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*Arsha Vidya  
Newsletter*

In fearless voice may  
we proclaim

The Rishi's message  
from all house-tops

And bring the men  
of different claim

To a fold of Love  
where oneness lasts!



*The demise of Sri Jayavardhanavelu has left thousands of people of the huge extended Lakshmi family in grief. I share the grief and pray for him. Sri. D.J, as he was affectionately called, was a remarkable person. Every good cause could look up to him for support. He was a source of security and support for numerous small entrepreneurs. His bigness of heart and clarity of thinking made him the most sought-after person, not only for professional direction, but also, for personal counseling. A person of this stature continues to live in the hearts of everyone who know him, as a source of inspiration. D.J. will continue to be with us through his children and grandchildren.*

**Swami Dayananda**

*16th June 2010*



# कठोपनिषद् Kāthopanīṣad

(2<sup>nd</sup> Adhyāya, Third Valli)

How this Brahm Ātmā is to be unfolded and taught? And what exactly will be the result of that knowledge? Again that is being said here.

इन्द्रियाणां पृथग्भावमुदयास्तमयौ च यत् ।  
पृथगुत्पद्यमानानां मत्वा धीरो नशोचति ॥ ६ ॥

The sense organs have a separate origin in that they are products of the elements. They are active when an individual is awake; they are idle when he is asleep. A truly wise person knows that the Self is independent of the sense organs, and he is therefore no longer susceptible to sorrow.

Indriyās are senses such as ears eyes etc. Each one of them is meant to, and is capable of grasping only one object. The eyes can grasp only form and color. Here, form includes colour also. Then ears grasp only sound. Each sense organ is capable of grasping its own object. There are five sense organs and they are created separately and distinctly from their own causes.

All the sense organs are born from their respective subtle elements like akasa, vayu etc. and they are distinct from Cinmātra svarūpa Ātmā which is in the form of awareness and from which these senses were born.

For the five indriyās, there are no five causes. There is only one cause. The senses and the mind are taken to be the Ātmā by a person who looks upon the Ātmā as distinct from the physical body. Āstikā believes in the survival of the soul after death. The surviving self is one that is subject to puṇya and pāpa, and therefore, subject to various karma phalas. The theologies of some of the organized religions accept Ātmā, a soul which is independent of the body but which is subject to travel etc., but each soul is distinct. Now here we have to take this Ātmā which is taken to be the one which is subject to karma phalas senses etc.

Ātmā is all that is there and this is expressed by saying that the senses and the mind which are born of one Ātmā are entirely distinct. These are all dṛṣyās and the other one is dṛk. They are time bound, and the other one is not time-bound at all. All these have locations and dṛk has no location

whatsoever. All these are limited and the other one has no particular form or attribute and it is limitless. These have vyabhicārās. These have rise and fall. They operate at certain time. They don't operate at certain other time. In waking, they are all up but in sleep, they are not up. Even when they are up, all of them are not operating all the time. Some operate; some don't operate. Again when one is very busy, the other senses also don't work some times. All these five senses have vyabhicārās. Vyabhicārā means they are subject to change. In deep sleep, they are totally absent. All these senses are entirely distinct from the śuddha Ātma.

Matvā dhīro na śocati – Matvā means jñātvā ityarthah. The senses come into being and disappear like sun rise and sun set. Ātma is totally distinct from all of them. Knowing this Ātma, a viveki, the discriminative and informed person does not come to grief. To get into a state of grief, there must be change. Without antaḥkaraṇa vṛtti modification, there cannot be any sadness.

Here Shankara says since there is no modification for the Ātmā whose nature is always the same, and therefore, the cause for śoka is not possible. Ātmā is not therefore subject to any grief or even elation. Fullness is the nature of the Ātmā. Freedom from all limitations is the nature of the Ātmā, This is what is said in another śruti also as tarati śokam Ātmāvit"— the one who knows oneself crosses sorrow. That is why it is called mokṣa. So freedom from sorrow is mokṣa.

