



Arsha Vidya Newsletter

Rs. 15/-



"Tenth Graduation Day at
Swami Dayananda College of Arts & Science, Manjakkudi".

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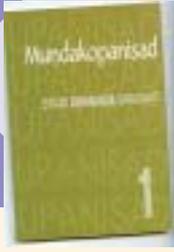
*Arsha Vidya
Newsletter*

In fearless voice may
we proclaim

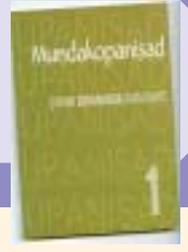
The Rishi's message
from all house-tops

And bring the men
of different claim

To a fold of Love
where oneness lasts!



मुण्डकोपनिषद् Muṇḍakopaniṣad



(1.2.11 - continued from the last issue)

There are some sampradāyā in which these sannyāsins known as tridaṇḍins, live their whole life doing only upāsana because of their commitment to their theology. They have got certain karmas to do, and they do certain upāsana. They study Vedānta including Brahmasūtra in order to do upāsana since their conclusion is that the Lord is Brahman endowed with limitless virtues, and there is no question of oneself being Brahman. They surrender to the Lord, and do pūjās and meditation on the Lord that are enjoined by smṛtis. They cannot do vaidika karma like agnihotra because they are sannyāsins.

Again, bhaikṣyacaryām carantaḥ: they lead a life given to gathering alms. These are sannyāsins. Bhikṣā is the food collected by taking alms. They go around for the sake of bhikṣā which means they are following the life of bhikṣu. Śaṅkara says they need not even be sannyāsins because sannyāsa is generally taken only for jñāna. So, the mantra refers to the vanins who live in the forest. Since they do not have any possessions, they go out for bhikṣā.¹

They live a good life, so there should be a result for these people in the form of heaven. When any good person who lives a religious, pious life, who does not harm anybody, dies away—whether he is a Muslim, Christian or anybody—he must have good results waiting for him after death. These people have lived a religious life doing meditation most of the time. What happens to them after death?

Te virajāḥ sūryadvāreṇa prayānti: being pure, they travel by solar path. Dust is called rajas, which means impurity. Virajāḥ are the people who are free from pāpās. When they die away their souls ascend by the solar path,² the path that takes one to brahma-loka.

¹ भैक्ष्यचर्यां चरन्तः परिग्रहाभावात् । - मुण्डक भाष्यम्

² सूर्योपलक्षितेन उत्तरायणेन यथा । - मुण्डक भाष्यम्

It is purely an expression. From the standpoint of an end, a path is given here. They ascend to a place where immortal Hiraṇyagarbha of imperishable nature abides. Amṛta means nectar, drinking which the body becomes free from ill health; one gains youthfulness. Lord Viṣṇu appeared in the form of Dhanvantari, the heavenly physician and brought amṛta when the milky ocean was churned. Here amṛta means Brahmaji or Hiraṇyagarbha,³ the avyayāatman, who remains until the total dissolution of all names and forms. The place where Brahmaji resides is called brahma-loka.

These people go to brahma-loka. What happens to them after going to brahma-loka is not said here, because later the śāstra says that brahma-loka also is a place. Going to a place means that one is there until one leaves it. Therefore, one does not get mokṣa just by reaching brahma-loka.

The jīva has saṁyoga, association, with this body. The body will be there until the jīva has dissociation with it, which is called death. Any association is subject to dissociation⁴, therefore, brahma-loka also is vīyogānta, having separation at the end. If one has an extraordinary amount of puṇya, and hence is lucky enough to be taught by Brahmaji, one gets mokṣa. One is freed by the knowledge gained by the teaching, not by merely going to brahma-loka. The probability of gaining the knowledge in brahma-loka is greater, according to the śāstra. There one's mind is so clean that one gets that knowledge. But one must understand that going to brahma-loka is almost impossible because one has to do all the prescribed karmas and some special upāsānās. Going to brahma-loka is like becoming a zillionaire. A single individual becoming a zillionaire on this earth is very difficult. That may even be possible, but going to brahma-loka is not.

One more thing to note here is that one does not know how much puṇya one has to gain to go to brahma-loka. Until death, one has to keep doing the enjoined rituals and meditation, which is not an easy thing to accomplish. Therefore, it is better to give up pursuit of brahma-loka.

³ हिरण्यगर्भो ह्यव्ययात्मा अव्या-स्वभावः यावत्संसार-स्थायी । एतदन्तरास्तु संसार-
गतयोऽपरविध्या-गम्वाः - मुण्डक भाष्यम्

⁴ संयोगो वियोगान्तः ।

Some people contend that brahma-loka is Vaikuṅṭha or Kailāsa or Goloka-bṛndāvana and going to brahma-loka is mokṣa. Śaṅkara quotes two mantras from this upaniṣad and dismisses this contention. The first mantra (3.2.2) says, “All the desires and actions get dissolved in this body itself in the wake of knowledge”. The second mantra (3.2.5) says, “Having gained the knowledge of Brahman, they become everything”. So, mokṣa cannot be in the form of going to brahma-loka.

Śaṅkara further argues that the context here is aparā vidhyā; the topic of parā vidhyā is going to follow. Śruti cannot suddenly talk about mokṣa here. If mokṣa is achieved by aparā vidhyā, then what is the end to be achieved by parā vidhyā? Mokṣa is out of context here when the topic of aparā vidhyā is under discussion.

All actions are the subject matter of aparā vidhyā, which implies ignorance in the form of mistaking oneself as having doership, desires, actions and results of actions. So, it is characterised by all differences in the form of doer, accessories of action and results of action. The maximum that one can accomplish in this world of duality is brahma-loka which falls within saṁsāra characterised by ‘means and ends’. Means are limited, and therefore, ends are also limited. Here the ends refer to those accomplished through means. The doer is limited, so action is limited, and the result is also limited. If you sow one seed, you can get one tree only, if you are lucky.

Only for the person who develops dispassion for this saṁsāra there is eligibility for parā vidhyā. From the aparā vidhyā you go to parā vidhyā through the gate of vairāgya, dispassion. You turn your back to saṁsāra, but not because of disenchantment. A disenchanted person can neither enjoy this world nor hope for the other world, so he or she is not eligible for the pursuit of parā vidhyā. One discovers vairāgya by proper inquiry. Śruti, therefore, with great compassion talks about how one should reach the gate of dispassion. Here is an excellent verse that shows how to discover the limited nature of all our pursuits, and thereby, discover in oneself a desire for parā vidhyā.

To be continued....

श्री रुद्रम् Śrī Rudram

नमस्तीर्थ्याय च कूल्याय च

Namastīrthyāya kūlyāya ca—Salutation to the Lord who obtains in a sacred place, a place of pilgrimage. Prayag in Allahabad is considered to be tīrtha rājā, since it is a place of confluence of the rivers Gaṅgā and Yamunā.

You go on a pilgrimage for prāyaścitta, to eliminate pāpa. That is why in earlier days people used to walk their way to the place of pilgrimage. In the tīrtha, who eliminates pāpa? Is it the water? No, it is the Lord who obtains there. He is sarvātmā and sarvāntaryātmā. A swim in Gaṅgā does not give you purity. It is your association of the Lord with the place or river that converts it into a sacred one. The purity is in your attitude. The river Gaṅgā is able to bless purely through your own attitude of śraddhā. Whichever place evokes śraddhā, there is Parameśvarā as vibhūti. Or one can say that one recognises a vibhūti because of śraddhā. Tasmai tīrthyāya namaḥ, salutation to the one because of whose glory a place becomes tīrtha.

