



Arsha Vidya Newsletter

Rs. 15/-





कठोपनिषद् Kāthopaniṣad

सूर्यो यथा सर्वलोकस्य चक्षुः न लिप्यते चाक्षुषैर्बाह्यदोषैः ।

एकस्तथा सर्वभूतान्तरत्तमत्र न लिप्यते लोकदुःखेन बाह्यः ॥ २।२।११।

sūryo yathā sarvalokasya cakṣuḥ na lipyate cākṣuṣairbāhyadoṣaiḥ ।

ekastathā sarvabhūtāntarātmā na lipyate lokaduḥkhena bāhyaḥ ॥ 2।2।11।

Just as the sun, which is the eye of the whole world, is not contaminated by the defects of external eye, one Ātmā in all beings is not contaminated by the external sorrows of the world.

If one Ātmā is the Ātmā of all beings, then the dukha of all individuals must belong to Ātmā. Ātmā that is being talked about must be highly loaded by the pains of all the samsārins. Sun illumines the whole world. Sun helps in giving light for the eyes. It illumines a beautiful pond of lotus, a tree with all flowers and also the gutter with all the worms in it. But the Sun is not touched either by beauty of the flowers or tainted by the stink of the gutter. Sun transcends all of them and illumines all of them. Similarly the Self within all—sarvabhūtāntarātmā—is not tainted by the sorrows of the world—na lipyate loka dukhena. The Self transcends all of them.

Loko hyavidyayā svātmani adhyastayā kāmakarmodbhavaṁ duḥkham anubhavati । The ego-centric individuals, suffer the sorrows arising from their kāma and karma due to ignorance—avidyayā—about their true nature. Avidyā is two fold: āvaraṇa and vikṣepa. Both should be taken into account. Avidyā which does not belong to Ātmā at all, but at the same time, from the stand point of the product, we say this avidyā Ātmani eva asti. Na tu sā paramārthataḥ svātmani—this avidyā is not there in reality in the Ātmā which is Satyam Jñānam Ānantam Brahma. Ātmā is not tainted by the miseries of the world, arising from the kāma and karma of the ego centric individuals living the delusions of their own ignorance. All sorrows are created by our

unrestrained desires and our attempts in the world of sense-objects to fulfil our desires through passion-motivated, self-willed actions—*kāmakarmodbhavaṃ duḥkham*.

Whatever be the condition of the ghost-in-the-post, the post is not in the least affected; whatever be the threatening aspects of the snake-in-the-rope; the rope is not affected; in whatever condition be the surface of the mirage-water, the desert is not at all affected. Similarly, whatever be the condition of the world and our experiences of it, in our present embodiment, the Truth, which is the substratum for the delusion-created world-myth, is not in the least affected.

Self within all—*sarvabhūtāntarātmā* appears as though it has got *duḥkha*. Due to *avidyā*, *kriyā*—action, *kāraka*—agent and *phala*—result of action are superimposed on the *Ātmā*. For the ignorant, there is a *loka* to be achieved, a *phala* to be gained and there is a *kāraka*—a person who does and has a means of doing it. All these are superimposed upon the *Ātmā* which is Brahman. In reality, *kartā*, *karaṇam* and *karma* are all Parabrahman only. In the Bhagavat Gītā, Bhagavān says: *Brahmārpaṇam Brahmahaviḥ Brahmāgnau Brahmaṇā hutam Brahmaiva tena gantavyam Brahma karma samādhinā*.

The silver screen in the theatre is not touched or affected by what was projected upon it.

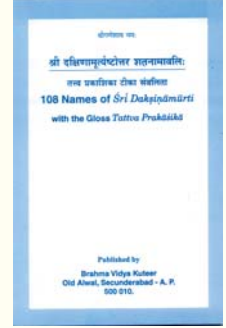
The screen remains the *ādhāra* or *adhiṣṭhāna* for all the projections made on it and is not at all tainted by what had been projected on it. After having superimposed on the *Ātmā* the false notions of action, agent and *phala* as even a notion of snake is superimposed on a rope, one experiences the misery of birth, death etc. *Ātmā* is not tainted by the sorrow of the world arising from superimposition and is extraneous to the superimposition of false notion.

108 Names of Śrī Dakṣiṇāmūrti With the Gloss Tattva Prakāśikā

By Swami Tattvavidananda Saraswati
Translated into English by Puppala B.



108 Names of śrī Dakṣiṇāmūrti With the Gloss Tattva Prakāśikā



६३। ओं मन्दारहाररुचिराय नमः।

मन्दाराणां हार, तेन रुचिरः सुन्दर, तस्मै नमः।

भक्तः ध्यानमार्गे सर्वविशेषणसंयुक्तं भगवतो रूपं वैविध्येन भावयेत्। तदनुसारेणैव एतद्वर्णनं भवति।

63. Salutations to the One looking beautiful with a garland of mandārā flowers.

A devotee who takes to meditation should contemplate upon the Lord's form associated with all the attributes in various ways.

६४। ओं मदनाहुतसुन्दराय नमः।

मदनानां अयुतं दश सहस्राणि मदनायुतम्, तदिव सुन्दरः तस्मै नमः।

मदनः कामदेवः जगदेकसुन्दर इति पौराणिकौ प्रथा, सा च प्रथा तत्स्वभावानुरूपैव। परन्तु भक्तस्य दर्शने सुन्दरं वस्तु एकमेव विध्यते। सा भगवतो मूर्तिरेव। भगवत्सौन्दर्यस्य पुरतः मदनस्य सौन्दर्यमत्यल्पमेव।

64. Salutations to the One whose beauty equals the beauty of a ten thousand Manmatha-s.

Madana, Kāmadeva or Manmatha is celebrated as unsurpassed in beauty in all the worlds. Such a fame is in accordance with his innate nature. But in the vision of a devotee, there is only one thing that is beautiful. That is the Lord's form alone. As compared to the beauty of the Lord, Manmatha's beauty is of no consequence.

६५। ओं मन्दस्मितलसद्वक्त्राय नमः।

मन्दं च तत् स्मितं च मन्दस्मितम्। तेन लसत् वक्त्रं यस्य सः, तस्मै नमः।

भगवान् करुणानिधिः। हृदयान्तर्गतायाः करुणाया मन्दस्मितं पिशुनं खलु। तदेव भावयति भक्तः ध्यानमार्गे।

65. Salutations to the One whose countenance is radiant with a gentle smile.

The Lord is an ocean of compassion. The gentle smile indeed indicates the compassion within the heart. A devotee contemplates on that (smile) in meditation.

६६। ओं मधुराधरपल्लवाय नमः।

अधरं पल्लवमिव अधरपल्लवम् मधुरं अधरपल्लवं, यस्य सः, तस्मै नमः।

मन्दस्मितस्य मधुरबोधस्य च आश्रयं भगवतो मुखं भक्तः भावयति।

66. Salutations to the One with a sweet and bud-like lower lip.

The devotee contemplates on the Lord's mouth, which is the seat of His smile and also of sweet teaching.

६७। ओं मञ्जीरमञ्जुपादाब्जाय नमः।

मञ्जीराभ्यां मञ्जुनी सुन्दरे पादाब्जे, पादौ अब्जे इव पादावेव अब्जे इति वा, यस्य सः, तस्मै नमः।

भक्तः मनसि सर्वदा भगवत्पादौ स्मरतीत्येतत् शरणागतिलक्षणम्। भयात् त्रातुं दातुं वाञ्छासमधिकं,। शरण्ये लोकानां तव हि चरणावेव निपुणौ (४) इति श्रीशंकराचार्याः सौन्दर्यलहरीमवर्णयन्।

67. Salutations to the One whose lotus feet are adorned with lovely anklets.

It is characteristic of a devotee, who has taken refuge in the Lord, that he constantly dwells in his mind on the feet of the Lord. Śrī Śaṅkara described in the Saundaryalahari (4) as follows: 'O Mother, You are the refuge for the people of this creation. Your feet are themselves capable of saving the devotees from fear and of bestowing rewards more than what they desire'.