Freedom from birth and death and freedom from sorrow is talked about in this life itself. Discovery of the self being free from all limitations is exactly called mokṣa. That is why it is called freedom - mokṣa because Ātmā is already free and which is mistaken to be other than what it is.

Īndriyāṇi, antaḥkaraṇa or the sūkṣma śarīram is not the Ātmā. If it is so then there is no question of freedom - mokṣa. If already the Ātmā is free from all of them, then they are not free from the Ātmā but Ātmā is free from all of them. Ātmā is nitya muktaḥ. Therefore, the upaniṣad says matvā na śocati meaning jñātvā na śocati. Just knowing it, one is free from grief. Therefore that knowing it is important here. If indriyas are separate from Ātmā, Ātmā is distinct, then the question is how do I gain this Ātmā. It is going to be a sense object or what? Generally that which is distinct from the sense organs is sense object. So Ātmā maybe an external object. There should not be any doubt. It is not a thing to be objectified by the senses. And because it is the inner self, it is inside; it is innermost self in everyone. They are constrained to use a word an adjective to Ātmā; it is something inner.

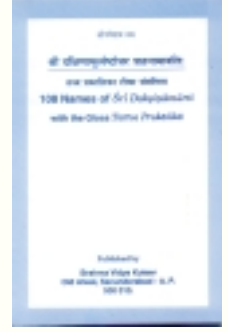
(To be continued)

# 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



८४। ओं प्रज्ञामणिवराकराय नमः।

प्रज्ञा बुद्धेस्सामर्थ्यम् , सैव मणीनां श्रेष्ठ्वस्तूनां मध्ये वरा श्रेष्ठा ,  
तस्या आकरः निधिः , तस्मै नमः।

मेधाकामाः श्रीदक्षिणामूर्तिमुपासीरन्नित्यभिप्रायः।

Salutations to the One who is the treasure house of intelligence, which happens to be the best among a person's possessions.

Those who are desirous of improving intelligence and retentive faculty should contemplate on Śrī Dakṣiṇāmūrti. That is the meaning (implied in this salutation).

८५। ओं ज्ञानानन्तरभासात्मने नमः।

ज्ञानस्य मनोवृत्त्यात्मकस्य दृश्यविषयस्य अनन्तरम् ज्ञानान्तरोत्पत्तः प्राक् यः भासः  
अमनीभावरूपचैतनप्रकाशः , स एव आत्मा स्वरूपं यस्य सः तस्मै नमः।

आत्मा निर्विशेष अखण्ड ज्ञानस्वरूपः। तस्मिन् चलनमेव मनोवृत्तिः। द्वयोर्वृत्त्योरनन्तराले  
यत् निर्विशेषज्ञानमस्ति , तदेव ब्रह्म। मनोवृत्त्यवस्थायामपि वृत्तिविषयस्य नामरूपस्य तिरस्कारे  
यदवशिष्यते शुद्धं निर्विशेषं ज्ञानं तदेव ब्रह्म। तथापि मनोवृत्तौ नामरूपकालुष्यस्य कल्पितस्यैव

सत्वात् शुद्धचैतन्यस्य स्पष्टमभिज्ञानं जिज्ञासोः दुष्करं भवति । अत एव वृत्त्यन्तराळगम्यः  
अमनीभावः अत्र प्रस्तूयते ।

85. Salutations to the One who shines in the form of consciousness in between two cognitions.

Ātman is of the nature of divisionless and undivided consciousness. Mind is only the movement taking place in that consciousness. The divisionless consciousness obtaining in the interval between two and modifications or two cognitions is Brahman alone. Even in the state of mind modifications, when the name and form of the cognition are negated, whatever pure and divisionless consciousness remains, that alone is Brahman. It is difficult for the seeker to clearly recognize the pure consciousness in a mind-modification, as it is contaminated with name and form, though the name and form are unreal. That is why, the silence of mind obtaining in between the cognitions is pointed out here.

