



# Arsha Vidya Newsletter

Rs. 15/-



**Pujya Swamiji visited Dubai from the 14<sup>th</sup> to 19<sup>th</sup> of December 2010 and held a five-days talk series at the Canadian University**



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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!

## कठोपनिषद् Kāthopanīṣad

2.3.13

*'continued from the last issue:'*

अस्तीत्येवोपलब्धव्यस्तत्वभावेन चोभयोः ।

अस्तीत्येवोपलब्धस्य तत्वभावः प्रसीदति ॥ १३ ॥

astītyevopalabdhavyastatvabhāvena cobayoḥ ।

astītyevopalabdhasya tatvabhāvaḥ prasīdati ॥ 13 ॥

What is created is non-separate from the vastu and is confirmed by the Śruti vākya: 'vācārambhaṇam vikāro nāmadeyam| mṛttiketyeva satyam. What is there is mṛttika alone. It doesn't eliminate the clay; it only confirms the all pervasive clay. Śruti says: asti iti upalabhdavyaḥ. If it is accepted that Ātmā is with budhyādi upādhi , then there is enquiry. This is called adhyāropa apavāda nyāya. Upādi dharmās belong to upādi alone. They don't really affect the Ātmā. Ātmā remains always the same. If japā kusumam flower is brought in, the object becomes red. If it is taken away there is no redness. Because of the upādi, there is a colour there. This colour doesn't belong to the object. It belongs to the flower. We can't call it conditioning. We can't call it as adjunct. We can call it only as upādi . Because of the upādi, even though it appears red, still it is not red at all. Even at the time of its appearance, it doesn't assume the colour at all. There is only the sight of redness and beside that there is nothing. The redness belongs to the upādi. Similarly the attributes of the buddhi like niścaya or saṁśaya or attributes of deha like sthūlatvam or nānātvam, belong to the upādi.

Ātmā is mūla and everything else is upādi. Ātmā is upādi rahitaḥ, avikriyaḥ. Ātmā remains without undergoing any change. The kārya is not independent of the kāraṇa. Ātmā itself is not affected by any kārya. It is an important thing. All the parināma is only for the prakṛti or māyā. Puruṣa is always free from all the guṇās of the prakṛti. Their saṅgaḥ is due to avidya. Ātmā is always nitya asaṅgaḥ. It is not involved in any upādi at any time even though upādi is non-separate from the Ātmā. That which is free from upādi , that which has no attributes, that which cannot be said as existence, that which cannot be said as non-existence and that which is not an object of the cognition of existence as well as non existence would be tatva bhāva for that Ātmā. What is that which is the tatva bhāva svarūpa of the Ātmā? Ātmā which has got the upādi. Unless one understands this buddhi etc. as upādi, there is no apavāda possible. This is the teaching. First, one has to recognize the Ātmā with

upādi alone. But buddhi is taken for the Ātmā. Buddhi is now presented by the Śāstra as upādi for the Ātmā and once it is known as upādi for the Ātmā, then Ātmā releases from the buddhi dharma, deha dharma and from any dharma for that matter. Ātmā becomes nirguṇaḥ. Ātmā now available is the soppadika Ātmā. Everybody knows only body is the Ātmā, mind is the Ātmā and 'I am so and so'. This body-mind-sense complex alone is taken as the Ātmā. This upādi word doesn't come into the picture. Then by the Śāstra drishti alone, buddhi, deha etc. become the upādi. And once that is understood as upādi, then upādi can be negated. This is called adhyāropa apavāda nyāya.

Ātmā is the adhiṣṭhāna; it does not undergo any change. That is the svarūpa of the Ātmā. That is Brahman; that is Satyam Jñānam Anantam. These are the facts about the Ātmā. Buddhi, mind, prāṇa and deha are purely the upādīs. Identified with the deha upādi, there is birth, mortality, old age, disease and death. Similarly due to identification with the prāṇa, there is hunger thirst etc. Then again health and vyādi can come under that. Then also mind senses etc are there. Blindness etc. belong to the senses. Vikṣepa etc. belong to the mind. Niścaya and vicāra belong to the buddhi. Memory belongs to the cittam. All these are the functions of the antah karaṇa.

All these are upādi dharmas. Even ajñānam is also another upādi. Why is it that avidya is upādi? If one is asked, 'are you Brahman?', the reply is: 'I don't know'. It means he has got ajñānam. If he has got jñānam, then it is upādi. From the standpoint of ajñānam then there is 'I don't know'. 'I am ignorant'. Therefore ignorance becomes the quality of the Ātmā. Ignorance is not the quality of the Ātmā. Ātmā is Sat Chit Ananda. Ignorance is also upādi. Once you say upādi, the whole thing is adhyāropa on the Ātmā. The very adhyāropa understanding is called negation. But it is done by the Śāstra by 'neti neti iti vakya. These are all superimpositions. Body thus is not the Ātmā; mind is not the Ātmā; — mano buddhi ahaṅkāra cittāni nāham; mano buddhi ahaṅkāra cittā etc. are not the Ātmā. This is adhyāropa apavāda nyayena upadeśaḥ. Sruti says 'tatvabhāvena upalabdavyaḥ'. The product has no existence apart from the karaṇa. Karaṇa must be something which is self existent and what is the self existent karaṇa? That is: 'Ātmā iti upalabdavyaḥ. There afterwards by negating the kārya, you get to the karaṇa, the Vastu. That vastu is Satyam Jñānam Anantam Brahma. Therefore Śruti says, tatvabhāvena Ātmā upalabdavyaḥ.

This is the teaching. First, one has to recognize Ātmā with upādi alone. Buddhi is taken for the Ātmā. Buddhi is now presented by the Śāstra as upādi for the Ātmā, and once it is said that it is upādi for the Ātmā, then Ātmā gets release from the buddhi dharma, deha dharma and

from any dharma for that matter. Ātmā becomes nirguṇaḥ. Tad upādi rahitaḥ bhavati. That is the tatva bhāva. Therefore this sopādhika Ātmā is the available Ātmā. Everybody knows only body is the Ātmā, mind is the Ātmā and 'I am so and so'. This body mind sense complex alone is taken as the Ātmā. This upādi word doesn't come into the picture. Then by Śāstra drishti alone this buddhi, deha etc. become the upādi .

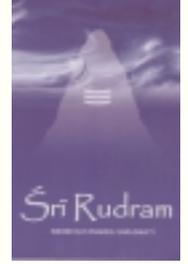
And once that is known as upādi, it can be negated. What is negation? It is purely viveka. This is called adhyāropa apavāda nyāya. Ātmā is adhiṣṭhāna; it does not undergo any change. That is the svarūpa of the Ātmā. That is Brahman and that is Satyam Jñānam Anantam. These are the facts about the Ātmā. Once it is said as upādi, then the attributes of deha, the body, namely, mortality, old age, disease, death, and birth belong to the shad vikāra. All the six vikāras belong to the deha. And similarly hunger, thirst etc. belongs to the prāṇa. Blindness etc. belong to the senses. Vikshepa belong to the mind.

Similarly niścaya and vicāra belong to the buddhi. Memory belongs to the chittam. All these are the functions of the antaḥ karaṇa. All these are upādi dharma. Even ajñānam is also another upādi. It is because one says, 'I am ignorant'. So if I ask, 'are you Brahman?' The reply is: 'I don't know'. It means he has got ajñānam. If he has got ajñānam, then it is upādi . Thus ignorance becomes the quality of the Ātmā. Ignorance is not the attribute of the Ātmā. Ātmā is Sat Chit Ananda. And ignorance is witnessed by Ātmā and that also is upādi . The whole thing is adhyāropa on the Ātmā. The very adhyāropa understanding is called negation. But it is done by the Śāstra vākya- neti neti iti . These are all superimpositions, and therefore, body is not the Ātmā, mind is not the Ātmā. Buddhi, ahaṅkāra, cittā etc. are also not the Ātmā. The saying is: mano buddhi ahaṅkāra cittāni nāham.