Kūlyāya namaḥ – The bank of a river is a desirable place to live as people living on the banks of the river nourished the Vedic culture. For performing one's obligatory rituals, one requires a river. The villages are located on the banks of a river or its tributary; the Lord abides therein. Unto him my salutation.

Namaḥ pāryāya cā avāryāya ca¹ — Pāra is the other side of the river. When you cross saṁsāra, what is there on the other side is the Lord alone. Even on the side that you dwell, avāra, is also the Lord. Unto that Lord, my salutation.

Namaḥ prataraṇāya cottaraṇāya ca – Skanda Purāna mentions certain rivers in which one takes a holy dip to get purified of one's pāpas. Because of śraddhā in the purāṇas, one makes a pilgrimage to these rivers. These rivers are pāpa taraṇa hetu, cause for crossing the pāpas. There are other means like prāyaścitta rituals and austerities, which are also efficacious for purifying oneself. All such means are the Lord only. The one who helps you cross the darkness of ignorance through the only means of knowledge is included in the word uttarṇaḥ. Tasmai namaḥ, unto the Lord my salutation.

¹ arvāk tīram avāram tatra bhavaḥ avāryaḥ tasmai—the other side of the river is called avāra and the one who obtains there is avāra, unto him

Ātāryāya² namaḥ – Salutation to the one who obtains in rebirth. It is the law of karma that pushes everyone into various bodies. That law of karma is Bhavāvan. Unto Him my salutation.

Ālādyāya³ namaḥ – Salutation to the one who obtains in the jivas in the form of karma-phala-bhokta, ālādyāḥ. The Lord is the jiva indwelling the body-mind-sense complex. Unto him my salutation.

Namaśśaṣpyāya ca phaenyā ca – Śaṣpyāya, the one who obtains in śaṣpa, tender grass and also the one who is in phaena, foam. Unto him my salutation. Any life form, small and common or any object that has no value in our estimation is not separate from the Lord. Unto Him my salutation.

Sikatyāya namaḥ—The Lord is the antaryāmī in the sand, who makes the sand what it is. Sand is the home for many creatures and the Lord is all of them. Sand is an important agent of filtration; different sizes of sand grains are used at different levels for filtering. Unto that Lord my salutation.

Pravāhyāya namaḥ – A pravāha is possible because someone is pushing the water. Who pushes the water? There is a law. The water's nature is to find its own level. The Lord is that law because of which the water behaves as it is. There are other pravāhas like the flow of time. The Lord is also that law because of which the flow of time is measurable. Unto that Lord my salutation.

To be continued.....

² punaḥ āgamanam ātāraḥ tatra bhavaḥ ātāryaḥ tasmai –coming back again is called ātāraḥ and the one who obtains there is ātārya, unto him

³ alam karma pūrṇam yathā bhavati tathā karmaphalam atti iti alādaḥ jivaḥ tatra bhavaḥ ālādyāḥ tasmai—one who enjoins the results of action in a manner that gives total satisfaction is alāda, the jiva and the one who obtains there is ālādyā, unto him.

Summing up Message to Long Term Course Students

Pujya Swami Dayananda Sarasvati during Oct 2013 gave summing up message to the fourth long term course students at Anaikatti on how the students should live their life and share the Vedanta knowledge. A brief summary of the same is presented.

ON SHARING KNOWLEDGE:

1) Why to teach?

Teaching is a means to improve clarity on the subject, as teaching enables one to remove all vagueness. Swami Taranandaji was a very learned person. He told that he taught for his own learning. Swami Poornananda and Swami Govindananda told that they taught and wrote on the Sastra for their own antakarana suddhi. When one starts teaching, one's own understanding of the subject matter becomes firm. The more one teaches, the more one gains clarity. What is sravanam for the Students is niddiyasanam for the Teacher .

2) How to teach?

Sastra can be taught in every language. One should look for the appropriate words and choose the right words to communicate. Teacher should understand that he is wielding a pramana. Sastra speaks. The Teacher only communicates. Ethnic jokes, cultural jokes and gender jokes should be avoided. When something positive is to be communicated, second person could be used. When something negative is to be communicated, first person can be used. For generalized statement, third person can

be used. One should not cover everything one knows. Then listening would not be easy. If there is a question, one can answer. Classes should be started and concluded as scheduled. When people still want a little more, it should be stopped. It works. One understands and teaches. Audience understands.

3) What to teach?

People get enchanted by chant. One can teach chanting and also give the meaning. Smoothly and quietly, one can teach Vedanta. If the students ask for Vedanta, one is effective.

People are oriented towards doing and love to learn meditation as there is doing involved. By doing meditation, tangible benefits are experienced by the Meditator.

Forming a study group for Gita Home Study Programme could be otherwise a starting point.

If one is confident enough, one can start teaching Gita verse by verse in his own words. After second chapter one can start Tattva Bodha. After that, Gita third chapter can be continued. After completion of Gita, Upanisad class can be commenced.

One should teach a text. It is better to confine to a topic. One should not stay in one verse. People want progress.

The emphasis should be on values, religious life and attitude. One should not say anything to destroy religious life. For

youngsters, one may teach meditation, values, attitudes and how to do puja.

ON "HOW TO SPEAK?"

The talk should be slow. Every sentence should be completed. The lowest pitch should be audible. There can be voice modulation. There should be no unnecessary hands movement or body movement while teaching.

ON TEACHING SANSKRIT

After 3 years study, Sanskrit becomes one's own language. One should continue to keep the familiarity with Sanskrit. One can teach basic Sanskrit. Vadhyar & Sons books help. People should be made comfortable to read Sanskrit. Only when the Students are ready to learn, Panini grammar should be taught.

ON ATTITUDE TO STUDENTS

There is no captive audience. Only the Students' understanding can make them captivated. There should be respect for the audience. If the Teacher knows, then Students also can know. Preparation for each class is important. Taking class without preparation is disrespect to the audience. If Teacher does not know, he should be honest. Teacher should not think that people are dumb. Teacher should think that people are more intelligent. No one in the audience should be publicly admonished, as it creates permanent damage. One should talk to that person privately to correct the person. Teacher should not be judgmental.

ON EMOTIONS AND FEELINGS

There is a tendency to judge oneself on the basis of one's own emotions and feelings. At times, there may be feeling of loneliness, rejection and need for approval. One may have viparitha bhavana. There may be impediments to enjoy the fruits of

knowledge. Self judgment on the basis of one's mind is not right and unwarranted. Nididyasanam is for viparita bhavana nivrtiyartam. One should have a settled emotional life. One should be settled with Iswara. One should be free inside. One should follow the norms outside. One should not make judgment about himself. One should be kind to himself. One cannot control all situations. One can plan and prepare for an act, but at the same time one should be ready to accept whatever comes as prasada. One can have control over action, but not over the results. This knowledge prepares one to face and accept any failure gracefully and then one always wins.

ON VALUES IN LIFE

Vedanta Students cannot afford to use abusive or swear words. Tongue which is used as an instrument to utter Vedanta, cannot be used to utter swear words or abusive words. One should not engage in gossip and talking about others. What one does, should be guided by Sastra and assimilated wisdom. One should not go by emotional dictates. The more one knows, the more happily he can accommodate others with their mind, thinking, beliefs, forms of worship, etc. One should live a life of least resistance. One should not be a person to be dealt with. One should set boundaries, this far and no further. In Iswara's order, everything is perfect. Nishta takes place.