८६। ओं ज्ञातृज्ञानादिविदूरगाय नमः ।

ज्ञाता च ज्ञानं च आदिः यस्य त्रिपुटेः सः ज्ञातृज्ञानादिः तस्य विदूरे गच्छति तिष्ठति विदूरे  
गम्यते इति वा । तस्मै नमः ।

ज्ञेयं नाम ज्ञत्वावच्छिन्नं चैतन्यम् । चैतन्यमन्तरा न किञ्चित् ज्ञेयमस्ति । प्रमाणवृत्त्यवच्छिन्नसंविदेव  
ज्ञानमित्युच्यते । परमपुरुषं विहाय ज्ञाता नाम न कश्चित् अन्यः पुरुषः अस्ति । नान्योऽतोऽस्ति  
विज्ञाता बृहदारण्यकोपनिषत् (३-७-२३) नान्यद्तोऽस्ति द्रष्टृ (३-८-११) इति श्रुतेः । संविद्येव  
ज्ञातृत्वमध्यारोप्यते । यदा जिज्ञासुः त्रिपुटेः मिथ्यात्वं ज्ञानचक्षुषा पश्यति तस्मिन् क्षणे शुद्धसंविदं  
दक्षिणामूर्तिं आत्मरूपेण प्रतिपद्यते ।

86. Salutations to the One who transcends the triad of knower, knowledge and the known.

Jñeya (cognized or known) means awareness limited by the name and shape of the cognized object. Nothing is cognized or known without the background of awareness. Awareness alone conditioned as the modification of the mind in the form of cognition is taken as the means of knowledge (jñāna). There is no jñātā (knower) other than the



supreme Lord. See the statements of the śruti. There is no other knower (Brahadāraṇyakopaniṣad, 3-7-23). 'There is no other seer (3-8-11)'. The agency of knowing (jñātr̥tva) is a superimposition on the awareness. When the seeker clearly sees the unreality of the triad (jñātā jñeya and jñāna) with the understanding arising out of discrimination, he realizes that the pure Awareness, that is Dakṣiṇāmūrti, as his very Self.

८७ । ओं ज्ञानज्ञाद्वैतदिव्याङ्गाय नमः ।

ज्ञाते अनेनेति ज्ञानं वृत्यात्मकं प्रमणम् , जानातीति ज्ञः ज्ञाता , तयोरद्वैतं अभेदः यस्य तत् चैतन्यम् , तदेव दिव्यं स्वयंप्रकशं अंगं स्वरूपं यस्य सः , तस्मै नमः ।  
मनसि जायमाना क्लृप्तादिवृत्तिः । अपरा अहं जानामीत्याकारकात्तिरेव ज्ञाता । एते द्वे वृत्ती अखंडचेतने कल्पिते । यतः तस्मादेव उत्पन्ने एते तस्मिन्नेव स्थितिं लब्ध्वा तस्मिन् विलीयते । एवं ज्ञातृज्ञानज्ञेयभेदकल्पनाया अधिष्ठानं स्वयंप्रकशं आत्मचैतन्यमेव ब्रह्मेति ब्रह्मविदामनुभूतिः ।

Salutations to the One whose essential nature, the awareness, transcends the division between the means of knowledge (jñāna) and the knower (jñātā).

The modification of the mind into the form of the pot etc. is indeed the means of knowing (pramāṇa) the pot etc. The modification of the same mind in the form, 'I know', is the knower (jñātā). Both these modifications are imagined and superimposed on the divisionless and undivided awareness, because in it only they are born, sustained and resolved. The self-luminous awareness that is Ātman, the ground on which the division into the knower, means of knowledge, and the known are imagined and superimposed is indeed Brahman as testified by the knowers of Brahman from their realisation.

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## Gita Camp at Arsha Vidya Gurukulam, Anaikatti, Coimbatore

*by Julie Carpenter*

To sit with PujyaSwamiji day after day is a blessing that has no measure. To watch and listen to him is to watch the teaching of the Gita unfold before your very eyes. There can be no doubt in the pramana. It is also very clear who Sadhviji's teacher is!