So this is adhyāropa apavāda nyāyena upadeśaḥ. Then tatva bhāva bhavati. He says – tena tatva bhāvena upalabdavyaḥ. The product has no existence apart from the karaṇa. Therefore the karaṇa must be something which is self existent and what is the self existent karaṇa? That is: 'Ātmā iti upalabdavyaḥ. Then by negating the kārya, one gets to the karaṇa, the vastu. That vastu is Satyam Jñānam Anantam Brahma. Therefore, Sruti says, 'tatva bhāvena Ātmā upalabdavyaḥ'.

# Śrī Rudram\*

by Swami Dayananda Saraswati'



## Introduction:

Among the various vedik hymns recited daily by a vaidika, the Śata Rudriya occupies a prime place. Popularly known as Śrī Rudram it is in praise of and prayer to the Lord. A part of both Śukla and Kṛṣṇa Yajur Vedas, the hymn is a source of inspiration for the nāmāvalis consisting of one thousand and eight names that reveal and praise the Lord invoked in a particular form. In the epic Mahābhārata, Bhīṣma gives thousand names of Lord Viṣṇu, known as Viṣṇu-sahasranāma. Many such nāmāvalis are mentioned in various purāṇās. Both in form and content these nāmāvalis are not different from the vedik Rudram. Even in the Vedas, one does not see a section like Śrī Rudram consisting of many names of the Lord along with the word, nāmaḥ, salutation. The famous five-syllabled mantra, nāmaśśivāya, is from this great hymn.

Nāma japa is perhaps one invariable element in the religious life of a vaidika. Even now one can see religious people from different parts of India doing mental or oral japa daily. The kīrtan groups that sing 'Hare Rāma — Hare Kṛṣṇā' are in fact doing japa. The mode of repeating different names of the Lord has crossed geographical and cultural borders. A devout Muslim repeats the ninety-nine names of Allah. This repetition is japa. A faithful Christian tells the rosary beads repeating a sentence seeking mercy from the Lord. This too is japa. The most ancient source of this mode of prayer is śata Rudriya.

The hymn is also called nāmaka because the word nāmaḥ is added to a word or words in the dative case depicting the Lord. The words in the verses of Viṣṇu-Sahasranāma are only in the nominative case and therefore nāmaḥ has no place. But in a ritual of offering flowers unto the altar of Viṣṇu, nāmaḥ is added to every name appropriately modified to dative case, giving the sense, 'unto'.

There are three types of prayer based upon the predominant means of accomplishing an act of prayer: kāyika<sup>1</sup>, vācika and mānasa.

kāyika: A vedik fire ritual is kāyika because the physical limbs and materials are involved in the ritualistic prayer. The vedik ritual is substituted by a more popular form of worship,

\* "Text in Sanskrit with transliteration, word-to-word and verse meaning along with the elaborate commentary in English by Pujya Swamiji has been published by Arsha Vidya Research and Publication Trust, Chennai. The book is priced at Rs.175/- and is available with the publishers and AVG Coimbatore and Saylorburg and Swami Dayananda Ashram, Rishikesh. The book is available in all the leading book stores in India.

that of the Lord at an altar, as is done in a temple. Worship of the Lord either at home or in a public place of worship is also kāyika. Though the form of prayer is kāyika<sup>2</sup>, it implies the use of speech and the mind.

Vācika is oral prayer. It is popular in all religious traditions. In this form, the organ of speech, vāk, as well as the mind are involved. Any form of recitation, including that of a choir in the church, comes under this category.

mānasa is an act of prayer done purely by the mind, manah, which is why it is called mānasa, meaning mental. It is also called dhyāna, meditation. When the physical act of worship, kāyika, is mentally done, it is meditation. Only the mind is involved here. The Sata Rudrīya is used in all three forms of prayer. The whole hymn is used in a kāyika ritual, implying either an altar of śiva or of fire. It is also used for oral japa which is b vācika. When a part of the whole of the hymn is repeated mentally, it is mānasa.

Besides being a hymn of prayer, Sata Rudrīya is like an upanishad revealing the truth of jiva, the individual, jagat, the world and īsvara, the Lord. It also provides the means for gaining eligibility for the knowledge unfolded by the upanishad. The different names of the Lord changed in one's prayer also reveal the truth of the Lord as one and non-dual, the vision of the upanishad. The hymn, therefore, is rightly called Rudropanishad. The implied meaning of the words of the Lord serve as upanishad and the words in the hymn with their simple meaning become a means for gaining the eligibility for knowledge. This hymn is also considered very efficacious in neutralising the result of wrong actions. A human being is subject to punya and pāpa. The difficulties people go through in their lives are often the pāpas of previous actions actualised in the form of obstructions for a person in pursuit of spiritual knowledge. Sata Rudrīya is one of the efficacious means to neutralise them. Even for citta naischalya, freedom from emotional upheavals in one's life, Sata Rudrīya is highly recommended by people who know the vedik tradition very well. In one of the upanishads<sup>3</sup> it is said "The one who repeats Sata Rudrīya is freed from the pāpa incurred by hurting a brahmana, robbing somebody's wealth and so on.."

The vedik japa is reverentially talked about even in the puranas. In the Kurma purana, there is a story of a king called Vasumanas, who did gayatri-upasana for many years. As a result of his prayer, the Lord appeared to the king in the very form he was praying to. Requested by the king for the means to moksha from samsāra, the Lord told him, "Listen to these secret names of mine given in one place, even though they are mentioned individually in different parts of the Vedas. Add nāmaḥ to each word and do nāmaskara, living a life of dharma. You will free yourself from samsāra." What is the logic here? It needs to be discussed.

There are devotees who believe that the name, nāma, of the Lord is greater than the person, the nāmi. For instance, the name Rāmā is greater than Lord Rāmā.

There is certain truth in this vidw. There is no name without a nāmi. The name Gandhi stands for the person, the nāmi, who gave a distinct content to name. The name Vivekananda has gained a sacred status only because of the nāmi, the person. It is clear that nāma had no meaning without the nāmi. That Rāmā was in Ayudhya, in Kishkindha, in Citrakuta, that he vanquished Rāvaṇā and brought back Sita wore the crown and so on, was the story of Rāmā. He gave content to the word. But then we hear that Hanumanji was given to do japa of Rāmā nāma even when Rāmā, the nāmi, was around/ Why? Because Rāmā the person cannot be put in the mind and repeated in japa! Japa being an act of repetition, the nāmi has no place there. Therefore, there is a basis for saying that nāma is more important than the nāmi. When the nāmi is no more, the nāma with its content would last forever.

Further, all that is here is only Brahman. What does this word, 'all' mean? Like even the world of earthenware is nothing but clay, this entire world of forms, rūpa, is Brahman. It is unfolded in Vedānta Śāstra by sentence like, sarvam khalvidam brahma.' The world of earthenware such as pot, jar, cup and saucer are not separate from clay. Therefore, the words pot, cup and so on are only symbols that refer to various forms. So too, every object such as sun, moon, earth, space and time, is not separate from Brahman, even though each object has its own particular content and is referred to by the words (sun, moon, earth, space and time). Therefore, any form, rūpa, is the meaning of the word, nāma.