६८। ओं मणिपट्टोलसत्कटये नमः।

मणीनां पट्टः, तेन उल्लसन् कटिः यस्य सः, तस्मै नमः।

भक्तस्य भावनायां यद्यदाभरणं सुन्दरमनष्टं च स्यात्, तत् भगवद्रूपे निधाय ध्यानमार्गे संभाव्यते इत्येतत् सगुणध्यानस्य एकं विशिष्टं लक्षणम्।

Salutations to the One whose waist sparkles with a belt of precious stones.

68. Whatever ornament is cherished as beautiful and priceless by the devotee, the Lord is contemplated upon as adorned with such an ornament. This is a characteristic feature of meditation upon the manifest form of the Lord.

ARSHA VIDYA PITHAM

Swami Dayananda Ashram
Purani Jhadi, Rishikesh-249201 (Uttarakhanda), India
Phone : 0135-2430769/ 2431769
E-mail Id: dayanandacamps2010@gmail.com
Website : www.dayananda.org

PUJYA SRI SWAMI DAYANANDA SARASWATI

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

During February - March - April 2010

As per details given below:

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

ADDRESS FOR COMMUNICATION

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

CONTACT PHONE NUMBERS

Ashram General Number : 0135-2430769/ 2431769
Swami Aparokshananda : 0135-2433769 (only between 7-30 to 9-30 P.M.)
E-mail ID for the 2010 camps: dayanandacamps2010@gmail.com



Arsha Vidya Gurukulam
Anaikatti, Coimabtoe - 641108

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

on the subject

Bhagavad Gita - Eighteen Chapters

From April 20-July 20, 2010

by

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

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

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

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

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



APPLICATION FORM FOR THREE-MONTH COURSE IN VEDANTA AND SANSKRIT

(April 20 - July 20, 2010)

Full Name:.....

Present Address:.....

Pin/Zip:

Permanent Address:.....

Pin/Zip:

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

Email ID:.....

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

Parents' Name and Occupation:.....

.....

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

.....

How will you support yourself financially during the course?

.....

.....

Emergency Contact: Name:.....

Address:

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

Email:.....

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

.....

.....

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

.....

.....

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

.....

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

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

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

.....

.....

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

.....

.....

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

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

Past:.....

Present:.....

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

.....

.....

.....

.....

Signature:

Photograph



**PROGRAMMES
IN
ARSHA VIDYA GURUKULAM
ANAIKATTI, COIMBATORE 641108**

2010

January 4 to 11

Neema & Surya's French Camp

January 16 & 17

Dharma Rakshana Samithi Meet

January 16 to 24

Neema & Surya's English Camp

January 19 - 24

Ekal Vidyalyaya

February 14 - 19

Sandhya Gurukulam

March 12 - 14

Dharma Rakshana Samithi meet

2009 Year-end Retreat at the Arsha Vidya Gurukulam, Saylorsburg, PA*

Dr. V. Swaminathan of Bridgewater, New Jersey.

The year-end retreat at the Arsha Vidya Gurukulam (AVG), Saylorsburg, PA was, as usual, well attended by nearly 200 adults and 95 children of different age groups from Dec 25-31, 2009. Each year the number of attendees is increasing and thanks to the building renovations at the Gurukulam which got completed just a few weeks prior to the camp, accommodations were provided to most campers. However, a few had to stay at the nearby hotels and commute to the Gurukulam. Not surprisingly, people made reservations for the 2010 retreat while at this year's camp and a sizable number had to go on the waiting list already! Well, everyone at the camp unanimously agreed that that there is no better place than the Arsha Vidya Gurukulam to spend the year-end holidays, wringing out the old year and welcome the new one.

Pujya Swami Dayananda Saraswati arrived at the Gurukulam on December 25th around 5 pm and to every one's pleasant surprise came to the lecture hall to take class at 6.15 pm. There was amazement how Swamiji could do this after a 15 hour flight and whether he ever experiences jet lag at all. "Essence of Kenopanishad" was the subject matter for the camp and Pujya Swamiji started off with the explanation of the word upanishad and then the dhyana sloka, "*apyayantu mamangani..*"

Notwithstanding a mild snow on a couple of days, the wintery weather, marked by chill and crisp air, was generally unexceptional. From Dec 25th-31st, the camp had a well orchestrated daily program. The day started at 5.45 am with the *abhishekam*

to Lord Dakshinamurti. This was followed by a 30 min guided meditation session conducted by Swami Tattvavidananda Saraswati. Swamiji methodically built the sessions during the week such that at the end of the retreat



the campers got insights into shedding the external world and turning attention to oneself during the meditation. This was certainly something everyone could take home and practice. There were two classes on essence of Kenopanishad taught by Pujya Swamiji and one class on Ramayanam taught by Swami Tattvavidananda. In addition, there were chanting classes, yoga and a night *satsang* with Pujya Swamiji. There was also ample free time to do *gurukula seva*, browse the bookstore, visit the library and catch up with friends.

Pujya Swamiji expounded on the salient verses of Kenopanishad and presented its essence in an easily understandable and succinct manner. The directness and elegance of Kenopanishad in describing the nature of the vastu were further amplified by Swamiji's uncanny insights and communication *par excellence*. Swamiji's book served as a useful companion to read after the classes and get further clarity of the Vedantic vision of oneself. Swamiji's narration of the meeting between the *yaksha*

and the devas and the appearance of Uma to teach Brahma Vidya to Indra was captivating and highlighted the importance of *sabda pramana* in acquiring self-knowledge.

Swami Tattvavidanandaji taught a class on Srimad Valmiki Ramayanam. This was the 7th year since Swamiji started teaching Ramayanam. He concluded the *Kishkindha Kanda* and started with the *Sundara Kanda*. Swamiji explained the uniqueness of *Sundara Kanda* in the whole Ramayana and presented how Hanuman, the main character in this *kanda*, can be looked upon as a *jignasu*. To illustrate this point, Swamiji drew attention of the listener to the similarity of the verses in Ramayana and Bhagavad Gita. Swamiji's marvelous articulation of the story as well as the Vedantic purport of *Sundara Kanda* kept the class spell bound and left the campers insatiate.

On Dec 31st, a Dakshinamurti *mulamantra lakshaarchana* was conducted under the direction of priests Ganesan and Ravi. More than 100 devotees chanted the Dakshinamurti *mulamantra* 1008 times and at the end of the *japa*, an *abhishekam* was performed using the water from all the *kalasas* that the devotees used for the *puja*.

A talent show was the highlight of a cultural program on the evening of Dec 31st. The program consisted of vocal and instrumental music, dance and plays. Young adults, teens and children of the camp all participated. The whole program was orchestrated adroitly by Ms. Savitri Mani whose name has become synonymous with the cultural program at the Gurukulam. At 11.30 pm Pujya Swamiji led the campers in chanting Om Namasivaya to usher in the New Year and the New Decade. Exactly at the stroke of midnight, to the accompaniment of the blowing of the conch, a deeparadhana was performed to Lord Dakshinamurthi. People received their blessings from Pujya Swamiji and greeted

each other with New Year wishes. Keeping up with the AVG tradition, the campers treated themselves with pizza, soda and chocolates.

Although the camp officially ended on Dec 31st, many campers stayed at the Gurukulam for the New Year *maha abhishekam* to Lord Dakshinamurti and Pujya Swamiji's New Year address. Despite the cold weather, more than 1000 devotees came to the Gurukulam to witness the *maha abhishekam* and to hear Pujya Swamiji's New Year message. Priest Ganesan and Ravi led the *sankalpa* for all the devotees before the beginning of the *maha abhishekam*. During the *alankara* of Lord Dakshinamurti, Pujya Swamiji delivered his much awaited New Year address. Swamiji said in his address which was punctuated with humor that in the New Year one should stop asking the question, "Why me?" He propounded that a better question to ask is, "What can I learn from my experience?" He further said that a prayerful attitude would help with the transition, "Why me?" to "What can I learn from my experience?" Of course, one has to have enough knowledge to learn from one's experience and Swamiji pointed out that Arsha Vidya Gurukulam is a place where one can acquire that knowledge. Following Swamiji's address, an *ashtotra pushpanjali* was performed to Lord Dakshinamurti. Lord Dakshinamurti looked resplendent decked with carnations of different colors and all devotees received the grace of the Lord, Pujya Swamiji and Swami Tattvavidananda. The New Year celebration concluded with a sumptuous lunch.