ON LIFE STYLE

If required one can work. Individual conditions are different. One can teach at least on Saturdays and Sundays. Everyone should be well informed about the use of computer. No one can afford to remain electronically illiterate. One should continue to remain as vegetarian for rest of his life.

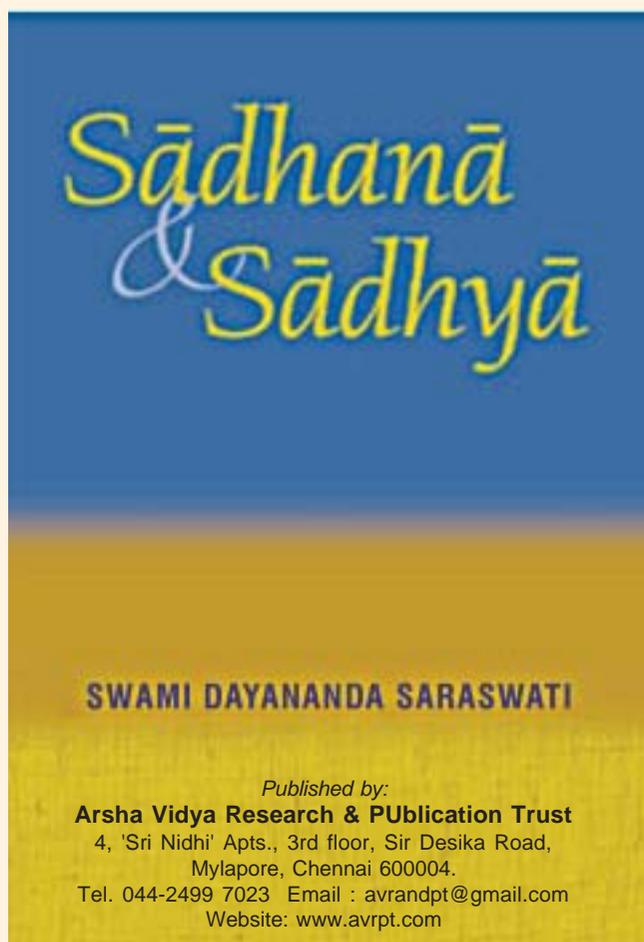
One should do daily rituals and remain connected to Iswara. One can always ask help from Iswara. During ordinary conversation, one should not use Vedanta. In the beginning of teaching, the Teacher should take care of the Students and then later, Students will take care of the Teacher. There is chemistry. One can conduct pujas on festival days. One should not hesitate to ask for any help for conducting puja, etc. from Students as Students should be made to feel part of the entire proceeding.

ON LIVING A SADHU LIFE

What makes a person sattvic, is explained in the Bhagawad Gita. If those verses are chanted daily, one would become saintly

over a period of time. Compassion is one virtue to be cultivated. All other virtues would automatically follow. One can become a Saint by developing sattvic qualities of compassion, sympathy and understanding. One can write down verses on sattvic qualities from Chapters 14, 17, and 18 of Bhagawad Gita, and read it daily to cultivate them. It may take time to cultivate these qualities as one cannot become spiritual overnight. Sadhu life means owning least that is required for survival and not living a luxurious life. Sadhu life is living a life of ahimsa and helping others.

Report by N. Avinashilingam



Brahma Sutra Class at AVG

INTRODUCTION: Pujya Swami Dayananda Sarasvati taught Brahma Sutra to the students of the fourth long term course at Anaikatti. The summary of the first four sutras were reported in AVNL dated August 2013. One Purvapaksa raised for the Fourth Sutra: **TATTUSAMANVAYAT** was discussed during the classes held in October 2013. This explains the process by which a **SRUTA BRAHMA** becomes **AVAGATA BRAHMA**.

PURVAPAKSA: Karma param is tatparya of Veda. Siddhabodaka Vedanta vakya have to be connected to karma bodhaka vakya or taken for upasana. A person knowing "I am Brahman" is not having any practical utility. We see people who have heard "Tat Tvam Asi" and remain as samsari. He is a sruta brahma samsari.

SIDDHANTA: Vedanta sastra is Brahma param having Brahma-Atma aikyam as its central theme. It is not connected to karma or upasana. A Mumukshu commences his studies as a samsari. He first hears "Tat Tvam Asi". At that time he is srutha brahma samsari. He has apatata jnana and paroksha jnana. He continues his pursuit, until he assimilates this jnanam. Then he is avagata brahma. He gets aparoksha jnana. After that he is not a samsari.

PRAMANA : Vedanta is the only pramana for atma jnana. The pramana will work and a student will eventually understand "I am Brahman". Accepting Vedanta as a

pramana happens only when there is sradha towards Sastra and the Guru.

ADIKARITVAM: It is due to lack of adikaritvam that even if someone hears "I am Brahman", he remains as a samsari. All the sadanas by a mumukshu are for improving adikaritvam, so that the knowledge can work. The pramana will work, once the intellectual obstacles, habitual obstacles and unseen obstacles are removed.

ABIMANA: There is abhimana with respect to one's body and possessions. "This is me" and "This is mine" is abhimana. An atma jnani is not having abhimana of "This is me" and "This is mine". If he lose his wealth, he does not have dukham. If he wears a nice kundla, he does not have sukham.

JNANI: A snake leaves its dead skin on an anthill. Now the snake does not think that the dead skin is me. Like that a jnani, who has a sarira at vyavakarika level, knows that he is an asariri at the paramartika level. He is a jivan muktha. He is completely free while living.

CONCLUSION: **SRUTA BRAHMA** should improve his adikaritvam and have the attitude of karma yoga. He should live a vedic way of life by doing japa, tapas, pancha maha yagna, etc. He should do sravana, manana and nididhyasana until he becomes **AVAGATA BRAHMA**.

Report by N. Avinashilingam

The Tenth Graduation Day at Swami Dayananda College of Arts & Science Manjakkudi



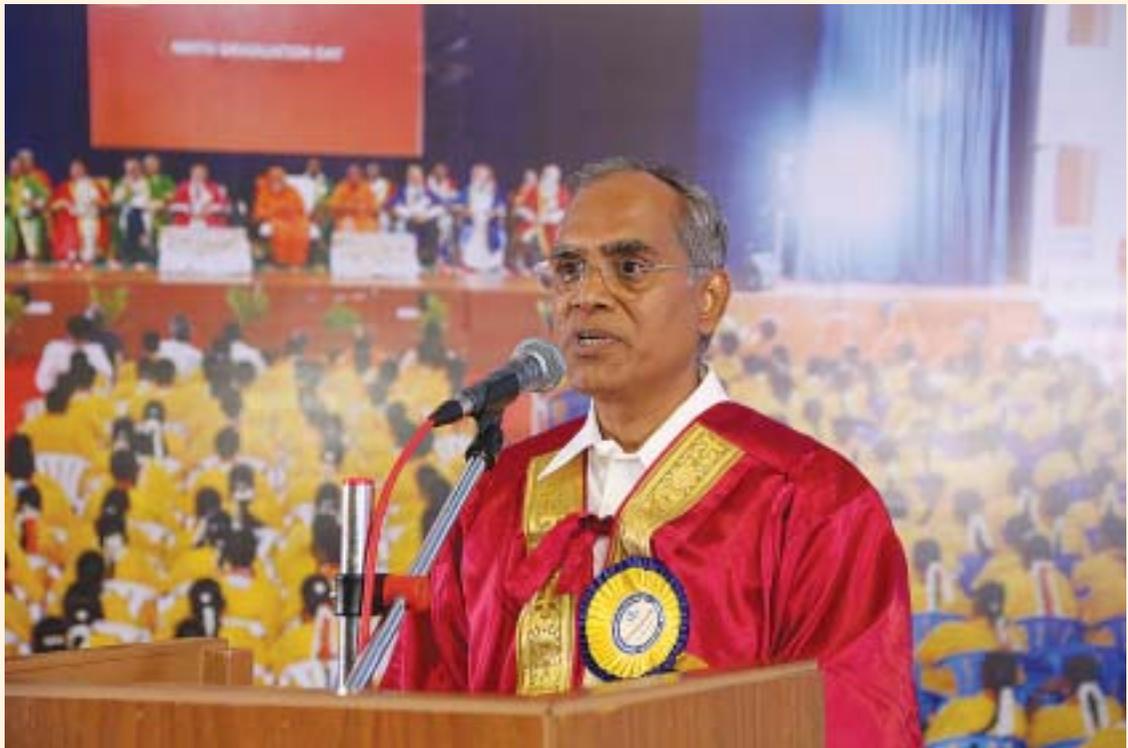
Smt. Sheela Balaji, the Managing Trustee & Secretary welcomed the gathering.