Can you think of a nāma without the rūpa? Can you repeat a known word like apple without seeing its meaning, the object, fruit? Between a word, vacaka and its meaning, vachya, there is an invariable relationship. Even if you do not have a name for a form of clay, you cannot even imagine the form without imagining the substance. There is a non-separate relationship between name and form. If all forms are Brahman, īsvara, then all names are those of īsvara. Therefore, in one name, which includes all names, you can see the entire jagat being non-separate from īsvara. When Rāmā is the Lord, Rāmā the name includes every other word. You can repeat the word as a prayer.

The hymn under discussion, Sata Rudrīya, consists of eleven sections, anu vākas; each of them has a number of hymns in different vedik metres. Every hymn has a seer, ṛṣi and a devatā. Often we see more than one hymn being attributed to a given ṛṣi. The first anuvāka is prayer to Lord Rudra asking him to be kind and giving. From the second to ninth anu vāka, the Lord is saluted as sarvatma, all forms constituting the world, as sarvantaryami, the inner order sustaining everything and also as sarvesvara, the Lord of everything. The tenth anu vāka consists of prayers to the Lord and in the eleventh, the Lord is prayed to be in the forms of many devatās sustaining different spheres of experience. In the first nine sections of the Rudram, the word nāmaḥ occurs three hundred times which is why the Sata Rudrīya is popular as nāmaka in the south of India.

This hymn is invariably followed by another hymn where the syllables 'ca' and 'me' occur in every sentence and so the hymn is called Camaka. Recitation of Rudram is a part of the daily prayer for many vaidikās in this country. Even a renunciate, sannyāsi, is advised to recite this hymn daily<sup>4</sup> with understanding of the words and their implications to live a contemplative life.

The vedik mantra invoking the grace of the Lord Gaṇapati is first chanted before the chanting of Rudram.

गणानां॑ त्वा॑ गणपतिं॑ हवामहे  
 कविं॑ कवीनामुपमश्रवस्तमम् ।  
 ज्येष्ठराजं॑ ब्रह्मणां॑ ब्रह्मणास्पत  
 आनश्शृण्वन्नूतिभिस्सीद॑ सादनम् ॥

gaṇānām॑ tvā॑ gaṇapatiṃ॑ havāmahe  
 kavim॑ kavīnāmupamaśravastamam ।  
 jyeṣṭharājam॑ brahmaṇām॑ brahmaṇāspata  
 ānaśśṛṇvannūtibhissīda॑ sādanam ॥

gaṇānām॑ - of all groups of devas; tvā - you; gaṇapatiṃ॑ - their leader; havāmahe - we worship; kavim॑ - the visionary; kavīnām - of all visionaries; upamaśravastamam - who has attained great fame through various similies; jyeṣṭharājam॑ - the most exalted and who shines in the hearts of devotees; brahmaṇām॑ - of the knowers of Brahman; brahmaṇāspate - O Lord of Vedas; naḥ - our; śṛṇvan - - listening; ūtibhiḥ - with all protective means; asīda - please sit; sādanam - at the altar of our heart

Here, Lord Gaṇapati is looked upon as Parameśvarā and not as a given devatā. It is so because he is addressed by the word brahmaṇāspate, meaning "O Lord of Brahma, the veda-śāstra." The word 'brahma' here means the body of knowledge known as Veda. Pati means the Lord. Brahmaṇāspate - O Lord of the Veda, Parameśvarā! The subject matter of the Vedas, like the devatās, rituals, heaven and so on, is not within the range of human perception and inference. It has to be revealed by the source of all knowledge, the Lord. The ṛṣis<sup>5</sup> are the recipients of this sacred knowledge.

We can also interpret the word Brahma as Hiraṇyagarbha, the creator of Brahma. So Gaṇapati here is Parameśvarā.

gaṇānām॑ tvā havāmahe - We worship you, Parameśvarā, the Lord, the creator and protector of ganas, all living beings including the devgas. A deva, dxeity, is also one of the manifestations of īsvara.

“You being the Lord, havāmahe, we worship you for a pure mind.”. It is a mumukshu’s prayer. You seek the Lord’s grace to accomplish various goals in life. A human being though intelligent, many a time becomes helpless. Intelligent living is seeking help when you need it, and here you offer a prayer to ask for help.

Gaṇapati is kavīnām kavīḥ. Kavīḥ. Means the one who knows the past, present and future. A good astrologer is also called kavi as even a poet. Gaṇapati is the kavi of all kavis. All the kavis need the grace of this kavi even to be a relative kavi. He is all-knowledge.

Gaṇapati being Parameśvarā, there is no similitude for him. In other words, Parameśvarā is like Parameśvarā. Valmiki said, rāma rāvaṇayoryuddham rāma rāvaṇayoriva—the battle between Rāmā and Rāvaṇā was like the battle between Rāmā and Rāvaṇā. So the mantra says upamaśravastamam.

What is upama? upamīyate anayā iti upamā—that by which something is approximated. Many upamas are given in the sruti, such as space to point out the all pervasiveness of the Lord and sun to point out the effulgence of the Lord. The sun example is also for one being many; there is one sun but reflections are many. One comes to know that in spite of all the varieties of upamas that the sruti gives, the Lord stands far beyond them, his glory being infinite. He is upamaśravastavam<sup>6</sup>—the one who is praised in various upamas and yet there is no one equal to him. He stands apart and cannot be compared with anything, which is why the Lord cannot be flattered. Anything one says will fall short of his glory. For the same reason, the Lord can be understood in his transcendental nature as one who is free from all attributes. And everything else is only his manifestation. Thus appreciating Parameśvarā, havāmahe, we worship.

jyeṣṭharājam – The one who always shines in the hearts of the devotees is raja. He also shines in the hearts of even those who are not devotees, but is not recognised by them. One who is to be counted and reckoned in society is jyeṣṭha.

Naḥ śṛṇvan ūtibhiḥ sādhanam āsīda – Listening to our praises, with all protective means, please sit at the altar of fire ritual, sadhanam, (in our heart). We, your devotees, are praising you, revealing who you are and these words of prayer merely state your virtues. The more words of prayer merely state your virtues. The more words you have of Bhagavan, fewer are the things which are outside Bhagavan. You see ananta, limitless, totally as well as severally. All individual objects are also Parameśvarā and you can see this up to the quantum level. Any ray of glory is īśvara. The less of you, the more you get in life. By our own individual presence, we deny the whole. Listening to all these prayers, may you abide in our heart and protect us.

## Pujya Swamiji's Visit to Dubai



Pujya Swamiji was in Dubai from 14<sup>th</sup> of Dec till 19<sup>th</sup> of Dec'10. He spoke on '*Minimum Knowledge for Successful Living*' in the evenings during the five-days talk series which was held at the Canadian University Auditorium in Dubai. The series was inaugurated by Shri Ram Buxani, a well-known businessman and philanthropist.

Sathabhishekam, AIM for Seva as also other activities and movements of Pujya Swamiji were presented to the audience to create further awareness.

Swamiji addressed a select audience during the morning class and the topic was '*Namaha.*'

During the day, Pujya Swamiji addressed various Satsangs. This is the sixth visit of



Pujya Swamiji to Dubai. All programs had an overwhelming response.

Pujya Swamiji gave a talk in Abu Dhabi on '*Making day-today life into Yoga*' and addressed Purna Vidya Children and Parents.

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## Arsha Vidya Research & Publication Trust Gets an Award for Publishing Excellence

Arsha Vidya Research and Publication Trust received an award of excellence in publishing from the Federation of Indian Publishers, a representative body of the Publishers in India and the Regional office for South Asia of International Publishers Association for the book on “Stress-Free Living” by Swami Dayananda Saraswati, under the category of general books in English.



‘A panel consisting of distinguished authors scrutinized as many as 1200 titles and its representative explained the rationale behind the selection of awardee- titles like content, cover design, quality of paper and printing and other details’.