Finally, the whole year-end retreat was a memorable experience for the campers. This would not have been a reality if it were not for the tireless dedication and efficiency of the Gurukulam staffers under the supervision of Sri Suddhatma, the Gurukulam manager.

Fourth Meet of the Hindu Religious Heads

Hindu Dharma Acharya Sabha represents the collective leadership of Hindu religion. This Acharya Sabha was formed six years ago at its first meeting in Chennai on November 29, 30 and December 1, 2003. Two more meetings had taken place since, in October 2005 at Mumbai and another in February 2008 at Bangalore. These meetings were well attended by Mathadhipathis, Dharmacharyas, MahaMandaleshwars, Adheenams and Heads various sampradayas comprising the Sanathana Dharma. The decisions arrived at by the Acharya Sabha are therefore binding on Hindu Society and should also be acted upon by the Government as the will of the Hindu community. The Acharya Sabha met for the 4th time at Hyderabad from 9th through 11th January 2010.

Announcing the dates for the meeting, the Convener of Acharya Sabha, H.H. Swami Dayanand Saraswathi said "We have made significant progress in our first three meetings. There has been total convergence of minds amongst all the Acharyas. We now have clarity and the will to pursue on our declarations of the past. The Acharya

Sabha has been recognized as the face of Hindu Society by the entire world and that is a very good starting point".

Elaborating further he said that, as the Convener of Acharya Sabha, he was invited to the UN Universal Declaration of Human Rights on 10th December 2008 at The Hague, The Netherlands. There, at the Conference, he was able to have a declaration passed that it would be a serious Human Rights violation if one interfered with the individual's "freedom to have, to retain and to adopt a religion or belief of one's personal choice without coercion or inducement".

The Acharya Sabha considers this "2008 Faith in Human Rights Statement" signed by all religious leaders as a major success for the Hindu Community at large, which has been at the receiving end of conversions for decades now.

Earlier in February 2008, Swami Dayanand Saraswathi represented the Hindus as the Convener of the Acharya Sabha in the Second Jewish-Hindu Leadership Summit.

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A joint declaration issued then reiterated that One Supreme Being, both in its formless and manifest aspects, has been worshipped by Hindus over the millennia. And different idols of Gods in Hinduism are merely the form or manifestation of One Reality, but in substance, the Hindus accept only One Reality. The joint declaration therefore was to respect the practices that define the religious identity of the Hindu community and condemn all activities that undermine their sanctity.

Sri Swami Dayanand Saraswathi said "The Religious Heads of various Communities are very vocal in their recognition that Hindu religion is sacred and very ancient. But we still have a long way to go in getting our rights back as a majority religion in India. It is quite insulting to feel sometimes as second-class citizens in our own motherland".

The Acharya Sabha Meet in Hyderabad will therefore address the way forward on the issues that are on top of every Hindu's mind.

1. How to attain the Right to Religion which is consistent with the "UN 2008 Faith in Human Rights Resolution." Clearly conversion based on derogatory statements about Hinduism or coercion or inducement will have to be stopped by strong amendment in our laws.

2. Government control on Hindu places of worships must yield to autonomous bodies, run by religious minded people. There should be no role for the secular Government in the running of our temples.
3. Hindus should not feel deprived and aggrieved because they constitute the majority community. All human rights must be equal irrespective of caste, creed or religion and as prescribed in the directive principle of our Constitution. The Acharya Sabha will work for a Common Civil Code, as is the case with our Common Criminal Procedure Code.
4. The cow is very sacred to all Hindus and cow slaughter is banned in our Constitution. Despite this, our law is not uniform and some States continue to allow it. The Acharya Sabha would seek a clear-cut ban on such practices.

More than 100 Peethadipathis, Matadhipathis and Mahamandaleswars sat together at Image Gardens, Opposite to Hitech City at Madhapur, Hyderabad to discuss the above issues and other related ones. This was the largest gathering of all Dharma Acharyas of the Country concerning all Hindu Sampradayas.

N.V.S.S. PRABAKAR
Core Committee Member

Resolutions of the Hindu Dharma Acharya Sabha in its conference from 9th to 11th January, 2010 at Hyderabad.



1. The fourth Conference of the Hindu Dharma Acharya Sabha (Acharya Sabha) was held at Hyderabad during January 9-11, 2010. The members heard a report from the National Coordinator listing the conferences in the country and overseas in which the Acharya Sabha was represented either through the National Coordinator or through one of the Acharya members. The highlights of the same are below:
- a) Participation in a Conference in Jerusalem in February 2008 centering on scholarly exchanges with Jewish scholars for a better understanding of Hindu religious philosophy and practice. This interaction was greatly appreciated by the Jewish scholars.
 - b) Participation in an international conference of government and religious leaders in May 2008, called by the President of Israel.
 - c) Participation in an UN Conference in December 2008 at the Hague where the UN Declaration on Human Rights was re-visited; on behalf of the Acharya Sabha. Some important changes were made in the final document to describe "Religious Freedom"; this was to reflect the concerns of the Acharya Sabha and Hindu Society on the "right to religious conversion" by Abrahamic religions.
 - d) Participation in February 2009 in a Hindu-Buddhist dialog in Cambodia

organized under the auspices of Global Peace Initiative of Women.

- e) Attendance in the World Parliament of Religions held in December 2009 at Melbourne in Australia.
- f) Attendance in a preliminary meeting in December 2009 with the Russian Orthodox religious leaders in Moscow to explore future clarificatory dialog with a view to substituting spiritual collectives for international political bodies like the UN, in matters of cultural and religious importance.

2. Besides the foregoing, activities on behalf of the Acharya Sabha since the last conference, comprised

- a) creating further public awareness about the arbitrary and technically unsound Rama Setu Project which also seriously hurts the religious sentiments of Hindu Society, to supplement the legal steps in the Supreme Court;
- b) stimulating public awareness of and opposition to the series of hydro-dams on the upper Ganga and Bhagirathi by the Govt. of India and by the State Govt. of Uttarakhand, by site visits and submission of Memoranda to the political leadership and the Central and State governments ;
- c) participating in the inaugural meeting of a Dharma Rakshana Manch which drafted a "Hindu agenda" to be given to political parties fighting elections for inclusion of elements of it in their manifestos;
- d) publication of a News Letter for the Acharya Sabha;

- e) publication of the first edition of an Acharya Sabha Directory; and

- f) helping in the country-wide organization of and participation in the Vishva Mangal Go Yatra under the leadership of a respected member of the Acharya Sabha and stimulating public awareness of the importance of the cow to the economy and its sacred place in Hindu tradition.

3. In the ensuing deliberations, the Acharya Sabha heard detailed accounts from individual Acharya members about a variety of important socio-economic projects undertaken by them in the field among the Hindu rural poor and underprivileged, with a view to not only enhancing their empowerment but their self esteem and pride in their culture. In this connection, the Acharya Sabha noted that a large number of Hindu organizations participated in the Fair held recently in Chennai and that the wide variety and volume of socio-economic projects undertaken under Hindu organizations surprised the general public and the Media. The Sabha was of the view that usual picture presented particularly by Missionaries, namely that Hindu society does not engage much in charitable or in socio-economic work among the poor and underprivileged, was unfounded or motivated.