Sri. N. Lakshmi Narayanan, Vice-Chairman, Cognizant Technology Solutions released the souvenir to commemorate the 10th Graduation Day of Swami Dayananda College of Arts & Science.

Dr. S. Vaidhyasubramaniam, Dean, Planning & Development, SASTRA University, in his special address, urged the graduates to utilize what they have learnt in this institution in constructive ways to build a modern society.

The Tenth Graduation Day at Manjakkudi Swami Dayananda College of Arts & Science was conducted on 16th Feb.2014 in the G.R. Auditorium of the college.







Sri N. Lakshmi Narayanan, Chief Guest, in his Graduation day address, exhorted the graduates to put all their efforts in constructing a successful career for them and for the nation.

The Anugraha Bhashanam of Pujya Sri Swami Dayananda Saraswati was broadcast to the gathering.

were by Swamini Brahmaleenananda, Swamini Brahmaprakashananda and Swami Aishwaryananda distributed the degree certificates to the graduates.

Dr. N.R. Vembu, Principal, administered the oath to the graduating students

Dr. D. Muthuramakrishnan, Member-Syndicate, Bharathidasan University, Tiruchirappalli offered his felicitations.

At the end of the convocation, two students and a parent gave their feedback.

Sri. K. Bhaskar, Correspondent, proposed a vote of thanks.

The function came to a nice end with the singing of the National Anthem

Swami Dayananda College of Arts & Science, Manjakkudi

9th MUSIC & DANCE FESTIVAL 2014



By the gracious blessings of Pujyasri Swamiji, the Music & Dance Festival 2014 was a grand success.

The whole event was an expression of our Madam Secretary Srimati Sheela Balaji's passion and magnanimity, that our students received the best healthy exposure of Bharatiya Culture & Tradition.

MORNING SESSIONS

From 12th to 15th of February 2014, Pujyasri Swamiji's senior disciples Swamini Brahmaleenanandaji and Swamini Brahmaprakashanandaji addressed the students. They spent nearly (two hours a day) eight hours to explain the basic

principles of Sanatana Dharma and made the students understand the all-pervasive nature of God.

They were kind enough to clear the doubts of the students. Students were extremely thrilled to have someone answering all their basic questions of life. They posed so many questions and received answers for them, that we felt the need to start a Vedanta Study Circle, with the guidance of Pujyasri Swamiji's students.

In the afternoon sessions, Sri Kudavayil Balasubramaniam, the great archeologist researcher, with his brilliant slide shows educated our students on various topics like "Temples in Cambodia", "Temples in



Indonesia and Ramayana Ballet”, “Bali Hindu Temples and Ramayana Folk Dance”, “The History of Tamil Epigraphy and Historical Evidences”.

Students were awe struck to witness the monuments of Bharatiya Culture all over the world. It was a great opportunity to understand the richness of our culture and tradition.

The bhajan session by students of Swami Dayananda Nursery & Primary School, Manjakkudi was outstanding.

WORKSHOPS

Padma Sri Ghanakanta Bora and his students conducted a two day workshop on Sattriya Dance – the Classical Dance of Assam. It was indeed a life time opportunity for our students to get initiated into the basic steps of Sattriya dance from a recipient of Padma Sri.

Yuvakala Bharati, Kalaimamani Bombay Jayashri’s students Ms Abinaya and Ms

Chitra Purnima conducted the Music Workshop.

Our school students from Manjakkudi and Semmangudi and our college students were blessed to learn a beautiful composition of Mahakavi Bharatiyar and the various Tala Nadais like Tisra, Catusra, Misra, Kanta and Sankeerana. They also learnt about Tambura.

Students were longing to see the musical genius Bombay Jayashri who visited our college on the evening of the 13th of Feb 2014. Students of Swami Dayananda Higher Secondary School sung a beautiful welcome song specially written on Smt. Jayashri. The artist was extremely pleased and she recalled how she met Pujyasri Swamiji when she was a school student. She taught the students a song, “Pujita Madhavane Gopala” which she learnt from Pujya Swamiji.

Nothing can be more inspiring to ignite and kindle the fire of music in these young minds.

WORKSHOP ON RELIGION, CULTURE & HUMAN VALUES

Swami Aishwaryananda and Acharya Navneetji conducted workshops (three hours a day) for four days for our II and III year students.

Swami Aishwaryananda addressed the students on the basic concepts of Religion, Dharma and Values.

He encouraged the students to be honest, courageous and confident in their pursuits.

Acharya Navneetji spoke on Religion and Culture. He classified the religions of the world, based on their belief/non belief of life after death and rebirth. The sessions were very thought provoking and informative.

Acharyaji also spoke on Human Values, their importance and the need to follow them. He enumerated the values of honesty or truthfulness and non-violence. He was kind enough to tell our students on how to prepare themselves to face interviews. Deep knowledge of the subject and clarity of speech will help one to fair well in the interview.

He also gave the probable questions and gave them ideas to answer them in different ways.

EVENING PERFORMANCES

Sri Sanjay Subramaniam, the great exponent of Carnatic music presented a musical feast. His pallandu, Akhilandeswari rakshamam in Dvijavanti and elaborate rendition of Kalyani were unforgettable.

His Adum Chidambaramo in the raga Behag, made many of the Pujya Swamiji's

disciples remember Pujya Swamiji – whose premonastic name was Natarajan, because of whom we were all at Manjakkudi on that day.

Srimati Bombay Jayashri gave a beautiful concert in her own style. Listening to this great artist is not just a concert experience; it is a form a meditation. Her Amrtuvarshini, Muruga muruga in Saveri and her brilliant Bhajare re manasa in Kalyani filled the audience with divinity.

Padma Sri Ghanakanta Bora and his disciples presented an amazing Sattriya Dance Performance. Their Vandana performance for the sloka “Santakaram Bhujagasayam” was so beautiful. Their Rajaghariya Chali (the dance in the royal court), Sita Swayamvaram and Gopi Vastrapaharanam were so brilliant. Their colorful dresses, mesmerizing female vocalist and flute will be fresh in our memories for a longtime.

Sri Jaikishore Mosali Kanti and his disciples presented an enchanting Kuchipudi performance named - Sphoorti.

Sri Jaikishore dedicated his performance to his Guru Dr. Vempatti Chinna Satyam and Our beloved Pujya Swamiji.