‘The award function was held at Pragati Maidan, New Delhi, on the 31<sup>st</sup> of December 2010’. Sri. M.P. Narayanan, President, AIM for Seva, received the citation from the guest of honour, Smt

Shyama Chonaa, former principal of Delhi Public School, R.K Puram, New Delhi.

Sri V Ramanathan, Administration and Marketing Manager, Arsha Vidya Research and Publishing Trust represented the organisation.

Arsha Vidya Research and Publication Trust thanks Sri N. Subramanian of Sri Sudarsan Graphics for their support in printing and maintaining consistent quality.

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## AYYAPPA SANGAMAM - A programme conducted by Dharma Rakshana Samiti

Dharma Rakshana Samithi is a movement started by Pujya Swami Dayananda Saraswathi to bless and guide followers of hindu dharma. Dhama Rakshana Samiti conducted "Ayyappa Sangamam", a programme on 22 December 2010 at Ayyappan Puja Sangam, Coimbatore.

More than a thousand devotees attended the programme. The programme started with vedic prayers. Spell bounding Ayyappa bhajans were rendered. Pujya Swami Dayananda Saraswathi rendered his anugraha bhasanam.

What ever practice that helps one strengthen his free will towards dharma is



a good practice. 48 days vratha practised by Ayyappa devotees is an excellent spiritual practice. With faith and devotion vratha is practised. After completion of the vratha it gives one a feeling of victory. It gives contentment and a sense of fulfilment. This is a mastery over one's sense organs.



There is a wrong belief that fulfilling one's wishes is success. But in reality nobody ever will be able to fulfil all his desires.

One who has money to spend for himself and others have Dhanalakshmi. One who has time to spend quality time with his family members has Gruhalakshmi. One who has good health has Sowbagyalakshmi.

For one person's body there are so many claimants like mother, father, wife, children, employer and the state. One cannot say that he is the absolute owner of even his body. One is just a caretaker of his body.

When this is the position of even one's own body, then what to talk about other material things. Every thing one has is given by

Iswara. So what ever the ego claims as mine is not true. Ahankara is the small insecure person. The ego cannot stand enquiry.

One should have a feeling of surrender. This is the meaning of namaha, saranam and prapthi.

Ayyappa vradha gives one atma bhala. One should fulfil his desires in a dharmic way. Only a person who manages his desires can be called a successful person.

*Report by  
N. Avinashilingam*

The advertisement features a yellow banner at the top with the Telugu text 'శ్రీకృష్ణ స్వీట్స్ 60 ఏళ్ల పుణ్యం'. Below the banner is a photograph of a single, rectangular, light-brown sweet. To the right of the sweet is a circular logo that reads 'PURE GHEE SWEETS' around the perimeter and '60 SWEET YEARS' in the center. The main text in the center reads 'CELEBRATING SIXTY SWEET YEARS'. Below this, it says 'Thank you Dear Customers for relishing this sweet journey'. The Sri Krishna Sweets logo, a purple oval with the text 'Sri Krishna Sweets', is prominently displayed. Underneath the logo, it says 'Divine Sweets. Divine Taste.' At the bottom, the text reads 'Sri Krishna Sweets Private Limited' followed by the address '23, Mettupalayam Road, Kavundampalayam, Coimbatore - 641 033' and the email 'sk@sriskrinasweets.net'. A list of locations follows: '• Coimbatore • Mettupalayam • Pollachi • Tirupur • Udumalpet • Palani • Erode • Salem • Dindigul • Madurai • Trichy • Karur • Chennai • Bangalore • Hyderabad • Mumbai • Dubai • Abu Dhabi • Sharjah'.

## Satsang with Swami Dayananda Saraswati Arsha Vidya Gurukulam Dealing anger effectively

### *Question*

Swamiji, can you discuss anger and how to deal with it effectively?

### *Answer*

Anger is nothing but an expression of pain and expectation. Śrī Saṅkarācārya confirms this in his writings. We expect certain things to happen and there is an obstruction between what to happen and ourselves. In other words, between the desirer and desired, there is an obstruction blocking the fulfillment of what is desirable. Because of this obstruction, this desire is deflected. The deflected form of desire or expectation is called anger.

The problem is that we do not include obstructions in our expectations because we do not want them. But life is full of obstructions. Even breathing has obstructions. Thinking definitely has obstructions, which is what “writer’s block” is all about. The writer cannot get started but, once he or she has begun, it becomes easier and, eventually, the words begin to flow.

Similarly, there are obstructions in everything. But, because we cannot tolerate them, we end up with anger. Sometimes we are our own obstruction, in fact. There is an ideal self, something that we want to be, and there is an actual self, which is quite different. Because we split ourselves in this way, we become angry with ourselves. Here, too, we see that anger is nothing but an expression of expectation.

To live without expectation is meaningless. Therefore, I would say, live with expectations and let the expectations include obstructions too. What can go wrong will go wrong. Include this maxim in your expectations. It is very sane statement and does not mean that you hope or work for things to go wrong. It is, in fact, a totally positive statement.

Things can go wrong—and if they do, take it in your stride. Then there will be no anger. Because there is a possibility of things going wrong, you can certainly take precautions. To be cautious, to avoid all known pitfalls, is to be objective. This is an important part of planning and doing what is to be done. In spite of all your planning and precautions, however, you should know that things can go wrong.

You can be objective only when you take such possibilities into account.

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1 Published in Arsha Vidya Gurukulam 3rd anniversary souvenir, 1989.

[www.avgsatsang.org](http://www.avgsatsang.org)

## Emotional Maturity\*

### The goal of life & living

If death is the goal of life, I need not be born at all. I was not there before I was born in this form and so I need not be born in order to achieve a state I already had even before I was born.

What exactly is the aim of life? It can only be living. The question is what is living?

Complete growth is only in terms of emotional maturity. Once I become emotionally mature, from that time onwards I begin to live. Otherwise my struggle, my spiritual seeking, all these remain unconnected.

There are always pleasant and unpleasant situations in life. This situation existed in Satyayuga and Tretayuga and Dvaparayuga and it is there in Kaliyuga too.

Pain can remain unpleasant all your life, treasured in memory, or it can be an experience out of which you can grow to become greater than the pain.

Every one is given this set up called the world. Mark the word 'given'. This is my father, given. This is my mother, given. I was born at a time and place, given. Everything is given to us. A question naturally arises: is there a Giver and if there is, what is His nature? When I am helpless in controlling my reactions, I can approach the Giver for help.

One who has lived one's life growing, getting something out of every experience, is a mature person, ready to accept facts.

## On being judgmental

I just want you to see what immaturity is. To judge yourself as immature is another form of immaturity. It is not so much to judge as to understand what I am saying.

The first thing about a mature person is the capacity to accept facts and do what is to be done.

Acceptance of facts, calls for action where the situation can be changed.

All varnasrama-dharma, all ethical values, all forms of worship, prayers etc., and even study of Vedanta are meant to make you a mature person.

In the process of fulfillment of your likes and dislikes, you also pick up fears and anxieties etc. because you could not always fulfill your likes and dislikes.

One does not see more than what one knows and one's fears and anxieties set one's perceptions and therefore a world which is simple, harmless can be taken to be a world that is harmful, that seems to have conspired against oneself.

All of us are mature with reference to a few things. Can we be mature with reference to everything else? That is the maturity Vedanta talks about.

## Dr. Koenraad Elst on “Ayodhya verdict: Before and After”

By arisebharat, January 10, 2011

“The entire ayodhya issue was unnecessarily complicated by some JNU Historians and some vested political interests and the matter could have been well settled by long standing Hindu belief, which was not harming anyone” said noted indologist Dr.Koenraad Elst. Delivering his speech on the topic “Ayodhya verdict: Before and After” in a seminar organized by Pragna Bharathi here in Hyderabad, he made the above comments.

