we have to correct this mistake. Mistakes like investing in a wrong stock are not as harmful as this cognitive error. Another name for such a mistake is *avidyā*, ignorance, which has its origin in the cosmic principle of creation. *Pratidehageham*, this is a universal mistake. *Bhavāni* is the cosmic principle.

Śiva is the universal Being. It is our essential nature. We have to identify with the being. Don't identify with the five categories mentioned above. *Śiva* is *puruṣa*, the fullness of Being, and *buddhi* is *prakṛti* or *Bhavāni*, the medium in which the fullness of the Being reflects. As the Gita says (13 – 22) *puruṣaḥ prakṛtistho hi buñkte prakṛtijān guṇān*, *puruṣa* suffers the qualities of *prakṛti* due to identification with *prakṛti*. *Bhavaṁ samsāriṇām karoti iti Bhavāni*, *Bhavāni* or *prakṛti* makes *Śiva* a *samsāri* .

Once one knows oneself as *sākāśi* and desists from every identification, the sheaths are decimated and the apparent difference between the individual and Godhead ends. The body and vital forces continue to function normally and spontaneously by the momentum of nature. On the other hand, as we identify, the bondage remains in place. Be a witness to the mind, to the ego, and to all enjoyments. As we witness the ego, it cannot survive; it simply resolves. A functional ego may arise, but it is harmless. Mind becomes pure even as you begin to watch it; such an ego won't bind you. I am *sākṣi*, I am *Śiva*.

A Jnana Yajna by Sri Swami Santatmananda

A jnana yajna was organised by Krishna Gana sabha, Chennai from the 30th of October to the 4th of November, 2011. It was a jnana Yajna given by Sri Swami Santatmananda. It was maiden venture for the Swami in Chennai. The Topic of the Yajna was an unique one- a modern title- IT IS HERE & NOW. It was well received by the public.



Everyday the jnana Yajna was blessed by giants in the field of Vedanta. One the inauguration Day Sri Swami Omkarananda blessed the venture . He highlighted the importance of Moksha- He said Here represents place and Now indicates time. One should strive to gain atma jnana here and now. It is not a thing to be acquired. It is already there as the ever present one as Advaita. He said that Swami Santatmananda is a sishya of the famous traditional Guru Swami Dayananda Saraswati- a sampradaya Guru. Chennai is blessed to listen to Swami Santatmananda. The hall was full with a thousand listeners on the first day.

The Yajna was given in the mini hall from the second day. Sri Swami Nityananda Giri gave the benediction blessing Swami Santatmananda. On the third day Sri Swami Paramarthananda blessed the Yajna of the Swami. In a delectable way Sri Swami Santatmananda presented the topic. on the fourth day Sri Swami Abhiramananda and Sri Swami Suvijnanananda gave the blessings. They said the unique topic is the content of the Upanishads urging seekers to achieve this task of understanding the Self here and now.

On the fifth day Sri Ranganatha Yatheendra Maha Desikan gave the benediction. He traced the growth of Praveen who blossomed as Swami Santatmananda. On the concluding day Sri Swami Suddhanada Saraswati the founder of Samvit Sagar ashrams blessed the venture.

To talk on a general topic one needs expertise. Swami Santatmananda exhibited that in a unique way. Everyday the hall was full. People of Chennai were blessed to have the Jnan Yajna. They wanted such talks to be given frequently by Swami Santatmananda.

Five of the Swamis who gave the benedictions and Swami Santatmananda are all disciples of Swami Dayananda Saraswati.

Anniversary of Arsha Vidya Bhavan, Pondicherry.



Arsha Vidya Bhavan, Pondicherry celebrated its 18th Anniversary from the 9th of January to the 11th of January 2012. The function was conducted in Jayaram Kalyana Mandapam, Pondicherry on all the three days in the evenings from 6-45 to 8-45 p.m. The proceedings were in Tamil all through.

Swami Suvijnanananda Saraswati, disciple of Pujyasri Swami Dayananda Saraswati was invited to give the talks on Ezham Arivu - Enge Thedugurai- (Seventh State of Consciousness- Where seeketh Thou this?) on all the three days. The caption was new and audience had thronged the hall in full to know what this topic was. The eagerness, coupled with commitment and love for Vedanta was found in abundance in the audience, who listened to the talks in rapt attention on all the three days.

On the inaugural day Swami Tattwabhadananda Saraswati introduced the speaker and also the topic. He said this topic had nothing to do with the title of the recently released Tamil movie and this topic was Vedanta out and out. The seven stages of awareness, he said, were sabda, sparsa, roopa, rasa, gandha, manas (which includes the buddhi, chitta and ahankara).