Jaikishore's Guru Vandanam and his solo performance for Sri Tyagaraja's composition, Ksheera Sagara Sayana was mind blowing and beyond description. The disciples performed for Dr. Balamurali Krishna's Varnam – Akara Ukara Makara Rupini – Ananda Dayini made us immerse in the grace of Sri Lalitambika of Tirumeeeyachur, from whom our institution draws divine strength.

Swami Sadatmananda Address at The Auditor's Association

Pujya Swami Dayananda Sarasvati has initiated Swami Sadatmananda into sannyasa in 1997. Swami Sadatmananda has been teaching Vedanta and Sanskrit at Bengaluru from 1994. He has also been teaching Upanisads at Kailash Ashram, Rishikesh for a month for the last two years. Now he has been appointed as Acharya at AVG, Anaikatti to conduct the fifth long term course starting from May 2014.

ADDRESS AT AUDITORS ASSOCIATION:

Swami Sadatmananda addressed the meeting organized by The Auditors Association of Southern India jointly with Coimbatore Branch of The Institute of Chartered Accountants of India at R S Puram, Coimbatore on January 31, 2014 on the **Message of Bhagavad Gita.**





Pandavas. Pandavas tried to avoid the war. They tried sama (reconciliation), dhana (partially giving up the rights) and beda (diplomacy). Kauravas did not yield. Pandavas had to go for danda (punishment). Hence Pandavas finally had to fight the war to establish dharma. Arjuna when he saw the relatives on the other side, was under the spell of attachment. He forgot that his duty was to fight against adharma.

GITA:

Swamiji told that Bhagavad Gita means the divine song. This is popular all over the country. It has 700 verses. Veda Vyasa wrote it. It is a part of Mahabharata. It is a dialogue between Lord Krishna and the warrior Arjuna.

BACK GROUND:

Pandavas and Kauravas were cousins. Kauravas had taken away the kingdom of

SURRENDER TO LORD KRISHNA:

Arjuna discovered that his problem was confusion of what was right and what was not right. He also discovered that he was helpless in solving the problem. He had confidence in Lord Krishna that the Lord can solve his problem. He surrendered to the Lord.





TEACHING BY LORD KRISHNA:

Lord Krishna told that wise people do not grieve. Wisdom is knowledge of the limitless. For qualifying for such a wisdom, one should know what is karma, what is karma phala and who is the giver of karma phala.

WISDOM REGARDING KARMA:

One should do duty based karma, one may choose to do desire based karma without transgressing dharma and totally avoid prohibitory actions. One should do action as an offering to Ishwara. This is wisdom regarding karma.

WISDOM REGARDING KARMA PHALA:

The result of one's action can be more than one's expectation, less than one's expectation, equal to one's expectation or

opposite of one's expectation. One should be ready for any of these four possibilities. One should accept gracefully and humbly whatever may be the result as a prasada from Ishwara. Acceptance with objectivity is a sign of maturity. This is wisdom regarding karma phala.

WISDOM REGARDING KARMA PHALA DATA:

One cannot decide what would be the result of one's actions. The results are

based on what one has done in this life or a previous life. The results come from Ishwara, who is the giver of the result of one's action. One should do his best with Ishwara arpana buddhi. One should accept the result as a benediction from Ishwara with prasada buddhi. This is wisdom regarding karma phala data.

BENEFIT OF THIS WISDOM :

When one does proper action with proper attitude it is karma yoga. Then one would have a prepared mind to understand the ultimate teaching. The ultimate teaching is I am ever free. After understanding the ultimate teaching one would be free from all conflicts and worries. One would be at ease with oneself and one would be at ease with the world. One would have total peace and contentment.

Report by N. Avinashilingam

Gaining Inner Leisure

Day – 1 (13-Dec-2013)

The three-part talk series in Abu Dhabi on “**Gaining Inner Leisure**” started on the auspicious day of Gita Jayanti. Smt Bindu and her students recited Chapters 12 and 13 of Bhagavad Gita to start the proceedings. This was followed by an invocation song on Lord Ganesh rendered by Kavya Sridhar, Manaswini Kannan and Krithika Chandrasekar.

The chief guest of the day, Sri S M Raoji, welcomed Pujya Swamiji and by way of introduction recalled with gratitude about his association with Pujya Swamiji and the clear and doubt-free knowledge gained from Pujya Swamiji over the years.

Swamiji started his talks with the statement that “leisure exists for one who has no daily agenda”.

The people who have renounced command a lot of outer leisure but are engaged in a pursuit to discover inner leisure, the outer leisure needs to be made use of properly. If not, the person will be given to laziness. It could be laziness (doing nothing) or idleness (busy but unproductive).

There is a certain thinking which is very common in India that if you have desires, you are bound to have restlessness therefore idealizing a desire-free life. In other words, a person who has desires is made to feel guilty!

If you look at the world, there is light and there are extraordinary colours. There is sound and there are symphonies and ragas lying buried waiting to be tapped. The world is not frugal – it is rich with all the possibilities of hardware and software. There is no end for possibilities. There is exuberance in this creation.

Everybody feels he is incomplete and wants to improve from his present status. A beggar with an aluminium begging bowl wants to improve it to a steel bowl; an owner of a huge corporation wants to own another corporation. There is nothing illegitimate in improving oneself. Only Isvara is complete. The creation is Isvara who is samagram (all) Jnanam (knowledge), Isvaryam (Lordship over everything), Sri (wealth), Sakthi (capacity to create), Yasas (glory) and Vairagyam (absence of desire). That means he is purna- the whole. Isvara in spite of his being samagram doesn't stop and is dynamic and ambitious. We have to take a leaf from Isvara and be ambitious.

Therefore this thinking that if you have some small desires and simple life you will have leisure is incorrect. Inner leisure has nothing to do with how busy you are externally. Please do have ambitions- because an ambitious person alone can be a contributor. Be a contributor - do something good to your family, society, community, country, environment- then you are not just a consumer you are a contributor.

We are born consumers. A child cannot contribute. A child will not help the mother in daily chores. In fact it will be a part of her daily chore. The child can be made a contributor if the parents are intelligent. They have to make the child feel that it is contributing to the happiness of the parents. Mother should look into the child's eyes and express her joy. So too its father. The whole approach is one of dealing with the child as a given (prasadam) and not as "my child"- this my-ness is a problem.

Many people think earning more wealth is wrong. This is wrong thinking. Even Bhagavan has Lakshmi the Goddess of wealth as his wife so that he can have all the wealth. We consider all the gold and money as Lakshmi only and we worship. All the gold ornaments worn by our women are not made of 14KT gold but 22KT gold because we don't want to dilute the wealth.

Once an American told that in the US they have written in all the Dollar bills "In God We Trust", why is that not written in Indian Rupee? I replied that we don't trust in God but we trust in the money because money is our God. That is the attitude we have towards money. When we step on money we immediately ask for forgiveness. So gaining more and more money is not wrong and doesn't affect your leisure.

Day - 2 (14-Dec-2013)

On the second day being Pradosham Sri Ganesanji and his students chanted Rudram to start the proceedings. The chief guest of the day Sri. Padmanabha Acharya welcomed Pujya Swamiji by garlanding him.

Pujya Swamiji's stalks continued..

Some people believe Sadhus and Sannyasis don't have any ambitions. Actually they

have the biggest ambition – the ambition of owning everything since they desire to be one with Isvara. To have ambition is not wrong and anybody having ambitions should work towards achieving them. There are people who seem to have inhibitions to start activities towards realising these ambitions because they don't want to be disappointed later.