4 The Acharya Sabha was apprised of the importance of legal steps to protect the legitimate interests of Hindu society through well researched legal action in the High courts and in the Supreme Court. Some of the successes achieved were heard and appreciated by the Acharya Sabha. The Acharya Sabha was informed further that



- a) it was very unlikely that the Govt. will be able to convince the Supreme Court about the suitability of the Rama Setu Bridge as it is conceived now;
 - b) there is a Supreme Court decision that masjid buildings are not an inalienable part of Islamic worship;
 - c) the Kerala High Court has admitted a Writ questioning the proposed Islamic Investment Bank in Kerala which was slated to work as per Islamic Sharia with share participation from budget funds; and
 - d) in Melvisharam village dispute in TamilNadu, thanks to the intervention and fighting up to the Supreme Court on behalf of the Hindu families oppressed and terrorized by the local Muslim population, the State government has been directed to separate the two parts of the village so that Hindus may run the religious and cultural aspects of their lives as they deem fit.
 - e) in many matters legal action would require and will be benefited by well-timed public awareness campaigns and protests. Leadership of individual Acharyas in different parts of the country will be beneficial in this regard.
5. It was brought to the notice of the Acharya Sabha, based on interactions with agencies inside and outside the country, that the Sabha has come to be looked upon as a welcome apex voice on behalf of Hindus all over the world. It was therefore necessary for the Sabha to plan its policies and activities accordingly. Ageing leadership of the Heads of Mathas and Peethas should ensure continuity and smooth succession by young disciples well-rooted in our culture and heritage and also well educated and trained to face the modern world, engage in scholarly debates and to participate in international conferences. Another need in this regard is for members of the Sabha to improve communication among themselves and with the Secretariat and the National Coordinator's office, and the setting up of



a modern office with computer and other equipment. Skilled persons should run the offices of the Acharya members. Improved and up-to-date documentation is also necessary.

6. The Sabha heard a useful presentation on the resources available in the SASTRA University in connection with the proposal to establish a Hindu Heritage Institute to carry on academic research and teaching.

7. The Acharya Sabha noted with appreciation the extensive padayatra public awareness campaign carried out in Andhra Pradesh in the recent past by the AP Devalaya Parirakshana Samiti, with the active support of Hindu activists overseas. These village to village yatras in several districts of Andhra Pradesh, carried out with arduous efforts highlighted to the masses at large, several issues relating to the actual ground situation of government control of temples in the State.

8. The Acharya Sabha noted with great concern the slow growth of Hindu population in the country and the rapidly

increasing Muslim and Christian population in a number of States. In several pockets these religious minorities have acquired controlling influence in the cultural and religious life of society besides the voting patterns in elections to the Parliament and the State Legislatures. It has also been reported that recruitment of Hindu youth to the Defence forces and the Law enforcement agencies has started flagging in some states. This indeed is not a good development particularly in view of the extraordinary financial and other types of support being shown to the religious minorities by Governments both at the Center and in many States.

9. In the foregoing context, the following Resolutions were passed by the Acharya Sabha:

- a. Individual Mathas and Peethas must undertake, pro-actively, a well thought out program of projects supported by or on behalf of the Acharya Sabha. Some examples of such projects are:

- i. Supporting the teaching of spoken *Sanskritam* in a large number of locations (schools run by Mathas and Peethas, temples, new private entities). The effort must be to develop some proficiency in spoken *Sanskritam*, the grammar coming a little later. Youth as well as grown ups should be brought within the scheme.
- ii. Improving the management of public temples out side the Endowment Act. Such temples tend to be very small, neglected for want of *archakas* and regular temple rituals. These temples should be saved from dereliction and disappearance. Some of them should be identified by the Acharyas concerned, for rejuvenation so that the nearby population will be attracted to the temples and help in restoring our ancient temple culture. In doing so, rural and semi-rural temples could be given priority. Temple-going will also greatly help in our resistance to conversion.
- iii. The *archakas* in such rejuvenated temples should be trained not only in worship procedures and *samskara* rituals in the concerned *Sampradayas* but in teaching our Dharma to the simple people visiting the temples and in encouraging Seva work. Regular singing of *bhajans*, *namasankirtanam*, and *satsangs* should be systematically organized.
- iv. Better management of festivals and pilgrimages, by steps to prevent accidents, improving environmental hygiene around the temples and provision of emergency medical aid etc. Acharyas may identify some of their committed and competent devotees and put them to work in this regard.
- v. In the selected temples speeches by learned persons on *Dharmic* and contemporary issues of concern to Hindu society, Bhagavad Gita, Bhagavatam and the like should be arranged. They may be largely by local residents but when possible, persons from outside the area may also be invited.
- vi. Vigorous exhortation by Acharyas of their devotee masses in their *pravachans* in the field, to abandon out-dated and harmful practices such as (i) lack of respect for women, (i) dowry demand and ill treatment of brides and young married women for reasons such as dowry etc; (ii) child marriage, child labor denying education to them; (iii) mass killing of animals as a religious ritual and (iv) casteist approach in family and social contexts. Lack of respect to women in general and teasing of young women should be deprecated strongly in their *pravachans*.
- vii. Systematic tree plantation in villages and municipalities under the aegis of individual Acharyas.
- b. The establishment of an Institute of Hindu Heritage Studies and Research should be investigated with the assistance and collaboration of the SASTRA University. With suggestions from Acharyas a Panel of scholars could be formed to decide the nature of the academic courses in such an Institute and to design the appropriate curriculum. The Institute must produce research work and publications of high academic standard to stand rigorous scrutiny.

- c. Under the guidance of a core group of Acharyas a carefully considered 'road map' for the Acharya Sabha, thought through by think tanks should be produced. Such a road map should deal with ideas, on a prioritized program for execution, the structure of the Acharya Sabha at different levels, funds required for pursuing the program, strengthening the Central Secretariat and associated offices servicing the Acharya Sabha.
- d. Efforts must be set in motion to create legal cells at the national and regional levels. Names of competent and committed lawyers may be suggested to the Central Secretariat by the Acharyas for this purpose. With the help of such Cells possibilities to take legal recourse in the interests of Hindu Dharma and society, should be systematically explored.
- e. A Rashtiya Jyotish Goshti may be planned at a suitable time to thoroughly consider *Panchangams* with the help of the best available experts in astronomy, mathematics and astrology. Acharyas may suggest to the National Coordinator suitable experts for such a Goshti.
- f. Cow slaughter and export of cows for slaughter in neighbouring countries are still taking place on a wide scale due to the inaction of State governments. This must be resolutely opposed by Acharyas in their pravachans and they should give leadership and practical assistance in rescuing the cows and for keeping them in Goshalas.
- g. Hindu families should contribute consciously to the Defence forces and the various police organizations, increasing, if necessary, the number of children in the families.
- h. Suitable efforts may be made to create a Forum of Parliamentarians to project Hindu concerns and interests inside the Parliament and in government.
- i. At the time of the oncoming Haridwar Kumbha Mela a group of Acharyas may be convened to give further consideration to implementation of some of the foregoing Resolutions.
- j. Legal action may be considered to force the Encyclopedia of Britannica to withdraw the Article on Hindusim by Professor Wendy Doniger of the University of Chicago, which contains several comments and explanations hurtful to Hindu religious sentiments.
- k. In the context of the needless controversy rekindled by some Islamic elements in the country on the settled subject of singing Vande Mataram, Acharya members should actively promote the voluntary singing of this National song in all public places including schools and colleges. In their *Pravachans* the beauty and meaning of this great song should be explained to the people at large by the Acharya members.
- l. The Acharya Sabha offered condolences on hearing the demise of the following members of the Sabha, all from Tamil Nadu: the Head of the Ethiraja Matham in Sriperumbudur, of Perarulala Ramanuja Jeer Matham in Tirukurangudi and the Head of Emberumanar Jeer Matham in Alwartirunagari.

Fourth Summit of Hindu Dharma Acharya Sabha at Hyderabad - Press Releases

Hyderabad, January 10, 2010

The Hindu Dharma Acharya Sabha has made a fervent appeal for promotion of Spiritualism rather than secularism as the basis communal harmony and peaceful co-existence between all castes and communities in the country.

Briefing newsmen on the second day proceedings of the ongoing 4th summit of Hindu Dharma Acharya Sabha at Hyderabad, Swami Tatvavidananda Saraswatiji,

its spokesman, said that spiritualism in all religious schools and thoughts should become preamble of communal harmony rather than the volatile concept of secularism which had led to many misgivings, misinterpretations and misuse of power for political gains.

He said the Hindu Dharma Acharya Sabha made a case for promotion of spiritualism to replace secularism in the country to achieve more cohesive and fruitful coming together of all religions, faiths and communities in the country.