Tracing out Ayodhya’s history and its significance to Hindus, he said that as per Hindu beliefs, Ayodhya was built by Manu and as opined by Megasthenese the approximate age of the same would be around 6776 B.C as it coincides with the end of ice age. Rama was born in the same city and revered till date by all Hindus. He cited some Budhist texts too to espouse the same in which it is stated that Rama was an earlier incarnation of Budha himself. In the

process he vehemently rebutted the utterly false and baseless Marxists theory, propogated by Praful Bidwai and his bandwagon, that Budha was a revolutionary against the brahmanical dominance.

Commenting on the importance of protecting Ayodhya, he said the most recent history of Ayodhya as agreed by the Marxist historians dates back to Vikramaditya period, which is more than 2000 years old and good enough to confirm a place as sacred and respectable. Comparing the sanctity of Ayodhya with those of Jerusalem and Mecca, he said Holy sepulcher Church in Jerusalem was built by demolishing a local Aphrodite temple just because the mother of Constantine dreamed that Jesus was buried at that very place. The case for Mecca is even worse as it is believed that Adam made it his abode after being expelled from paradise. “When these beliefs were never questioned and the Govt

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sponsors the pilgrimage to these places, why do Hindus need to prove their beliefs that are older than those of other faiths'?", he questioned. Moreover, Ayodhya has no meaning for Muslims whereas it has a lot for Hindus and this should solve the issue.

Jumping from 1886, in which year the then British magistrate conceded that it was in fact Ramjanmasthan, to 1986, Elst said that much against the popular belief in the media that the movement was reinitiated by BJP, the case was in fact reopened by Rajiv Gandhi led Congress government. At one time, Elst opined, that Congress was keen to build Ram temple there as a measure to balance appeasement after being haunted by Shahbano case ramifications.

Dr.Elst felt that the entire Ayodhya movement threw an opportunity to explore into the Islamic iconoclasm but unfortunately there were no takers for this angle. He found serious errors of facts and judgment in the recent Ayodhya verdict when judges said that building a mosque by demolishing a temple is against the basic

tenets of Islam. Dr.Elst said that Islam indeed has doctrine to demolish temples and build mosques over them. To buttress his point, he cited 15th century sufi saint Shamsuddin Araki's vandalism in Kashmir amongst many others. He concluded his speech by offering a solution and that is to free the Muslim community from Islam.

Talking earlier in the meet, Justice Subhashan Reddy said that it is quite unfortunate that a matter of this kind has appeared before the court and opined courts are performing appropriately. He said, The Supreme Court, which sent back the appeal before it in 1994 to Allahabad High Court will now take up the issue and will surely take all the observations made by Allahabad High court into consideration before delivering its final verdict.

The seminar was organized by Pragnabharathi, Hyderabad as part of its regular intellectual meets and was presided by Dr.Hanuman Chaudhary, former IT Adviser to AP government and attended by more than 150 people from the city.

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## Rathotsavam Festival at Sri Mahalingaswami Temple, Thiruvidadimaruthur



By the grace of the Almighty and with the blessings of the 23<sup>rd</sup> Guru Maha Sannidhanam of Thiruvavaduthurai Adheenam and also with the kind support of Pujya Sri Swami Dayananda Saraswati, the Rathotsavam was conducted on Wednesday the 19<sup>th</sup> of January 2011 – the ninth day of the Thai – Brahmotsavam Festival at Sri Mahalingaswami Temple, Thiruvidadimaruthur.

It is noteworthy that after a long gap of 77 years, Sri Brihat

Sundara Kuchamba sametha Sri Mahalingaswami could be taken around on the brand new, artistically sculptured and decorated Maha Ratha—the big wooden chariot.

The function started from 4 a.m. on that day with special pujas at the Main Ratha Mantapam at the East Car Street.

Sri Guru Maha Sannidhanam and Pujya Sri Swamiji were present during this festival.

Construction work on the remaining four chariots will be started after this festival.





### ITINERARY OF SRI SWAMI CHIDRUPANANDA SARASWATI

Date	Timing	Venue	Subject
Every Month 2nd to 8 <sup>th</sup>	7.30 to 8.30 p.m.	30pm Arsha Vi U B Hill Road, 4 <sup>th</sup> Cross Malamaddi, Dharwad	Isavasyopanishad
	6.30 pm to 8.00 p.m	Sri Vanavasi Ramamandir Station Road, Malamaddi Dharwad	Vivekachudamani
EveryMonth 9th to 15 <sup>th</sup>	7.00 to 8.00 a.m.	Arsha Vidya Kendra 3532/C, 1st Floor 7th Cross, Gayatri Nagar, Bangalore – 560021	Kathopanishad
	6.30 to 8.00 p.m	Adhyatma Mandira National High School Road, Behind Vasavi Convention Hall, V V Puram, Bangalore	Panchadashi
Every Month 16th to 20 <sup>th</sup>	7.00 to 8.00 a.m.	Shankara Prarthana Manidra Chandramouleshara Temple Ontikoppalu, Mysore	Taittiriya Upanishad
	6.30 to 8.00 p.m.	Sadvidya Pathashala Narayan Shastri Road Mysore	Bhagavadgeetha 6 <sup>th</sup> Chapter (Shankara Bhashya)

## Public Talks by Sri Swami Chidrupananda Saraswatiji at Dharawd

It was in September 2008 that Sri Swami Chidrupanandaji delivered his last Yajna on Bhagavadgeeta at the end of which Swamiji announced regarding Shravana Sadhana Yajna. The authorities of Sri Vanavasi Ramamandir came forward with a promise that they would make all the possible arrangements to host his public talks for 18 Months to complete the 18 chapters of Bhagavad Gita.

Accordingly Swami Chidrupanandaji started the Shravana Sadhana Yajna with 1st Chapter of Bhagavat Gita in November 2008. Month by Month this yajna went on very well gathering hundreds of people.

September 2010 was the concluding month of this Shravana Sadhana Yajna. Swamiji held his 10 days public Talk in the evenings between 6.30 and 8.00 p.m. from September 23 to October 3. Thousands of people got the benefit of listening to these valuable talks. The talks were pre concluded on the 29th of September because of Allahabad high court decision.. The public enjoyed the bhajans every day by Sri Swamiji.

Sponsors and public responded very well. All the students expressed their whole hearted gratitude to Sri Vanavasi Ramamandir committee.

Devotees planned different decorations to Vyasa Peetham all these 10 days of lecture. This was planned, designed and implemented by Sri Manohar Hedge, assisted by Sri Tamnkar and Sri Harish, Teachers of our Dayananda Vidyaranya Gurukulam at Hubli.



# Bhakti <sup>1</sup>

Swami Dayananda Saraswati

In gaining knowledge of Brahman, once one has the *śāstra* and the *guru*, what more is needed? Nothing more is needed. If a person has a *guru*, he will definitely know, for if the *guru* is there, the *śāstra* is there, and if the *śāstra* is there, it means there will be knowledge. Therefore, the *śāstra* says, “*ācāryavān puruṣo veda*, one who has a teacher knows.” This is a very bold statement. But someone may say, “Swamiji, I have a *guru* but nothing happens.”

“Did you do what the *guru* asked you to do?”

“He only says to do *japa*, etc.” That points out one more thing that one needs— *bhakti*. *Bhaktiyā avehi* <sup>2</sup> know through *bhakti*.