This inhibition depends on the upbringing of the person. It is common to see nowadays a father scolding and abusing children. Children are made to join school at a very early age. As far as the parents are concerned they feel the child is going to school for studies but from the child's point of view it feels it is being banished from the house. As such cases cannot be avoided nowadays atleast the mother or grandmother should accompany the child to school. If not the feeling of banishment will get into the unconscious mind with various consequences in the later part of the child's life.

There are five types of karmas mentioned in our scriptures.

- a Nithya karmas – these are to be performed on a daily basis like sandhyavandanam and these rituals must be performed. If one is unable to perform them due to some reason then they can be substituted by prayer or puja.
- b Naimittika karmas – These are karmas that are not performed on a regular basis but they are performed on specific occasions like sashtiabdhapoorthy (ritual performed when a person reaches 60 years age).
- c Kaamya Karmas – These are karmas that are performed desiring something.
- d Prathi siddha or nishidha karmas – these are karmas not to be done like not eating meat, not drinking alcohol, not hurting others etc.
- e Prayashchitha karmas – these are karmas that are performed to correct the impact from the wrong karmas.

People who fear from for the outcome of any action should understand the nature of any karma/ action. Any karma will give a result. Therefore having desires and ambitions are necessary before any action is done. If expecting result is not a problem and in fact a necessity, then why are people suffering from disappointment, guilt, regret, anxiety, depression, anger etc. It is the reaction to the result of the action and not caused by having a desire. Many people write books quoting the Bhagavad Gita and say, "Do your duty and don't expect the results of the action". This is a wrong statement. No action can be performed without expecting the result in mind. Even the person who publishes such a book would have printed say 3000 copies of the book expecting to sell all those copies.

Only performance of any action is in our control. If I want to, I can keep the hand any way I want (PujyaSwamiji shows various positions with his hands). It is under my control. I can use my hands to clap. If I clap then sound will be automatically produced. The production of sound is an invariable law. The results of the action performed depend on so many invariable factors and by the laws of the universe governed by Isvara. The results of the action are not entirely within our control.

Day – 3 (15-Dec-2013)

The third day of talks started with a musical program by MasterAbhijit who was accompanied by his father Sri. Anil on Mridangam. The chief guest of the day Sri. Sudhir Kumar Shetty welcomed PujyaSwamiji and honoured him with a shawl.

PujyaSwamiji's talks continued..

"Karmanyevaadikarastemaaphaleshukadachana" is a given statement. It is not an advice. For example, law of gravitation force is already there. If somebody teaches you about this it is not advice. It is a statement.

Our knowledge is limited. Based on these limited knowledge we perform actions and our expectations of results are based on our limited knowledge only. So we have to perform actions to fulfill our ambitions as it is possible for us. Only an ambitious person performs action. Because of him so many others get employment and their families survive. Therefore having ambitions is very essential; so also everybody should act towards achieving these ambitions.

However, we have freedom to only perform the action and so we are called "karma hetu". The results are dependent on so many laws some of which are known and many of which are unknown. This unknown factor is called adrishtam. Only Isvara who is having complete knowledge of all the laws knows this and he is the provider of the results. Hence Isvara is called "karma phalahetu".

There are various orders that constitute these laws. Law of Gravitation belongs to the physical order; similarly all the animals and plants belong to the biological order. In spite of not having the complete knowledge about our body our parents have given birth to us. There are various systems within the body which come under physiological order.

Our mind also comes under a certain order and this determines our behavior. Our conscious, sub-conscious and unconscious parts of the mind play a role in our behaviour. If a donkey feels like kicking it doesn't stop, it just kicks. But if we want to kick a person we don't do it. We will just walk away. The donkey doesn't have the

freedom of not kicking. However we have the freedom of controlling ourselves and walk away from a fight. This control that we exhibit is the freedom that we have. Real freedom is not in doing what we want to do but to be able to control what we want to do.

The knowledge about all the creation comes under epistemological order. Only Isvara has complete knowledge about everything. In roadside dabbas, the cooks make rotis in a perfect round shape by just tapping the dough within their palms which is a special knowledge that we don't have. For creating anything raw material and knowledge to create something out of the raw material is needed. In the case of roti the material is dough, the roti is just a modification of the dough. Similarly, shirt is a modification of fabric; chain is a modification of gold. Essentially chain is only gold. There is no chain without gold. Similarly, the total creation including the laws that govern the creation is Isvara.

"yatha: Urnanaabhihsrjategrhnate ca," - The spider doesn't need any external material to create its web. Similarly in your dream state you create a world of your own without any material from outside and with your intelligence. Just as the spider creates and withdraws its web in the same way the total creation along with the laws that govern the creation is born from Isvara.

So everything is within Isvara's order only. This order must not be disturbed too much. We have to follow those values which we want others to follow with us. If someone says "I will not harm others" it means he wants others also not to harm him.

This is universal or Samanya Dharma. Upanishad says, "Aakaashahsambhutah, Akashadvayuh, vayoragnih, Agnerapah, adbyahprthivi, prthivyaOshadhayah, Oshadhibhyoannam, Annaatpurushah" -

from space air is came, from air fire came, from fire water came, from water earth came, from earth plants came, from plants food came and from food humans came. So the origin of all our food is only plant life.

Similarly, we have seen the results of any action can be as expected, exceeding expectations, lesser than expected or completely opposite to the expected. There is no fifth type of result possible. This is another order of Isvara. All the results are given by Isvara. There is a word called "Prasad" which means the same in all other Indian languages. There is no equivalent English word for that. A person who will refuse laddu if he is diabetic will accept the same laddu if it is from Tiruppati as "Prasad". The change of mind stems from a change in attitude.

In the same way if we accept all the results of our action as something belonging to Ishvara's order and the results are "IshvaraPrasada" then you can "Gain Inner Leisure".

PujyaSwamiji thus finished his talks with a detailed analysis of action, its results and attitude to be developed by all those who are desirous of gaining inner leisure. Everybody in the audience was indeed blessed for these three days.

PujyaSwamiji blessed the audience with YagyaPrasada at the end of the program.

The program on all the three days was excellently anchored by Smt. PoornimaJayaram. The organizing committee in Abu Dhabi are blessed and ever grateful to PujyaSwamiji for giving an opportunity to serve him in Abu Dhabi. We pray God Almighty to give PujyaSwamiji good health and longevity for carrying on this teaching in his incisive and inimitable way.

Swami Buddhatmananda Saraswati moves to Dindigal



Swami Tatwananda Saraswati, one of the senior most disciples of Pujya Shri Swami Dayananda Saraswati had setup an ashram called Sat Darshana Kutil near Dindigal at the foot of Sirumalai Hills Tamilnadu. He attained maha-samadhi in the year 2004. The wishes of devotees were fulfilled when Pujya Sri Swamiji Dayananda Saraswati gracefully asked Sri Swami Buddhatmananda to take charge of Dindigal Ashram to have regular classes and to take initiatives to setup a chatralaya there.

The auspicious day was Thursday 12th December, 2013. A Ganapathy Homam and Abishekam for the Lord were performed in front of the Ganesha Temple in the early hours of that day.

Swami Omkarananda Maharaj (Theni), Swami Sannishtananda, Swami Brahmavidyananda, Swami Samananda blessed the function. Swami Buddhatmananda was led in to his kutia with other sanyasins. Swami Omkarananda lighted the kuthuvilakku in the kutia and he delivered anugraha bashan.