He said Swami Dayananda Saraswati, Convenor of the summit had made a case for ushering of the common civil code in the country, which had not made much progress though it was assured when the Indian constitution adapted fifty years ago. It was high time that the government paid attention to introducing a common civil code to ensure that all were equal before law.

Swami Dayananda Saraswati also demanded that minority status should be decided on the basis of the ethnic groups and not on the

basis of religion. He said such a categorization on the basis of religious practices led to breeding of hostilities and animosities between small and big religious groups.

Swami Tatvavidananda said the Acharya Sabha had decided to set up legal cells at all state levels to take up cases of threats to Hindu religion at every level. We laud the efforts of Dr Subramanya Swamy whose efforts had thrown light on the formation of a bank on religious lines in Kerala and was effectively stopped, he said. He said Dr Subramanya Swamy had been made the advisor of the legal cells to be set up at apex level. The successful intervention of the Supreme Court in protection of Rama Setu had been possible due to Dr. Swamys service in this regard, the Sabah noted.

He said earlier His Holiness Shankaracharya of Dwaraka had highlighted the elegance of Veda to modern living and also the significance of AuM mantra in removing stress and pressures in day to day life.

Swami said that it has been decided to promote a Hindu cell in the parliament within one year under the stewardship of Sr. Ashok Singhal ji and Dr Subramanya Swamy. It is an irony and sad thing that while all other religions had their own cells in the parliament, there was no Hindu cell in spite of the fact that it was a religious faith followed by over 85 percent of the population in the country.

The Hindu Dharma Acharya Sabha also demanded that the Nataraja Temple at Chidambaram in Tamil Nadu should be handed over back to the public management

by devotees and condemned its take over by the government authorities. Similarly all steps should be taken to hand over the encroached lands and properties of the Hathiramji Mutt at Tirumala back to the present management of the Mutt.

The Sabha also expressed its thanks and appreciation for the efforts made by the forum for Religious freedom of US for recognizing the Hindu Dharma Acharya Sabha and its activities to help Hindus and also promote the message of Hinduism.

Swami Tatvavidananda said the Sabha also appreciated Swami Dayananda Saraswati for his unique service in education sector through the All India Movement for Seva. The six-year-old organization has set up 80 hostels for poor and tribal children all over the country of which 18 were in Andhra Pradesh including one at Hyderabad.

The Hindu dharma Acharya Sabha also decided on the need to promote Sanskrit on par with Hindi and other languages in the country. Only in Gujarat and Uttarakhand, Sanskrit was taught up to 5th standards. Sanskrit was taught even in Great Britain but in India, it lacked patronization.

Swami Tatvavidananda said the government should extend patronization to Hindus to take up Kalaisnath and Amaranth yatras on the lines of yatras for Haj and Jerusalem. Both the Centre and State governments should provide subsidies and patronize yatras for Hindus within the country if not abroad. Medical facilities are very much needed for all pilgrims to Kailasnath and Amaranth which should be subsidized by the Governments, he said.

He made a case for campaign against religious conversions and that people should be given liberty of to choose the religion and faith they wished to follow on their own. He said proselytisation of any sort was not welcome and should not be tolerated

Swami Tatvavidananda said the summit of Acharya Sabha will deliberate and pass resolutions on various burning issues of the Hindu society tomorrow, the last day of the summit.

Press release No-3

Image gardens,
Hyderabad, January 10, 2010:

The three day long fourth summit of the Hindu Dharma Acharya Sabha is being held at Hyderabad with the objective of exchange of information, ideas and socio-economic activities among Acharyas and Pontiffs of religious institutions in the country.

Govind Hari, core committee member of the Sabha said the goal was to inculcate in poor Hindu families, greater self esteem and pride of belonging to the Hindu religion and culture, and focus on community service by providing common public utilities to community buildings like solar energy devices, drinking water provisions and village sanitation services as part of the socio-economic program by drawing resources from government agencies.

He said the Acharya Sabha trust also laid down a road map for involvement with the society and community by providing -

- Sanskrit spoken practice in some schools run by Mathas/Peethas and temples.
- Management and rejuvenation of public temples small and neglected and almost derelict institutions outside endowment act.
- Better management of festivals and pilgrimages make them accident free-better environment - Sabha to organize devotees to take up such activity.
- Organize discourses by eminent Hindu personalities in temples on serious religious topics along with music concerts and other cultural programs.

- Organize discourses by Acharyas at public places to spread awareness among public to give up harmful and outdated rituals and practices.

N V S S Prabhakar, another core committee member said the summit also discussed on the need to set up an academic institute of Hindu heritage studies and research. He said focus is on setting right the wrong interpretations and writing by westerners on Hindu culture and practices. Sabha, through a trust, proposed to set up an institution to begin on a professional manner.

Prabhakar said nearly 160 acharyas, pontiffs and heads of Mutts and religious institutions including Ashok Singhal of VHP and Dr. Subramanya Swamy participated in the debates, which focused on the future course of patronization and practice of Hindu religion.

He said nearly 100 volunteers from the Hindu community were rendering service for the smooth and successful conduction of the summit by supervising- catering, accommodation, transport, food, security, internet and administration, medicare and other services

Press release No-4
Hyderabad, January 11:

His Holiness Swami Dayanada Saraswati, convener of the Hindu Dharma Acharya Sabha said today that the apex body of Hindu religious practices has decided to set up Shanmuga Academy of Arts, Science and Technology at Thanjavur in Tamilnadu to promote studies and research in Hindu heritage.

Addressing newsmen on the concluding day of the fourth summit of the Hindu Dharma Acharya Sabha he said the Sabha also resolved that the smaller temples alienated from the endowment department and should be handed over to the devotees for

conduct of regular rituals and for public maintenance.

Nearly 160 acharyas, Mathadhipathis, heads of religious institutions etc participated in the three day session of the 4th summit of the Sabha held at Hyderabad since Saturday and deliberated on the future course of action for preservation and protection of the Hindu religions from the challenges of conversions, terrorism and also suppression by the government agencies.

Swami Tatvavidananda and Swami Paramatmananda Saraswati and others assisted Swami Dayananda Saraswati. The Acharyas accepted a volley of queries from the media on various aspects of Hinduism and practices and challenges before it.

He clarified that the issue of Ayodhya was not discussed at the summit. However the Sabha held the view that Rama temple should be built at the site at the earliest. During his discourse on Saturday, he said he had referred to legislation in the offing in Karnataka under Supreme Court direction for management of a temple. "I had only meant that such a legislation could become a role model for all temple disputes ", he said.

Swami Dayananda Saraswati condemned Conversions of religions as an human rights violation and demanded that it should be curbed and put down. Conversion is violence against human rights of an individual, he said, and added that it was violence against culture, human values and religion. "The government should protect the human rights of every individual and curb such religious conversions", he added.

He said the Sabha took strong exception to the reference to Hinduism in the Encyclopedia Britannica in the article of Ms. Wendy Doniger as damaging, derogative, hurting Hindu sentiments and painful to Hindus. He said the same author had made similar attempts to damage the Hindu

religion long ago in the N-Kart, a web publication and was stoutly condemned by Hindus across the world.

Swami appealed to the publishers of the Encyclopaedia Britannica to withdraw and remove all such comments. "Pl allow a credible Hindu scholar to script any article on Hinduism for your esteemed publication", he said, and added that the Sabha has been authorized by the Pontiffs of all regions to legally proceed against the Publishers if the corrections were not made forthwith immediately.

The Spokesman of the Sabha also said the author had also described Indian deities and gods in a lustful, derogatory, lustful manner. Such writing about Indian religious icons and wrong interpretation of Indian philosophy is very unbecoming and unwarranted.

It was also mentioned at the media conference that a Hindi writer of Andhra Pradesh had pasteurized Draupadi in a scurrilous, lustful and derogatory manner. The scurrilous book written by Dr. Yarlagadda Lakshmi Prasad of Andhra Pradesh chapter of Dakshin Bharat Hindi Prachara Sabha ironically has won the National Sahitya Academy award as well, the Sabha noted and cautioned that it will proceed legally against it and sought that the be withdrawn for the book.