The grace of the *śāstra* and the *guru* are not enough. You need the grace of *Īśvara* and the word ‘*bhakti*’ indicates that need. Being from the Sanskrit root, *bhaj*, *bhakti* conveys the meaning of doing *seva*. There are a lot of *duritas*, results of past wrong actions, which manifest in the form of various obstacles that come in the way of accomplishing one’s goals. In our daily prayers like *sandhyā-vandana* or in performing rituals on special days, there is a *saṅkalpa* that we do. We say, “I do this *karma* to please *Īśvara* through the neutralisation of all *duritas* I have accumulated so far.” The phrase ‘to please’ means to earn the grace of

*Īśvara*. You achieve this by removing all your *duritas*.

*Durita* means *pāpa*, the result of a wrong action, which is the cause for sorrow and pain. Centred on one’s body there can be obstacles in the form of diseases. Centred on the world there can be obstacles like a quarrelling neighbour, and so on. Then, there are obstacles from unseen forces. These three types of obstacles causing sufferings, are caused by *durita*. One has to pile up enough grace of *Īśvara*, through prayer and prayerful *karmas*, to neutralize the *duritas* so that one can be at the right time at the right place. The following narration will enlighten us on the need for *Īśvara*’s grace.

One blind person was returning from the fort after seeing the king. He had to come out of the fort. Nobody was available to guide him to the door except the inner gatekeeper, and he would not leave the gate. The blind man asked for some help and the gatekeeper said, “You take the help of this wall by passing your hands along it until the main door comes. Then you can go out and there someone will help you.”

So the blind man went along the wall, but again came back to the gatekeeper’s post. The gatekeeper asked, “Why did you come back here?”

1 Edited excerpt from the Vākya Vicāra series on the *Kaivalyopaniṣad-vākya*, *śraddhā bhakti dhyāna yogādvēhi* by Swamini Srividyananda

2 *Kaivalyopaniṣad*

"I thought this was the gate."

"How did you miss the gate?"

"I went along the wall, but there was no gate."

"How can you say there is no gate? There is a gate."

How did he miss the gate? This man kept walking and touching the wall, but then he had an itch, removed his hand to scratch, and went on walking. Thus, he went round and round because he had the itch exactly when the gate came for him to go out. The itch came only at that time. Think of that. This is only because of some *durita*.

Similarly, when one has to understand the *śāstra*, while listening, one falls asleep. The *guru* is teaching well, and the person also listens, but at the time of an important revelation he falls asleep. Then he wakes up and hears only the grammar. This is *durita*. When I was attending a Vedanta class on *Brahmasūtra* in Rishikesh, one Swami used to sleep in the class. He did want to listen, but he used to fall sleep. The teacher would not talk about it. He would continue teaching. One day, he himself could not take it anymore. He said in Hindi "*ye sunne ka baat hai, ye sone ka baat nahi hai*, this is a matter for listening and not for sleeping." Sleep is a *durita*, an obstacle to one's effort. One must do a lot of *pūjā*, *japa* etc., and then only things fall in place. There is no other way. To earn the grace of *Īśvara*, *bhakti* is necessary.

*Bhakti* is to be understood as action done with *bhakti*. In the *Gītā* Arjuna asks a question, "What happens to a person who, even though endowed with *śraddhā*, puts forth inadequate effort and hence, does not make it in this life?" *Śraddhā* is there, but something else is not.

What is that missing 'something?' *Īśvara anugraha*.

The word '*anugraha*' is translated as 'grace' in English. There is a difference between the two. *Īśvara* determines grace but you earn *anugraha*. If *Īśvara* decides to whom he should give grace, every day he should make a lucky dip.

Otherwise, on what basis will *Īśvara* extend his grace? If you say that there is some good *karma*, then the result of that good *karma* alone is *anugraha*. Why should we use the word 'grace' then? It is a graceful translation of *anugraha*. We do not know which *karma* was responsible for this blessing, for this favourable situation, so we can use the word 'grace'. If we cannot connect the action with the desirable result, then we say it is grace.

In this *janma*, birth, we have brought along with us some *karmas*. They are collectively called *prārabdha-karma*, *karma* that has begun to fructify and is getting exhausted now. This *prārabdha-karma* has some good *karma*. We cannot say when it was gathered. We cannot say it was gathered in the previous *janma*, for that could have been as a donkey. From the *sañcita*, accumulated *karmas*, certain *karmas* precipitate looking for a body, clamouring for a body. Those *karmas* that clamour for a body are many. One set of *karmas* may be ready to give you a *janma* of a cat and another, a *janma* of a rat. Different types of *karmas* are clamouring, 'I want', 'I want', 'I want'. Among them, the powerful ones cause this particular body.

If you come to Vedanta, then the next *janma* is assured to be a good *janma* for you, because you have to pick up the thread. Already, because of good *karma* done now or before,

you have come to Vedanta, you desire *mokṣa*; you are on an onward track and you never trace back. Why? Because this journey is a journey you have set for yourself and you are given an assurance in the *Gītā* by the Lord, “Any one who performs good actions never reaches a bad end. Having gained the worlds belonging to those who do good actions, and having lived there for countless years, the one who did not succeed in *yoga*, a spiritual pursuit, is born in the home of the wealthy and cultured people who are committed to *dharma*. Or he is indeed born into the family of wise *yogis*”. Even as a child he would be listening to Vedanta.

I once went to Ahmedabad from Bombay. In the Bombay airport there was a big queue for security check. Boarding was announced for the Ahmedabad flight and I was standing in the security line; the line was very long. Then an airline staff member came and called “Ahmedabad.., Ahmedabad.., Ahmedabad.., Ahmedabad...” Now, all those bound for Ahmedabad were taken out of the queue and led to the security lounge separately, ahead of others. So, even if you are in queue, you cross all the others and board the flight. This is also how *Bhagavān* calls: “*mokṣa*.., *mokṣa*.., *mokṣa*.., *mokṣa*...” If you are ready to board the *mokṣa* flight, you are taken out of the big queue of other *karmas* waiting to give you a body and taken forward by *Īśvara*. So this is the law of *karma*.

The law of *karma* is not ordinary. Once you start this journey, everything else has to just stand and watch. In fact, the power of all other *karmas* gets weakened. Their clamour becomes less. They all have power if you do not have this pursuit. If you have this pursuit they have no power. You are taken forward. That is the assurance.

Therefore, even if you have *śraddhā* but do not have the grace of the Lord, the mind has to undergo a certain process of purification to remove the *duritas*. If you have more *duritas*, you have to have more grace. A *durita* will have its own say and you have to neutralise it. You remove the power of a *durita* by bringing more *Īśvara* into your life, then you find that *duritas* have no big say over you; they are mechanical. They can create some uncomfortable situations, but those situations really do not affect you. That capacity to be not carried away by *durita*, is earned by you, the *jīva*, through *Īśvara-anugraha*. How do you earn *Īśvara-anugraha*? It is only by *karma*.

There are two types of *karma* that earn grace. One is *iṣṭa*, Vedic rituals, and the other is *pūrta*, *seva* activities. There is no third type. These are the only two means of earning *anugraha*. And for this you need to perform your daily *pūjā*, *japa* and so on.

Everyone has an unprepared mind in the form of *duritas* and *rāga-dveṣas*, likes and dislikes. One has to neutralise these so that one does not come under their spell. For this, one must have *Īśvara* in one’s life.

There were *vaidika-karmas* in all the eras, in all *yugas*, but in *kali-yuga* they are not often pursued. Who performs *karmas* like *Agnihotra* these days? Even if a person does *agnihotra karma*, he may be doing it just to be able to say, “I am an *agnihotri*,” rather than for neutralizing his *duritas*. That is why this is *kali-yuga*. Then, what can one do else? What is the redress for people in *kali-yuga*? What is the way out? *Hari-nāma*, taking to the Lord’s name, is the only refuge. *Hari-nāma* stands for all actions done with *bhakti*. It will, therefore, include *pūjā*, *arcana*, *pārāyaṇa* like *Viṣṇu-sahasranāma*, and so on.