Nearly 100 devotees participated in the function. The trustees of the Ashram had made excellent arrangements for food and transport from Dindigul Town. This Ashram is dedicated for use by sanyasins, true seekers and guests who can stay and carry on their sadhanas in solitude. The schedule of classes in Dindigul by Swami Buddhatmananda will be intimated soon

- Report by C. V Natarajan, Dindigal

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Parayanam at Salasar by AVT Jaipur

The Salasar Hanuman Temple precincts reverberated with the Hanuman Chaaleesaa Parayanam (singing) by the Chhaatraalaya Antevaasis and the AVT devotees, to the accompaniment of Harmonium and Dholak played by the boys.

Sankata-Mochana-Hanumanashtakam, Hanumat Stavanam, Arati song to Hanumanji, Sri Rama-vandana, Arati song to Lord Rama and Hanumat Namavali (taught by Poojya Swamiji) were sung with great fervour.

The Temple authorities and Sunday visitors were extremely happy to be treated to this enthusiastically vocal Parayanam by the group. It is worthy of note that this is the 'Tuesday package' the children are so used to reciting, and today they could do it for their Beloved and Revered Poojya Swamiji, whose vision has given them their privileged status and all care!

The Sankalpam was led by Swami Brahmapharanandaji before the Parayanam, and later, all chanted the Samputita Mahamrtyunjaya mantra for Poojyasree.

A silent meditation and prayer followed, asking Lord Hanuman to grant fine health, Deerghaayu and great physical strength to our beloved Swamiji.

Prasadam from the Temple was obtained for Poojya Swamiji. The entire group was given sumptuous prasadam by the temple authorities.

The up and down journey was filled with the entire 18 chapters of the Geeta.

May Bhagavan fulfill this sincere prayer from these little boys and Grant Aayuraarogya to Sri Swamiji!!

5th National Conference - 2014 Organised by Ârsha Vidyâ Vikâs Kendra

Convenor - Swâmini Âtmaprajnânda Saraswati
on "Dimensions of Indian Philosophy, Literature and Culture"



Chief Guest - Dr. J P Das
(Inaugural Session)



Prof. G C Tripathi,
Keynote Speaker



Prof. Godabarisha Mishra,
Chairperson



Prof. Ganesh, U. Thite,
Delegate



Dr. Harmohan Mishra,
Delegate



Dr. Yashodhara Kar,
Delegate



**Dr. Bhaskar Nath
Bhattacharyya,**
Delegate



Dr. Saroj Kumar Rajguru,
Chief Guest, Valedictory
Session



**Swamini Atmaprajnananda
Saraswati,**
Convener

**Convener - Swâmini Âtmaprajnânanda Saraswati
on "Dimensions of Indian Philosophy, Literature and Culture"**

**Keynote Address - Prof. Gaya Charan Tripathi
Chairperson - Prof. Godabarisha Mishra
Chief Guest - Dr. Saroj Kumar Rajguru (Valedictory Session)**

The 5th National Conference of the Ârsha Vidya Vikas Kendra, Bhubaneswar was held on 7th, 8th and 9th February, 2014 at the Panthanivas, Lewis Road, Bhubaneswar.

| Delegates | Institution | Papers |
|-------------------------------------|---|---|
| 1 Prof. Gaya Charan Tripathy | Bhogilal Institute, Hoshiarpur | Recent Researches in Orissan History. |
| 2 Prof. Godabarisha Mishra | University of Madras | Speaking the Unspeakable |
| 3 Prof. Ganesh U. Thite | BORI, Pune | Values in Sanskrit Literature & Their Relevance Today |
| 4 Dr. Bhaskar Nath Bhattacharyya | Rabindra Bharati University, Kolkata | Humanity of Seven Vedic Dogmas |
| 5 Dr. Yashodhara Kar | Kurukshetra University, Kurukshetra | Concept of 'Adhyaropa' in 'Vakyapdiyam' of Bhartrhari |
| 6 Dr. Harmohan Mishra | S.B. Women's College, Cuttack | Vedanta as gleaned through the Stotras of Jagannatha Pandita. |

1st Day

The Inaugural Session started with Vedic Chanting by Dr. Bhaskar Nath Bhattacharyya.

Professor G.C. Tripathi, the renowned indologist and historian, delivered the keynote address. In his keynote, Professor Tripathi emphasized how different schools of Indian Philosophy, either orthodox or heterodox, have emanated from the Vedas.

Chairperson, Professor Godavarisha Mishra, lauded the continuous research and teaching activities of the Kendra under the initiative of Swâmini, and hoped that such conferences will be continued to be held in future to create awareness about our rich heritage.

Eminent poet Dr. Jagannath Prasad Das, presided as the Chief Guest. Dr. Das in his address, encouraged questions on the 'Sâstra' that is being accepted as unquestionable by the traditional 'Sâstris' and 'Pundits'.

Swâmini in her address, spoke on 'Sâstra' as a valid means of knowledge (Pramâna) and said how the equation between the individual 'jiva' and 'Isvara' as presented in the Upanishads cannot be improved upon.

On its tenth anniversary, Ârsha Vidyâ Vikâs Kendra felicitated eminent Sanskrit Scholar and Poet Prof. Prafulla Kumar Mishra, currently Director, National Mission for Manuscripts, New Delhi with the title of '**Ârsha Vidyâ Vâcaspati**', with a Shawl and 'Mânapatra'. The 'Mânapatra' was read out by the Chairperson. Professor PK Mishra gave the acceptance speech thanking the Ârsha Vidyâ Vikâs Kendra for this honour. Ârsha Vidya Vikas Kendra has felicitated 36 Sanskrit/Indological scholars until date.

A Book '**Om: The Sound Symbol**' authored by Swâmini Âtmaprajnânanda Saraswati' was released on the occasion, by the Chief guest.

The post-lunch session was chaired by Professor G. Mishra and two papers were presented by Professor Ganesh U Thite and Dr. Yashodhara Kar respectively. A very scholarly paper on 'Humanity of Seven Vedic Dogmas' was presented by Professor Bhaskar Nath Bhattacharyya from Rabindra Bharati University, Kolkata.

2nd Day

The speaker of morning session of the second day was Professor GC Tripathi who deliberated on "The Recent Researches in Orissan History." He gave a panoramic view of the work already done and to be done in little known areas of History of Orissa. There were many interventions which Professor Tripathi responded.

There was a '**Poetry Reading**' session in the afternoon, wherein Padma Bhushan Sri Ramakanta Rath, Saraswati Sammana recipient Dr. J P Das, and Padma Vibhshan Dr. Sitakant Mahapatra read portions of their Poems. All three of them are Sahitya Akademi Awardees.

The three poets were decorated with '**Ârsha Vidyâ Kulasreshtha**' Title.

3rd Day

On the third day, Prof. G. Mishra presented a paper on "Speaking the Unspeakable" highlighting the nature and scope of Vedanta as a means to Self Knowledge. This was followed by Dr. Haramohan Mishra who spoke on "Vedanta as gleaned through the stotras of Jagannatha Pandita".

The afternoon session had **Panel Discussion** on '**Dharma - Implications and Imperatives**', wherein five academicians participated.

The conference concluded with 'Svastipâtha'.

Special Guests included retired bureaucrats, artists, poets, writers, academicians, educationists, and intellectuals.

"The Kumbabishekam of the temple at the Rishikesh ashram has now been postponed to 6th of April 2004."