That because of which these function was the seventh state of consciousness.



The speaker Swami Suvijnanananda emphasized that all these were necessary for transactions in life. He traced the saga of the jiva as samsara yatra. When the jiva wanted

to know the goal and the means it became a jeeva yatra and here came the place of Veda and the sampradaya Guru who unfolded the Vedanta. The speaker connected the topic to Karma Yoga, Upasana yoga, Jnanayoga and finally to jnana, and moksha.

On the concluding Day (11th Jan, 2012) the Peetadhipathi of Koviloor Matt Sri Mahasannidhanam Maiyappa Jnana

Desika Swamigal was welcomed and honoured in a traditional way. The Pontiff of this Koviloor Mautt gave the anugraha Bhashanam in Tamil.

All the talks and programmes were in Tamil. The function concluded with a talk by Swami Tattwabodananda exhorting the audience to get them committed to the classes on yoga and Vedanta



भगवद्गीतापुस्तकलोकार्पणम्

मैसूर - अस्य मासस्य एकोनत्रिंशो दिवसे २९-२-२०१२ भानुवासरे भगवद्गीतापुस्तकस्य लोकार्पण समारम्भ आयोजितः । सायं पञ्चवादनवेलायां समारम्भस्यारम्भः । स्थलं कुवेम्पुनकरे नवकानतराज मार्गे विध्यमानं जे।एस्।एस्।लाकालेजू सभाङ्गणम् ।

आर्ष विध्यागुरुकुलस्य संस्थापकैः पूज्यैः दयानन्द सरस्वतीमहास्वामिभिः आंग्ल भाषायां विरचितस्य भावद्गीता गृहाध्ययन व्याख्यानस्य कन्नड भाषानुवादः स्वामिन्या वरदानन्द सरस्वत्याः कृतः । तस्य अन्तिमौ द्वौ सम्पुटौ लोकार्पितौ भविष्यतः । स्वामिनी स्वात्मनिष्ठानन्द सरस्वती लोकार्पणं करिष्यति । सुथर्मगा अरवसम्पादकः विद्वान् एच्। वि। नागराजराव् ग्रन्थम् अधिकृत्य भाषिष्यते । सभाध्यक्षपीठं भारतीयविध्याभवनस्य मैसूरुशाखायाः प्रमुखः प्राध्यापकः डा। ए।वि। नरसिंहमूर्तिः विभूषयिष्यति । सर्वेभः स्वगतं वदन्ति समारम्भस्य व्यवस्थापकाः ।

पूज्य दयानन्दसरस्वती स्वामिनः तमिळुनाडुराज्यस्य कोयमत्तूरुनगरे आर्षविध्यागुरुकुलं स्थापयित्वा धर्मस्य संस्कृतेश्च सेवां कुर्वन्ति । ज्ञानिभिस्तैः विरचितौ ग्रन्थः सर्वैजिज्ञासुभिः पठनीयः ।

Courtesy:
“Sudharma” dt. 29.1.12

Indian Culture can never go extinct: Prof. AVN

Mysore, January 30

“The culture of India is too strong to go to extinct”, opined Prof. a.V. Narasimha Murthy (AVN), Chairman, Bharathiya Vidya Bhavan (BVB), Mysore.

He was speaking at a programme organized by Arshavidya Gurukula for the release of the book Bhagavadgita-Mane Maneyalli Adhyayana written by Swami Dayananda Saraswati at JSS Law College, in Kuvembunagar here yesterday.

“Several westerners attempted to erode the Indian culture but finally swere influenced by its purity and richness. The grandma talers literally became the foundation for Indian culture aptly supported by the moral stories drawn from great epics like Ramayana and Mahabharatha. Similarly, Gita is true to nature even today”, he said.

Addressing the gathering, Sanskrit Scholar H.V. Nagaraj Rao pointed out that Gita had been translated to hundreds of languages indicating the quality of the substance.

The last two volumes of the book were released by Swamini Swathmanishtananda Saraswathi. Swamini Varadananda Saraswathi was present.

Courtesy:

“Star of Mysore”, 30th January 2012

IMG.1266Mysore1, 1319Dharwad2,
1321Dharward



Now read Bhagavad Gita from right to left!

<http://www.thehindu.com/news/cities/Hyderabad/article2915419.ece?homepage=true>
SWATHI. V

Venkata Appala Chari, who translated the 'Bhagavad Gita' into Urdu. Photo: G. Ramakrishna Venkata Appala Chari translates the holy book into Urdu

In mundane imagination, a book titled 'Naghme Ilahi' will perhaps invoke the image of classical Sufi saints in ecstasy of God's praise. But hardly does it occur to even the most devout Hindus that the title literally translates into 'Bhagavad Gita'!