He also condemned the practices and rituals which subjected women folk to pain and hardships including the practice of dowry. We regard women as Matro devo bhava and as such she should be respected and upheld in the society and not subjected to any abuse or hardships; he said.

Answering questions, the Convener of the Acharya Sabha took objection to the word terrorist either Islamic or Hindu. Van a terrorist is a religious person and we should respect all religions. H is a martyr and it is the media, which has been labeling religious personalities in their own fashion.

Asked about threats to Hinduism, he said not only other religions even the Government agencies were targeting Hinduism. While the government has controlled the TTD administration, can it touch the management of the Wakf and the Christian missionary organizations and properties which are enjoyed by a select few? He demanded that religious institutions be left to their own and government kept away from interfering in religious matters.

Swami Dayanada Saraswati said the Sabha has been holding dialogues with the Jews successfully and that God was only one in both the religions. He said such dialogues were also continued with the Russian Orthodox Church for better understanding of the religious practices and philosophy. Soon we will also firm up agreements with them for a common religious paths, he said.

Swami said that last the Hindu Dharma Raksha Manch also tried to hold talks with the Islamic clerics and written to all the 13 Ulemas on the need to condemn terrorism on Indian soil and urged them to pass a fatwas against religious terrorism of all sorts. "We are still awaiting their response", he said.

He said the outcome of the fourth summit was very fruitful and all the Acharyas and pontiffs were happy over the outcome and they also reviewed the action taken on the decisions of the earlier summits and also approved an action plan laid out to take Hindu religion to the door steps of the people and also promote awareness and heritage of Hinduism among all sections of the society.

Govind Hari and N V S S Prabhakar, the coordinators and members of the core committee of the Hindu Dharma Acharya Sabha thanked the media for their cooperation in covering the proceedings of the fourth summit of the HDAS.

“The Philosophy of Education”, A Book Release function at IIT, Madras.

Pujya Sri Swami Dayananda Saraswati released the book, “The Philosophy of Education”, a collection of writings by the late Prof. M.S. Srinivasa Sarma, an eminent philosopher and educationist, written during 1930-55 on 18th December, 2009 Indian Institute of Technology, Madras.



Prof. Sarma was a student of Sarvapelli Radhakrishnan and one of the founding members of the Indian Philosophical congress. He participated in the Indian cultural renaissance and was shaped by stalwarts like Sri Subramanya Bharathi, Sri Aurobindo and Sri J. Krishnamurti. He served as Principal of National College, Trichy, and was well known for his discourses on the Bhagavad Gita. The book is edited and compiled by R. Swarnalatha, his granddaughter, who teaches at IIT Madras.

The essays in this collection speak in a contemporary voice and open up vital questions in education like:

What is the primary goal of education?
How does an educator’s philosophy impact his student?

How can an educator ensure that teaching brings about learning?

Are there multiple ways of assessing achievement?

Are there ways to accommodate the dichotomizing paradigms of education?

Can the instrumental and intrinsic aims of education be jointly implemented?

These essays attempt to arrive at a holistic answer to these questions by synergizing the insights from the fields of psychology, religion and ethics. These essays capture the zeitgeist of the birth of a new nation and the deep philosophical enquiry that went into the envisioning of the educational system during the period of rubric building in post independence India. They forcefully argue the case for marginalized discourses like women’s education, better pay for



elementary teachers, rural school reforms and the introduction of the midday noon scheme to underprivileged students. These essays retain their relevance for any modern society and approach philosophy both as a wisdom tradition and also as critical Socratic enquiry, thereby providing valuable tools for decision-making and analyzing debates in education.

His Holiness Pujya Swami Dayananda Saraswati released the book and delivered a special address on “The Value of Values” as a tribute to Prof.Sarma.

His Holiness emphasized the fact that values are intrinsic to human beings and spoke evocatively about the one basic value from which all other values are derived - namely the abstinence from the desire to hurt others in thought, deed and action. His Holiness engaged the audience with the following thought-provoking questions: “A human being has values. I don’t say they must have values. What value is important?

Is the value common to all living organisms?”

Pujya Swamiji spoke about how the basic programming in all living creatures is centred around survival and the tendency to protect itself from getting hurt. Therefore the knowledge that one does not want to get hurt and that others also do not want to get hurt is basic knowledge which is innate. Pujya Swamiji pointed out that as human beings endowed with a free will, the responsibility to use freedom is even greater. Human freedom is all about using the discriminatory power and exercising the freedom to do an action and also the freedom to avoid an action. Therefore the age-revered maxim of “Ahimsā paramo dharmaḥ” is the basis for human interaction because whatever we do to others we also do to ourselves. This basic dharma does not require to be preached since everyone knows it.

His Holiness cited the example of Duryodhana's words from the Mahabharata to illustrate that man's problem is not the ignorance of value systems. "I know what is good but I am not inclined to do it; I know also what is bad, but I do not refrain from doing it." Pujya Swamiji emphasized that if there is a doubt regarding what is right and what is wrong, then talk to someone who is well-informed. The touchstone of conduct is that it should not hurt or disturb others.

Education is the values of values, the idea being not to tell or preach to students but to make them aware of the potential for perfection that they carry within themselves.

Pujya Swamiji ended his special address with a unique mantra for the occasion which succinctly summed up the gestalt of his lecture: "A value is a value when the value of a value is valuable to you and not to someone else."

The first copy of the book was received by Prof. M.S.Ananth, Director IIT Madras. The book was felicitated by Prof. R. Balasubramian, Former Chairman, ICPR and student of Prof. Sarma and Prof. V.R.Muraleedharan, Head of the Department of Humanities and Social Sciences, IIT Madras.

*Report by
Asst. Prof. Dr. R. Swarnalatha
IIT, Madras.*



Report on Kankanpur Chatralaya its Infrastructure and Activities:

“We have now 79 chatralayas and among them this chatralaya stands out as a model”, said Pujya Swami Dayanandaji as he recently visited Kankanpur Chatralaya and saw the well planned infrastructure and the seva activities carried out over there.

Shri Mayur Patel Chatralaya in Kankanpur village, Godhara Taluka, Panchmahal district, Gujarat which at present is a home for 65 tribal students is beautifully developed in a three-acre sprawling campus with well planned and laid out infrastructure which comprises of a building, a playground, Goshala (Cow stable), two Gober Gas (Biogas) Plants, orchard, land for farming, Vermi culture farming, servants’ quarters, borewell, Rain water harvesting and Solar street lights.

Building

The total built up area of the building is 5108 sqft. on the ground floor and 2930 sqft. on the first floor. There are 8 dormitories each with a capacity to accommodate 12 boys. Besides dormitories there is a multi-purpose hall which is used as the dining-hall, and the study room, a kitchen, a store room with grinding mill, wash area, toilets, a suite for the resident Brhamacarini, an office and other three rooms for warden, medical officer and guests. 5 computers are installed in one of the halls, where computer classes are held every Saturday and Sunday afternoon. There is an open courtyard on the ground floor where yogasana, assembly, indoor

games etc. are conducted. There is also a small temple and prayer area on the ground floor where there is a Shiva-linga which is named Baleshvar, and also the images of Durga, Ganesha, Anjaneya, Nandi and Kurma.

Goshala (Cow stable)

At present there are six cows and five calves in the Goshala. They supply fresh milk and milk products to children. Children have easy access to milk twice a day. The cowdung is used as raw material for Gober Gas Plants.

Gober Gas (Bio Gas) Plants.

There are two Gober Gas Plants with the capacity of 6Mt.cube and 10Mt.cube. They use cowdung and human waste to produce fuel for cooking and boiling water. The slurry from the Gober Gas Plants and also the weeds and kitchen organic waste are utilized for Vermi Culture farming which in turn provides fertilizer and manure for growing crops, fruits, vegetables and flowers in the campus. Thus the cycle is complete with zero organic waste. Surplus organic fertilizer is supplied to nurseries.