Nelson Mandela & the Bhagavad Gita

He knew the full Bhagavad Gita. *The untold story of Nelson Mandela & the Bhagavad Gita :- Maharaja quoted a Gita verse. Half-way thru the verse, Mandela quoted the rest of it. BT Swami was surprised. He asked "You know the Gita?" Mandela said "Try me." Every Gita verse Bhakti Tirtha Maharaja knew, Nelson knew as well. Naturally, BT Swami asked "How is this?!"*

Nelson Mandela explained that he was imprisoned on Robbins Island along with some of his fellow leaders of their political party, the ANC. One of them was an Indian-bodied lawyer. The South African government tried to break them by giving them mindless labor and routine. Realizing that they needed to keep their minds actively engaged, the Indian lawyer taught Nelson Mandela Gita verses which they quoted and discussed back and forth to transcend their daily drudgery Nelson Mandela told Bhakti Tirtha Maharaja that learning the Gita helped keep him sane and did much to infuse his view of the world and his strategies for bringing independence and a better future for the South African people.

Inscriptions Confirm 9th Century Tamil Saint Built Temple

INDIA, February 3, 2014 (The Hindu): Legend has it that Manickavasagar, one of the four Saivite savants, constructed the temple at Avudaiyarkoil, known as Thiruperunthurai, in Pudukottai district. Now

the State Archaeology department has stumbled upon inscriptions confirming that Manickavasagar, the Minister of Pandiya King Arimarthana Pandian (862-885 ce), built the sanctum sanctorum and the kanagasabha mandapam.

"His contribution has been recorded in the form of a poem. The inscriptions, found in the Panchakshara mandapam of the temple built in the 16th century, also record that Thiruvachagam was inscribed on the walls," said G. Muthusamy, registering officer of the department in Tiruchi region.

Manickavasagar belonged to the 9th century and was said to have used the money meant for buying horses for the cavalry to construct the temple at Thiruperunthurai, one of the ports of the Pandiya Kingdom, after an encounter with Lord Siva. Manickavasagar penned Thiruvachagam and Thirupalliyezhuchi while camping in this temple and referred to it as Thiruperunthurai.

Hindus Unite to Celebrate Their Country

Source

NADI, FIJI, February 19, 2014 (Fiji Times): The first-ever gathering of Hindus to celebrate their contribution to the country will be held in Nadi in April. The conference will be held on April 12 and 13 at the Tanoa International Hotel.

Organisers of the event — the Vishva Hindu Parishad Fiji or World Hindu Council of Fiji — emphasized that the first Fiji National Hindu Conference was not a religious or philosophical meeting but rather, a community conference.

The theme is "The contribution of the Hindu community in strengthening and building Fiji" and it will cover economic, health, environmental, social and cultural aspects.

The conference will provide a platform for all Hindu organisations, temples and like-minded groups to showcase their contributions to Fijian society in general and Hindu society in particular.

Is Yoga the Secret to Olympic Gold?

Source

UNITED STATES, February 14, 2014 (Huffington Post): Instead of going to Disney World after winning gold in the women's snowboarding slopestyle event, Jamie Anderson said she'll be headed to Wanderlust — a yoga retreat on the North Shore of Oahu — to celebrate.

Anderson credits yoga practice with helping her stay physically and mentally strong, and she's not the only one who feels that way in Sochi. In fact, we discovered so many Olympians-cum-yogis that if the United States Yoga Federation ever succeeds in making yoga asana, or posture yoga, an official Olympic sport, we'll most likely see some cross-sport competitors.

Women athletes aren't the only ones benefiting from yoga. America's coed luge team, for instance, is partnering with Indian rival Shiva Keshavan in order to gain stretching tips. "Yoga is something we have had with the team for a few years now," U.S. coach Mark Grimmette has said, "but Shiva and his wife know yoga well so they have been facilitating those sessions."

For UK Hindus, River Soar Is Their Ganga

Source

LONDON, ENGLAND, February 5, 2014 (Hindustan Times): Officials in the east Midlands city of Leicester have designated a quiet, leafy spot on the River Soar where, instead of travelling to India, members of the city's large community of Indian origin can

scatter ashes of the deceased. The spot, near the National Space Centre, has been identified by the Leicester City Council and the Environment Agency following calls for such a facility locally from the city's Hindu, Jain and Sikh communities.

Residents of Leicester say it is often difficult for people to go to Hardwar or Varanasi to scatter the ashes, due to the cost and travel problems faced by older family members. The spot behind the National Space Centre has a sturdy platform in place, with good level access from a well-made path and handrails leading to the water's edge, Leicester City Council sources told HT. There will be no charge to use the facility.

Five Million Devotees Expected For Basant Panchami Snan Today

SANGAM, INDIA, February 4, 2014 (Times Of India): The Magh mela police, on Monday, reviewed the security arrangements in and around the mela campus ahead of the Basant Panchami snan scheduled on Tuesday. Around 5 million pilgrims and devotees, especially from city areas, are expected to take holy dip on Tuesday. The police further claimed that the majority of the crowd of devotees who would be taking a holy dip on the auspicious day of Basant Panchami would include Kalpwasis and devotees staying in tents as well as seers and saints while the rest of the crowd comprises locals and devotees from neighboring towns who have already flocked to Allahabad for the holy dip. Astrologers say that Vasant Panchami is referred to as Saraswati Puja/ Shree Panchami, or the Basant Festival of Kites which falls on the fifth day of Magha (in early February) month of Hindu calendar. The festival also marks the start of spring and Holi season. On this day Hindus worship Saraswati Devi, the Goddess of knowledge, music, art and culture.

Inscriptions Confirm 9th Century Tamil Saint Built Temple

INDIA, February 3, 2014 (The Hindu): Legend has it that Manickavasagar, one of the four Saivite savants, constructed the temple at Avudaiyarkoil, known as Thiruperunthurai, in Pudukottai district. Now the State Archaeology department has stumbled upon inscriptions confirming that Manickavasagar, the Minister of Pandiya King Arimarthana Pandian (862-885 ce), built the sanctum sanctorum and the kanagasabha mandapam.

“His contribution has been recorded in the form of a poem. The inscriptions, found in the Panchakshara mandapam of the temple built in the 16th century, also record that Thiruvachagam was inscribed on the walls,” said G. Muthusamy, registering officer of the department in Tiruchi region.

Manickavasagar belonged to the 9th century and was said to have used the money meant for buying horses for the cavalry to construct the temple at Thiruperunthurai, one of the ports of the Pandiya Kingdom, after an encounter with Lord Siva. Manickavasagar penned Thiruvachagam and Thirupalliyezhuchi while camping in this temple and referred to it as Thiruperunthurai.

Nashik Priests Cautious Over Supreme Court Order On Pandharpur Temple

NASHIK, INDIA, January 20, 2014 (Times Of India): The priests in major temples in Nashik are cautious over reacting to the Supreme Court (SC) dismissal of the plea challenging the provisions of the Pandharpur Temples Act, 1973. On Wednesday, the SC dismissed the petition that challenged the constitutional validity of certain provisions

in the Act, which the petitioners claimed had abolished all their hereditary rights and privileges in connection with the temples of Vitthal and Rukmini at Pandharpur.

Devendra Pujari, the priest at Kalaram Mandir, pointed out that affairs of most of the major temples in the district were being handled by trusts, except for performing the pujas of the respective deities. These trusts were headed by a district judge. “It will be difficult to find similarity in the case between the Pandharpur Temple and the Kalaram Temple. Nevertheless, the rights of the priests have to be maintained and they are being honoured in Nashik,” Pujari said.

Pandurang Bodke, trustee of the Kalaram Mandir, said that the public trust registered with the charity commissioner had taken charge of the temple in the 1960s and has been organising all events since. “The trust is responsible for carrying out all activities including maintenance, repairs and events from the public fund. The priests are given 48% of the share of the funds that are collected in donation box,” Bodke said.

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