If this Urdu translation of the hymn from Hindu mythology raises many eyebrows, the translator S.T. Venkata Appala Chari, who achieved this task at 74 surprises many more. Now 83, Mr. Chari, who retired as the Statistical Officer in the Education Department long ago, claims that his is the most authentic Urdu translation of the hymn. "I finished the work in one year, and got it published in 2003. In 18 chapters, it contains the translation of the meanings of 700 slokas," said Mr.Chari.

The job was not as simple as said. Effort to script the slokas in Urdu failed due to many differences between the languages in terms of pronunciation. Barriers were encountered in translating a few words such as 'Parashakthi' and 'Paramapadam', and in explaining the relevance of a few mythological characters. These were effectively addressed by providing a



glossary. "During Mughal period, the Bhagavad Gita was translated into Persian tongue. There have been a few recent Urdu translations too, but not very meaningful ones. I am satisfied that my translation is faithful to the original," Mr. Chari says.

The Nawabi tongue came more naturally to Mr.Chari than either Telugu or Sanskrit, as he had studied up to graduation with Urdu as language medium.

"I owe my penchant for and knowledge of Urdu to my high school teacher, Khadar Husain Khan, who would call me '111' referring to my Vaishnavite symbols," he recalled fondly.

The octogenarian is now busy working on the manuscript of a 50-year-old Telugu-Urdu dictionary.

Padmanabha Temple's Other Treasure: Palm Leaves

Source: Hindu Press International

INDIA, December 25, 2011 (The Hindu): The State Archives Department is digitizing the Mathilakom records (old palm leaf manuscripts of Padmanabhaswamy temple in Thiruvananthapuram) as part of the second phase of digitization of old records. The records throw light on the history of the temple, and digitization might help in researching the records and finding missing links. There is renewed interest in the records because of the finding of large quantum of wealth in the temple vaults.

Assistant Archivist Ashok Kumar told The Hindu that the State Archives had the largest collection of palm leaf records in the whole of Asia. The Department had plans to digitize all of them so that the information could be preserved. (The cadjan manuscripts were susceptible to climatic conditions). The process involved cleaning and scanning of the records and conversion into portable document format. "A few of the preserved records date back to the 14th century A.D. but most are around 200 years old", Mr. Ashok Kumar said.

The Department had entrusted the digitization process to the Centre for Development of Imaging Technology (C-DIT) and work had started on the first phase four years ago. The records digitized so far included those on palm leaves, bamboo splints, copper plates and paper. Altogether 110,000 records were digitized including about 1000 churnas, paper records and rare

documents. About 12,500 microfilmed records were converted to digital form. The Department is now focusing particularly on the Mathilakom records. They contain information pertaining to the temple administration of the past.

Many of the age old rituals still being followed in the Padmanabhaswamy temple had their origins during the administration of the temple under the kings of Travancore. The Department proposes to complete the second phase by March next year subject to availability of funds. 250,000 rupees had been allocated for the project this year.

Record Number of Pilgrims Visits Vaishno Devi

Source

JAMMU, INDIA, December 26, 2011 (Zeenews): A record number of 9.9 million pilgrims from India and abroad visited the Hindu shrine of Mata Vaishno Devi in Jammu region this year, an official said on Sunday.

The Shri Mata Vaishno Devi Shrine Board (SMVDSB) said the number of pilgrims has been increasing by about a million every year in the last four years. "We are any time about to touch the figure of 10 million pilgrims," Board additional chief executive officer MK Bhandari said.

The number of pilgrims in 2010 was 8.75 million. The board was formed in 1986 to manage the shrine. "That time the number of pilgrims visiting the shrine was 1.3 million," Bhandari said.

World Sanskrit Conference at New Delhi, Jan 5-10, 2012

Source

NEW DELHI, INDIA, December, 2011: The 15th World Sanskrit Conference, organized by Rashtriya Sanskrit Sansthan, New Delhi in association with the International Association of Sanskrit Studies, will be inaugurated by Honorable Prime Minister of India Dr. Manmohan Singh at Vigyan Bhavan, New Delhi on January 5, 2012 at 10 a.m.

Rashtriya Sanskrit Sansthan will release the catalogue of approximately 57,000 manuscripts belonging to its Ganganatha Jha Campus. The catalogue in ten volumes in hard copies will be released in the inaugural session of the Conference and it will also be uploaded on the website of the Sansthan.