Pujya Swamiji was so pleased and impressed with this whole process and total eco-friendly program that he said, “Nothing is destroyed in the creation. All the three important karmas viz., srsti (creation), sthiti (sustenance) and samhara are one. Samhara is not destruction but dissolution and all the three are done by one Isvara. That these three are one, is the amazing truth. Eater

becomes the eaten and eaten becomes the eater. It is all one Parmesvara. There is no waste in this Bhagavat-srsti. In Tamilnadu and other southern states, people eat on bannana leaf. When it is thrown to the cow with the left over, the cow eats the leftover along with the leaf and then it gives milk and coddung and so the cycle runs leaving no waste. Bhagavat-srsti is a meaningful creation and as long as we are in harmony with it we are in touch with Isvara. Otherwise we are alienated from Isvara. And therefore, we have to follow this scheme, this cycle. In other Chatralayas where land is available similar cycle which we find in this chatralaya can be introduced."

Farming

Part of the land is used for growing fruits, vegetables and fodder for cows. There are also a number of trees and flower plants in the garden.

Playground

Sufficient area is left open as playground where a stage is also erected for cultural activities.

Borewell

Borewell in the campus ensures full-fledged water supply for the building as well as for farming. An overhead water storage tank provides uninterrupted water supply.

Rain Water Harvesting

Rain water is not allowed to flow away but is collected at one point and is charged to underground water.

Solar Street Lights

The entire premises is illumined with ten solar street lights.

Servants' Quarters

Comprises of three rooms.

Activities

Besides fulfilling their requirements of lodging, boarding, healthcare and educational expenses comprising of school fees, uniforms, books etc special coaching is given in subjects like Mathematics, Science, English and Computer. There is one student in std.XII and a teacher comes to teach him all the subjects. Expenditure of the chatralaya per month per boy is Rs.1500/- and per boy per annum is Rs.18,000/- . Along with academics, students are trained in yogasanas, art & craft, and sports. Brni. Pratibha Chaitanya who is the resident spiritual head, gives them lessons on values, ethics, chanting, bhajans and stories from the Ramayana, the Mahabharata and the Puranas. Every morning children do Gopuja (cow worship) followed by puja of lord Baleshvara. Again in the evening before dinner, Arati, Naivedya and chanting is done in the temple. Festivals such as Gurupurnima, Janmastmi, Navaratri etc are celebrated in the chatralaya.

Mobile Medical Van Service

The infrastructure built around the chatralaya helps in serving the residents of nearby villages. The Mobile Medical Van service is rendered to the nearby rural areas by charging a nominal registration fee. Six days a week the van takes designated route and visits predetermined number of villages enroute. Every week 72 villages are covered under this project. The van is equipped with a qualified doctor, a compounder and preliminary instruments. On an average, 73 patients are treated every day. More than 25,000 patients are treated every year. The excess of expenditure over

income on this service is Rs. 4,00,000/- per year.

Eye Camps

An eye camp is organized on the last Tuesday of every month. Ophthalmologists carry out eye checkup and eye-glasses are given at subsidized rates. Patients who need Cataract surgery are transported to the Ravishankar Hospital, Chikhodara where free surgery is performed. Patients are transported to their homes after recovery.

Women Empowerment Program

Recently a four month sewing course was conducted in the chatralaya for women. A batch of 30 women attended this course.

The total expenditure of the chatralaya along with Mobile Medical Van Service per annum is Rs.16,00,000/-, NRG assistance

that the chatralaya receives is Rs.7,20,000/- Chatralaya has to generate Rs.8,80,000/- to meet the total expenses.

Pujya Swami Dayanandaji was very happy to see the way chatralaya has shaped. He thanked Mrs. Mina Shah who has donated the land for chatralaya in the memory of her late husband and also congratulated Swami Veditatmanandaji and the team of his students, involved in the project, for the wonderful vision and execution. Swamiji reiterated, "We would like to have this chatralaya as a model chatralaya and we will write about it in all our magazines and literature, so that not only our organization but other organizations too can emulate this scheme."



More The Extravagance, Greater The Violence

Swami Viditatmananda Saraswati

The great Indian epic, the Mahabharata, says: "Ahimsa or non-violence is the greatest dharma." Ahimsa was also one of the most effective means by which M K Gandhi helped liberate the country from foreign domination.

The word ahimsa is derived from the Sanskrit verb 'hims' which means to kill, to injure, or to hurt. The absence of these violent tendencies is ahimsa. The practice of non-violence calls for an understanding of violence and its cause. The principal cause of violence lies in the ignorance of the true nature of the Self that is characterised by happiness, peace and completeness. This ignorance results in insecurity, selfishness, hatred, aggression and competition.

Ignorance propels a person to resort to violence to fulfil his egocentric needs. It is for this reason that scriptures advise: "Do not harm any living being." Why, because I do not want to be harmed. I should not do unto others what I do not want done unto me. In this way, ahimsa becomes a universal law necessary to safeguard the order of the universe.

Violence occurs at three levels: in deeds, words and thoughts. Absolute non-violence at the level of deeds is impossible because some amount of violence might be necessary in order to survive in life. Even chores such as eating, cooking, walking and cleaning involve sacrificing minute life forms. Therefore, practice of ahimsa at this level would mean to reduce violence to the bare minimum. The more we increase our needs and the more extravagant we are, the more the violence. An awareness of this would require one to cut down one's needs and live a simple life as much as

possible. In Gandhi's case, the loincloth he wore symbolised this concept.

With respect to food, opting for vegetarianism would be an expression of ahimsa. Even that involves destroying plant life. We can hurt others even through words. Sri Krishna says in the Bhagavad Gita: "Speaking words which do not inflict pain, which are sweet, truthful and also beneficial, constitute austerity of speech".

Subtler than ahimsa at the level of words is that at the level of mind. Nursing hurtful thoughts for others is violence, too. When entertained for a long time, violence is bound to find an outlet through words or deeds. Words and deeds are generated in the mind, and this is also where violence in thought occurs. So the first step is to check violence in the mind.

One way of doing this is to constantly replenish the mind with positive thoughts. If, for instance, the mind is full of anger, hatred and jealousy for someone, we could flood the mind with feelings of forgiveness, tolerance and accommodation, to flush the mind of violent tendencies.

Ignorance of the true nature and glory of the Self result in violence at the level of mind, words and deeds. Therefore, knowledge of the Self is ahimsa in the true sense of the word. Practising ahimsa in mind, word and deed paves the way for attaining to knowledge of the Self.

Implementation of ahimsa calls for sensitivity towards fellow beings, animals, insects, and plants and towards entire Creation. Awareness of the need of others and a proactive effort to fulfil them requires the sacrifice of one's own needs. Not only is ahimsa the greatest dharma, it is the only dharma.

Website: www.tatvatirtha.org

Today is Gandhi Jayanti.



THE ■ SPEAKING ■ TREE

Bhumi Puja for Students Home "Atmalayam" of AIM for Seva

Bhoomi pooja Function For the proposed AIM for SEVA Students Home, Atmalayam, at kuruchikottai was preformed on 7th December 2009

It started at 6.45 am with Reception of Pujya Swami Sri Dayananda Saraswathi with purana kumbam, following which Bhoomi puja Was performed elaborately in a traditional way.

The puja was attended by Around 400 people Breakfast was served to all those who attended the function .A Press meet was arranged at the function venue.

The public function which followed the press meet was attended by around 500 people.

Swamini. Gurupriya Mataji welcomed everybody for the function

Bramacharini. Poongothai spoke about AIM for SEVA and its activities.

Cultural events were performed by Daya Gramiya Kalai kuzhu students of Emirates – Aim for SEVA students home, Dharmapuri

The cream of the society in the Udumalpet participated in this function.

Felicitation address and special addresses wishing Success and expressing support for the Students home was given by the dignitaries on stage.

Greeting Note from Sri. M.P.Saminathan, Hon'ble Minister for Highways and minor port was read out on stage by Sri.C.Velusamy, Chairman, Municipality, Udumalpet. Two Emirates – Aim for



SEVA students home, Dharmapuri narrated their personal experiences which had a emotional impact among those who had attended the function.

Pujya Swamiji with his Benedictory address blessed the occasion.