We divide *karmas* in a three-fold way on the basis of the means of accomplishing them. There are *kāyika*, physical; *vācika*, oral; and *mānasa*, mental karmas. Mental, *mānasa-karma*, comes under *dhyāna*, while *iṣṭa*, and *pūrta* karmas are physical and oral. Any *karma* is will-based because you choose to do a *karma*. Physical, *kāyika-karma*, includes all types of *pūjās*. In it, all three means—body, speech and mind—are employed. Limbs, like hands, are involved, and you are repeating the names of *Bhagavān* and various chants. The mind is also involved. There is an altar of worship, and varieties of materials such as incense, flowers, water and so on. Here we have to note one thing. The limbs, like hands and *vāk*, the organ of speech, are both organs of action. If so, actions done by speech will naturally be considered *kāyika-karma*. Why has it been mentioned separately as oral, *vācika-karma*? Even though both the limbs and speech are organs of action, there is a slight difference. The function of speech is special, because through it the thoughts become manifest. When you speak you throw light, thus Agni, fire, is the presiding deity who controls speech. Sometimes when you speak, heat is generated, but Agni is of the nature of light, and therefore, speech is meant to throw some light upon a subject. Therefore, even though speech is an organ of action, it is not like hands and legs, so it is considered separately. When you wish someone 'Happy Birthday', it is an oral karma, and when you give a gift, it is a physical karma. Of course you had to remember the birthday and decide to do all this. Thus, when you do physical, *kāyika-karma*, all three means are employed, so the result it can produce is greater than that of a purely oral or mental karma.

Now, there are two types of *phala*, result, for a *karma*; *dr̥ṣṭa* the result that is immediately seen, and *adr̥ṣṭa*, the result that is unseen. *Puṇya-pāpa* are *adr̥ṣṭa*. The *adr̥ṣṭa-phala* for *kāyika-karma* is definitely greater because all three means are employed. This *karma* can become more and more elaborate, increasing the result. When fire is involved, priests are involved, *dakṣiṇā* is involved, one incurs a lot of expenditure and puts forth a lot of effort; that certainly has more results.

All types of prayers are *karmas*, and being a *karma*, prayer has a result. All prayers are valid. Whether you pray in Hebrew or in Sanskrit or in Tamil, a prayer is a prayer. *Bhagavān* is not going to be confused. He will take note of it. I do not say all prayers are one and the same. I never say that.

I also never say that all religions lead to the same goal. All religions cannot lead to the same goal because our goal is right here. Others think that their religious goal is after death. If they lead a faithful life with prayers, probably, they have a chance in the afterlife—but there is no guarantee. For us, the goal is right here. We may accept all religions, but all religions do not accept even that.

There was a big discussion once in Delhi. An important leader from the Hindu religion was there, and a leader from another religion was also present. The Hindu leader said, "We accept all religions." The other person said, "That is your problem. You do not have a religion, and that is why you accept all religions. We have the right religion, and that is why we do not accept all other religions, which are false." The discussion ends. There is no discussion here. They do not accept what you say. It is not true that all religions lead to

the same goal. This is a bluff; it has to be called. But you can say that all prayers are valid. That is correct. We accept that.

All prayers are valid and every prayer has its own result. We have an elaborate system of prayers, with specific prayers for different purposes because of our vision, our understanding, and knowledge of *Īśvara*. We have *devatās*, deities, for different functions and we can invoke a specific *devatā* for a specific purpose.

For instance, you pray to Lord *Dhanvantari* for removal of diseases. When you undergo a treatment, you do not know what all happens. For modern allopathic medicines, the contraindications are written on the sheet enclosed with the medicine. It may say that there is a one percent chance of developing a brain tumour, but otherwise, the medicine is wonderful. So when you read all this, you understand that you had better say a prayer. One in a billion wins the lottery. For that also you have to pray. Here you pray to Goddess *Lakṣmī*. We have to have *daiva* with us. In every attempt we have to take prayer into account to control the hidden variables. Therefore, our Vedic tradition has varieties of prayers and not simply broad-spectrum prayers, but very specific prayers.

Since the *kāyika-karma* produces more result than a *vācika-karma*, we need that result. I am just giving you the psychology of it now. When you perform a *karma*, a ritual, you are making an effort. Whatever little *bhakti* you have is converted into real *bhakti* when you make effort. That is why Lord *Kṛṣṇa* says, "One who gives even such small things as a leaf or a flower or fruit or just water, but with *bhakti*, I accept it." Why should one give a leaf etc., when *Bhagavān* does not take anything?

It is not for *Bhagavān* to take, but to make your *bhakti* real.

With *bhakti* you make an effort: you get that *tulasi* leaf, you get the fruit, you get a little water for offering as *arghya*, oblation. In all this, action is involved. What is important is *karma*. When you do that *karma* with *bhakti*, whatever *bhakti* you have becomes real *bhakti*. You fake it and make it. When you do an action, the emotion becomes real, therefore, you act it out. You act out your emotions; you actualise them through an action. The action makes the emotion real, and the real emotion makes you act, and thereby, you turn into a *bhakta*. Otherwise, this *bhakti* remains only as some kind of a feeling. *Karma* is necessary to make it real, because you have to make some effort in doing the *karma*. You may ask,

"Can I do this *karma* mentally?"

"You can do it mentally, but why not physically?"

"What will others think?"

"Others will think that you are doing *pūjā*. They will think that you are a *bhakta*."

"I do not want to be branded as a *bhakta*."

"Let them brand you as a *bhakta*. Get a name like that. Earn the name '*bhakta*'."

For all the wrong reasons, such as laziness, false ego, etc., we want to escape.

Because of the very fact that you want to escape, you have to do it.

There can be different types of problems in your *śravaṇa*; for instance, understanding may not take place while listening to the *śāstra*, because the unconscious creates a disturbance in the mind. The more you bring in *Īśvara*, the

less is the hold of the unconscious over you, because *Īśvara* becomes father, mother, everything. That is how you deal with the unconscious. Simple things become a problem because the unconscious will not let that knowledge happen. It will only create doubts. What is obvious never becomes obvious. One always wonders why one does not understand this. Therefore, *Īśvara-anugraha* is necessary here.

*Bhakti* is meant for a prepared mind, *antaḥ-karaṇa śuddhi*. *Śraddhā* itself will lead one to *bhakti*. We must do this *kāyika-karma* to keep away all the obstacles. So too, *vācika-karma*. Daily recitation of the *vaidika-sūktas* is the best thing to do if you know them; even listening to them is wonderful. Or any recitation like *Viṣṇu-sahasranāma* is good. You can also sing in praise of *Bhagavān*, if you know music. Even though *Bhagavān* likes *śruti* etc., he will not run away if you do not have it, because he has no place to go; he is a captive audience.

You can sing what is to be sung. What is to be recited you recite. What is to be chanted you should chant. You should not sing *gāyatri mantra*. All the Vedic hymns are to be chanted. What should be read should be read. Prose is to be read, a verse is to be recited, a Vedic hymn is to be chanted and a song is to be sung.

Generally, we have all three *karmas* in our daily prayers *kāyika*, *vācika* and *mānasa*. This three-fold prayer produces *anugraha* and keeps all the obstacles away. Even if you have understood Vedanta, the clarity increases. You never do away with *Īśvara*. Either he is

in the form of you, or he is in the form of your worshipful altar. He is never gone.