A Sanskrit Book Fair is being arranged in the premises of the Indira Gandhi National Centre for Arts. The exhibitions and around 105 book-stalls in the Book Fair will remain open during conference days for scholars, students, delegates and Sanskrit lovers. The fair will feature revitalization of knowledge systems through manuscript wealth with focus on scientific traditions of India, Sanskrit and Sanskritic inscriptions in South East Asia, Historical traditions of India through manuscripts, Exhibition on Information Technology and computer tools related to Sanskrit.

The Conference will operate in twenty sections. About eight sessions will be running concurrently in four cakras (slots) on most of the days. Sections include: Veda; Linguistics; Epics and Puranas; Tantra and Agamas; Poetry, Drama and Aesthetics; Sanskrit and Asian Languages and Literatures; Sanskrit and Science; Buddhist Studies; Jain Studies; Philosophies; Religious

Studies; Ritual Studies; Epigraphy; Sanskrit in Technological World; Modern Sanskrit Literature; Pandit-parishad; Law and Society; and Manuscriptology.

The 15th World Sanskrit Conference is going to be an important meet of Sanskrit scholars of various Universities and Institutions of the world who are working in different disciplines of Sanskrit Studies. Likely two hundred foreign delegates and one thousand Indian delegates will participate in the conference. They will interact and deliberate upon important issues of Sanskrit learning and research in the global scenario and present the essence of wisdom as well as the treasures from the Sanskrit-based knowledge systems. Visit sanskrit.nic.in for more details

First Veda Sammelanam Of North America

Source

UNITED STATES, February 2012: Sringeri Vidya Bharati Foundation Inc., USA, is organizing the first Veda Sammelanam of North America at the Sharada Temple in Stroudsburg, Pennsylvania, on Saturday, April 14. Vedic Scholars, Priests, Agama/Sastra Pundits, Shivacharyas and Bhattacharyas from USA and Canada are invited to participate.

This coincides with the 100th year of ascension to the spiritual throne of the 34th Pontiff of the Sringeri Sharada Peetham, Jagadguru Sri Sri Chandrasekara Bharati Mahaswamiji. The program will include a ceremonious procession of the Vedic scriptures, recitation of all the four Vedas, an elaborate Vedic offering to Goddess Sharadamba, a lecture-cum-demonstration of various recitation practices, talks and honoring of the Pundits. Additional details can be found at source above

BOOK REVIEW



BREAKING INDIA- WESTERN INTERVENTIONS IN DRAVIDIAN AND DALIT FAULTINESS

By Rajiv Malhotra and Aravindan Neelakandan

Publishers: Amaryllis Pages: 640

Price: Rs.695/ US \$20

This book has been written after 5 years of research. Analysis has been done over 19 chapters.

Three global networks that have well established operating bases inside India, undermine India's integrity. First is Islamic radicalism linked with Pakistan. Second is Marxist radicals supported by China. Third is Dravidian and Dalit identity separatism being fostered by the West.

The focus is on the role of U.S. and European Churches, academics, foundations, Government and human rights groups in fostering separation. It tracks money trails that start out claiming to be for education, human rights and empowerment training but end up in programmes designed to misguide Indian youth to separatist thinking.

The British to suit their colonial interests had the policy of divide and rule. Hence

they created a myth that Aryans and Dravidians are separate races. Christian evangelists and local Politicians use this myth for their selfish ends. Christian organizations in the West spread false propaganda that Dalits and religious minorities are persecuted in India.

The Aryan race theory has been rejected by Europe. But the academics and media in India still hold on to Aryan invasion theory. Many such myths are systematically manufactured and disseminated through entrenched channels with ulterior motive.

A Tamil translation of this English book is also available.

This book is a "MUST READ" for those who are concerned about the unity of India and interested in preserving the cultural and religious legacy of India.

Review by N. Avinashilingam

Arsha Vidya Newsletter

Annual Subscription: Rs.180/-

Published by V. Sivaprasad

Trustee, Sruti Seva Trust, Anaikatti, Coimbatore 641108

Edited by S. Srinivasan - 0422-2657001

Printed by B. Rajkumar, Rasi Graphics Pvt. Ltd.,
40 Peters Road, Madras 600014. Ph. 28132790, 28131232



"Presented to Pujya Swamiji by Hemantika L. Joshi, Ahmedabad on her birthday"

Date of Publication : 30th of every month

POSTAL REGISTRATION NUMBER: TN/CH/(C)/175/12-14
WPP NO. TN/PMG(CCR)/WPP-286/2012-14