The donors who contributed for the Chaatralaya was honoured with a memento.

Vote of thanks was given by Dr.Palanisamy, Janani Nursing Home, Udumalpet.

Prasad was distributed to 500 people who attended the function.

NSS Students of Vidyasagar college, NCC students of G.V.G Arts College, RVG Higher Secondary School & GVG paper Mill Staff and Atma vidya centre students volunteered in the function.



**International Seminar on Buddhist Heritage held at
Vadodara on 15-17, Jananuary 2010**



“Jayanthi Ramesh School was inaugurated by Pujya Swamiji on December 6, 2009.



“Pujya Swamiji addressed the Sannyasi Sangamam at Palani on December 6, 2009”



“Pujya Swamiji addressed the members of the Sandhya Gurukulam Camp held at AVG, Coimbatore.”

The sixteenth Anniversary of the Arsha Vidya Bhavan, Pondicherry



The sixteenth Anniversary of the Arsha Vidya Bhavan , Pondicherry was celebrated in a unique way under the guidance of the Arsha Vidya Acharya Swami Tattvabothananda.

Five disciples of Poojya Gurudev were invited to talk to the audience in Pondicherry on the topic SELF GROWTH —unlocking the Power within you.

On the first day Swami Suvijnanananda and Swami Sarvabutananda addressed the audience numbering hundred and eighty.

Swami Suvijnanananda in his characteristic way presented the fifteen chartered plan to unlock the hidden power within ones self.

They are the triple five sadhanas that are to be practised at the physical, oral and mental levels.

Swami Sarvabutananda in an enigmatic way said Self Growth cannot be there for the Self is Poorna which cannot be altered, changed or modified for it is the ever existent Truth , eternal in nature.

The attempt made by the seeker to understand it, gaining clarity , can be taken to be the attempt made by the seeker in Self Growth.



On the second day Swami Swasthananda and Swami Suddha Brahmananda spoke fervently. Swami Swasthananda laid stress on sravana manana and nidhidyasana which constitute the triple pillars of self Growth.

Swami Suddhabrahmananda laid stress on purification of the mind and meditation as the factors that influence Self Growth.

On the third day Swami Suddhananda stole the show by his unique talk on Self Growth. The talk was full of practical hints and examples. The audience were entranced by his talk .

Swami Tattvabothananda summed up the talks and motivated the audience in their commitment to Brahma Vidya

Swami Swasthananda



2nd National Conference 6th – 7th February, 2010

Convened by
Arsha Vidya Vikas Kendra, Bhubaneswar
www.arshavidya.net



In order to continue the awareness of Vedic studies in the contemporary society, **Arsha Vidya Vikas Kendra** is organizing another National Conference for interface on various aspects of the Upanisads.

In March 2009, AVVK convened a two-day National Conference on “Re-appreciation of Vedic Studies’, in which 22 delegates from various Universities participated.

Thrust Area of the Conference – 6th – 7th February, 2010
‘Mysteries of the Upanisads’

Meanings of the significant mantras of the following Upanisads, based on Sankarabhasya.

1. Isavasya Upanisad
2. Katha Upanisad
3. Kena Upanisad
4. Mundaka Upanisad
5. Prasna Upanisad
6. Aitareya Upanisad
7. Taittiriya Upanisad
8. Chandogya Upanisad
9. Mandukya Upanisad
10. Brhadaranyaka Upanisad

Participation details

Scholars of the Universities as well as dedicated students of various traditional Gurukulam are invited to participate in the Conference.

Submission of Abstract

Participants are requested to send their abstracts, not exceeding 300 words along with Registration Form by **15 January, 2010**. The final paper in about 10 typed pages must be sent by CD/DVD through speed-post/courier along with a hard copy, by **31 January 2010**. Registration Form can be downloaded from the website.

Address for Correspondence/Contact

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ARSHA VIDYA GURUKULAM, SAYLORSBURG

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

Month	Day	Retreat Details
Jan 1	(Fri)	New Year's Day Celebration
Apr 2-4	(Fri-Sun)	Easter Weekend Family Retreat
May 28-31	(Fri-Mon)	Memorial Day Weekend Family Retreat Swami Veditatmanandaji
July 2-5	(Fri-Mon)	Independence Day Retreat Swami Veditatmanandaji
July 15-18	(Thu-Sun)	Long weekend Family Vedanta retreat
July 11-17	(Sun-Sat)	Children Retreat (Age 10-16 only)
July 24 -30	(Sat-Fri)	Family Vedanta Retreat-I Swami Veditatmanandaji Children Retreat-II
July 31-Aug 6	(Sat-Fri)	Family Vedanta Retreat-II Pujya Swamiji Swami Veditatmanandaji
Aug 7 -11	(Sat-Wed)	Five days Family Vedanta retreat
Aug 12-15	(Thu-Sun)	Pujya Swamiji's 80 th Birthday Celebrations and the Gurukulam's 24 th Anniversary (Aug 15)
Aug 16-21	(Mon-Sat)	Carnatic Music Workshop with Ramachandran

Aug 20 -22	(Fri-Sun)	Arsha Vidya Young Adults Retreat
Aug 26 -29	(Thu-Sun)	Labor Day Patron's Retreat-I Pujya Swamiji & Swami Tattvavidananda
Sep 3 -6	(Fri-Mon)	Labor Day Patron's Retreat-II Pujya Swamiji & Swami Tattvavidananda
Sep 8 -15	(Wed-Wed)	Yoga and Sound Ramanandaji and Pandit Mukesh Desai Pujya Swamiji
Sept 11-13	(Fri-Sun)	Chaplaincy Course
Sep 18 -25	(Sat-Sat)	One Week Course Pujya Swamiji and Swami Tattvavidanandaji
Sep 26 – Oct 9	(Sun-Sat)	Two week Vedanta Course Pujya Swamiji Swami Tattvavidananda
Oct 12 – Nov 21	(Tue-Sun)	Six weeks (Fall) Vedanta Course Swami Tattvavidananda
Nov 25 – 28	(Thu-Sun)	Thanks giving Family Vedanta Retreat With Swami Tattvavidanandaji
Dec 24-31	(Fri-Fri)	Christmas Family Vedanta Retreat Pujya Swamiji Swami Tattvavidanandaji
Jan 1, 2011	(Sat)	New Year's Day Celebration

“Karma Yoga Shibhir” by Sri Swami Brahmayogananda at Anaikatti

Sri Swami
Brahmayogananda,
Yoga Shanthi
Gurukulam, Chennai
conducted a 4
day “Karma Yoga
Shibhir” from
December 31st 2009 to
January 3rd 2010 at
Arsha Vidya



Gurukulam, Anaikatti, Coimbatore. 180 Students across varied age groups and from various parts of the country enthusiastically participated in this camp.

During these 4 days, Swamiji took 18 classes on the topic ‘Karma Yogam’- the Central theme of the camp. The students, who attentively followed these Bhagavad Gita based sessions, could experience a strong ‘willingness to change themselves’. The general feedback was that “Now, we have understood clearly that the study of Vedanta requires a well prepared mind and Karma Yoga directly helps in this mind-preparation process. Guruji’s Eye opening teachings have given us a new vision to do our day to day work with a changed attitude”. The students further participated in Group discussions to discuss the learnings from these class sessions.

Other highlights of the ‘Karma Yoga shibhir’ included Daily Puja of Sri Dakshinamurthy, a special Ganapathy homam on Jan 1st 2010, Daily Sandhyavandanam, Bhagavad Gita chanting, ‘Sathsangam with Guruji’ sessions, Morning meditation classes, Yoga Asanas sessions, Guru Paadha Puja, Personality development sessions for children, Bhajans etc.

The disciplined students were fully satisfied with this unique camp, thanks to every aspect of it being well planned and organized under Swamiji’s guidance. “The staff and management of AVG, especially Sri Sairam, Manager, were very cooperative and the campers expressed their gratitude for making their stay a comfortable and memorable one. Swamiji mentioned that ‘Arsha Vidya Gurukulam, Anaikatti, is an ideal and suitable place for learning Vedanta’.

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Brahmayogananda Camp



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