All the above come under *iṣṭa-karma*. The other set of *karma* is *pūrta-karma*, in which you fulfil the needs of the society, community, country and humanity in general. All reaching out *karmas*, so called charitable activities, are *pūrta-karmas*. Charity is not a very charitable word. We all live on others' charity. Where is the question of our doing charity? We have our breakfast because of others' charity. Somebody has to produce, harvest, transport, distribute, prepare, etc. the food. We are always indebted to a number of forces. So when I can give I give, and when I have to take I take. Everybody is a consumer and everybody is a giver. When you give more than you consume, that is maturity. That is called *pūrta-karma* it produces *punya*.

A list of *pūrta-karmas* are given in *smṛtis*: Providing for water sources such as wells, ponds, and lakes, building temples, distributing food, and building rest houses are called *pūrta-karmas*. You can include more according to the present day needs like providing a clinic, a hospital, a home for children and so on. We have only these two types of *karma*, *iṣṭa* and *pūrta*, to neutralize our *duritas*. You do them with *bhakti*, and by these acts of *bhakti* you gain the *adhikāritva*, competence, to study the *śāstra*. Once *adhikāritva* is there, which includes *śraddhā*, you gain this knowledge with the *guru's* teaching.

## **World Sanskrit Conference**

[www. samskritbookfair.org](http://www.sanskritbookfair.org)

INDIA, December 26, 2010 (Press Release): Bangalore is getting ready for a major Sanskrit event in January 2011 where scholars, enthusiasts and well wishers meet for a first ever World Sanskrit Book Fair (WSBF) at National College Grounds from 6th to 10th January.

The chief architect of this Book Fair is Samskrita Bharati, an NGO established in 1981 for the promotion and propagation of Sanskrit language and literature. The organization has made giant strides in the last three decades by organizing one lakh and fifteen thousand 'Ten day camps on Speaking Sanskrit' all over India. As a result more than one Crore Indians are speaking in simple Sanskrit now. The movement started in 1981 in a small hall in Bangalore and led by Cha Mu Krishna Shastri who had just graduated from Tirupati Sanskrit University.

Bangalore hosted the tenth World Sanskrit Conference in January 1997, which gave a big boost to Sanskrit activities worldwide.

Students and elders can enroll as delegates for the entire fair for a symbolic fee. See [www. samskritbookfair.org](http://www.sanskritbookfair.org) for more details

## **American Fast Food Chains In India Discover the Appeal of Vegetarian Food**

<http://www.mydigitalfc.com/news/america-goes-vegetarian-india-881>

BANGALORE/DELHI, December 21, 2010: Cashing in on the rising fitness awareness among Indian consumers, players such as McDonald's, KFC, Pizza Hut and Domino's are seeing over 50 per cent of their sales coming from their vegetarian spread.

In contrast, the global average of sales split for Domino's is 95 per cent from non-vegetarian offerings.

"Consumers are making smarter and healthier choices these days and are looking for leaner food, trying to avoid red meats and fats as much as possible. This is a growing trend not only in India but also globally," said Anup Jain, marketing director of Pizza Hut. For Pizza Hut, which at present operates a total of 120 restaurants across India, the vegetarian menu contributes about 70 per cent to its overall sales. The company is famous for its classic margherita and its signature 'kadai paneer' pizzas.

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## **To Understand the Cold Spell, Look East**

<http://www.nytimes.com/2010/12/26/opinion/26cohen.html?hp>

USA, December 25, 2010: The Earth continues to get warmer, yet it's feeling a lot colder outside. Over the past few weeks, subzero temperatures in Poland claimed 66 lives; snow arrived in Seattle well before the winter solstice, and fell heavily enough in Minneapolis to make the roof of the Metrodome collapse; and last week blizzards closed Europe's busiest airports in London and Frankfurt for days,

stranding holiday travelers. The snow and record cold have invaded the Eastern United States, with more bad weather predicted.

All of this cold was met with perfect comic timing by the release of a World Meteorological Organization report showing that 2010 will probably be among the three warmest years on record, and 2001 through 2010 the warmest decade on record.

Why?

Even though the long-term change in the Earth's climate can be summarized in one word (hotter), the new weather patterns are hard to foresee and sometimes surprise meteorologists. Take the newly discovered influence of Siberian snow, for instance. Up high in the atmosphere there is an air jet stream, a river of fast-flowing air five to seven miles above sea level, which bends around Asia's mountains in a wavelike pattern much as water in a stream flows around a rock or boulder. When snow cover is more abundant in Siberia, it creates an unusually large dome of cold air next to the mountains, and this amplifies the standing waves in the atmosphere, just as a bigger rock in a stream increases the size of the waves of water flowing by. The cold air displaced spreads to most of the northern hemisphere, cooling Europe, Asia and the East coast of America.

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## **Christian Church Becomes Ganesha Hindu Temple In Scotland**

<http://www.sify.com/>

SCOTLAND, January 7, 2011: Before the Temple organizers purchased it, Wardlawhill Church was affiliated to Church of Scotland, the majority church in Scotland. It was then renovated and refurbished into the Sri Sundara Ganapathy Hindu temple.

On the opening day, following the milk abhishegam ritual for Lord Ganapathy, the Deity was carried on a decorated palanquin in a procession from the City Centre to the Temple hall through the Main Street with a police escort. A Hindu priest from London conducted the opening ceremony. Two area councilors, the Consulate General of India, and many others attended the inaugural ceremony.

The Ganapathy Temple, whose aim is to "promote the ideals of Hinduism" and which is part of the South Indian Cultural Centre, plans to serve the religious, spiritual, cultural and social needs of the community. Besides prayers, sermons, lectures by spiritual leaders, ceremonies and festivals, it also plans to host Indian language-art-dance-music-yoga-spirituality instruction, marriage counseling, community gatherings, etc. It is a member of the Scottish Interfaith Council.

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## **In Slovenia, A Love for Ragas And Vedas**

<http://www.thehindu.com/arts/music/article981400.ece>

SLOVENIA, December 26, 2010: In Slovenia, musician Emilija Kerčan's love for Carnatic music took shape in 2006 — a natural extension to her decade-long interest in devotional music and Indian spiritualism. Traveling often from Slovenia to Chennai, Emilija has organized high profile Carnatic-based events in her country's capital city, Ljubljana. The concerts have been well-received by the population of the city, one of the international capitals of Western classical music.

Emilija's brother Vojko Kerčan also fell in love with the Vedas and the duo have a site, [www.gopuram.org](http://www.gopuram.org), dedicated to Hinduism and Indian music (in Slovene).

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## At last, TTD gives up gold plating project

TIRUMALA: The Tirumala Tirupati Devasthanam's (TTD) dream of giving a golden veneer to the Venkateswara temple has been wound up by the Specified Authority.

This puts to rest the project which was dogged by controversy ever since it was conceived by former TTD chairman D K Audikeshavulu Naidu.

The project, titled Ananda Nilaya Anantha Swarnamayam, envisaged gold plating of the 24.8 ft walls around the sanctum sanctorum of the temple.

It would have required 218 kg of gold and 6.8 tonnes of copper. In bringing the curtains down on the project, the Specified Authority, which met on Thursday, was obeying a High Court directive issued last December after hearing public interest litigation against the idea filed by Raghava Reddy (Nellore), Subramanian Swamy (Janata Party) and Parameswara Samiti (East Godavari).

The petitioners had contended that gold plating the walls would besmirch the inscriptions on them and damage the wall itself. They said the idea was only a vanity project of Audikeshavulu Naidu. Having scrapped the idea, the Specified Authority now has to return the handsome donations of gold and cash donations that were raised by Naidu during his tenure in the TTD.

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Dancers with Pujya Swamiji



Puja to cows



Pujya Swamiji touching the cows



Pujya Swamiji - amidst celebration

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