TheTattvabodha classes are taught by Sri Swami Sakshatkrtanandaji. There is a humility about this brilliant and quick to smile Swami that is inspiring. His teaching is direct, thorough, and laced with humour. It is Isvara's grace that Swami Sakshatji teaches when PujyaSwamiji is away from the ashram.

The day starts around 4 a.m. with the delivery of a bucket of hot water for bathing. At 5 a.m., the early rising sadhakas gather at the temple for morning puja.

Humans are not the only worshipers; a few weeks ago, an elephant did pranams, waving its trunk in front of Ganesha and Dakshinamurthy during the night, so the guard reported. The elephant then removed the temple gates, brick pillars and all, as it left!

The morning schedule is full: 7 a.m. morning meditation; 7:45 breakfast; 8:45 first Vedanta class; 10:15 yoga or Sanskrit; 11:15 tea break; 11:30 second Vedanta class; 12:45 lunch. We rotate serving meals to all. It is a gift to serve people food; they always appreciate it.

The afternoon schedule begins at 1:30 p.m. with chanting class. At 3:45 is seva hour. It is enjoyable to sweep, mop, dust and reunite toads with the outside world, or

simply dry dishes. The 5 p.m. Vedanta class is the last class of the day, followed by evening puja. I admit that I try to use evening puja time for a walk either around the ashram or to one of the nearby villages for a little exercise; in truth, the exercise goes unnoticed as the surroundings here are beautiful. The actual walk is also missed sometimes to review the day's studies, or do homework, which quickly fills the time until dinner. Soon after dinner is Satsang. PujyaSwamiji's handling of the questions that arise is as insightful as it is humorous.

On Sundays, the schedule is a little different as there are no Sanskrit, yoga or chanting classes. Local people from Coimbatore, which is about one hour away, visit the ashram during the day to attend class.

PujyaSwamiji has given his blessing so I can help on a Sevyā project that Joan and Kovida have initiated. The local self-help women's groups are making bags out of recycled plastic which will be exported to the U.S. for sale over there. A percentage of these profits will go to Aim for Seva. I hope to be visiting the villages once in a while and, with the help of people at the ashram talking to, and taking pictures of, the women with their handiwork. I think everyone, particularly the Eugene satsang, will appreciate these beautiful (recycled) bags!

It is an honour and blessing to be here. I appreciate all the support from the community in the U.S. that has helped make this a smooth transition.

## Views of Campers at AVG

### Daisuke Kito

From Japan, I came to India 4 years ago and travelled for six months. I seek answer for "who am I?" I prayed to Isvara in many Hindu temples and at that time stayed in Risikesh ashram. Br. Cetana, student of Pujya Swamiji, taught me tatvabodha. I felt happy that the answer is there, but wanted to know more. So, I came here. I met Pujya Swamiji in Japan in the camp. "It is no choice", I seek the fundamental solution.



Vedanta is traditional and fundamental. At the ashram there are others, both foreigners and Indians who also seek like me. My Iccha shakti is strong, that I want to know. Please accept me.

I have gained more Shraddha in the last few weeks. My desire to join the 3 year course is more intense now.

Pujya Swamiji is teaching knowledge. I need greater antahkaranashuddhi to understand. Through prayer and Seva, I hope to gain it. I like doing seva for Swamijis.

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### Girija Natarajan



I have been a devotee of Pujya Swamiji for the last 15 years. I was in the US and used to attend camps 2-3 times a year, in the Saylorsburg Ashram.

My children are grown up and Swamiji suggested that I work in the chatrayala and I came here.

I have learnt to accept things. Now I realize that my problems are small, just small. I have learnt a lot from the children and cannot describe the joy one gets.

It is a nice place to be in – at Pujya Swamiji's feet. Now this is my home. Compassion and Vedanta go hand in hand. Swamiji talks about seeing Bhagavan in everything, I can see Iswara in every child, and this is best thing that has happened to me after the duty of being the mother of two and grandmother of one.



## N.S.Viswanathan

I was inspired by Swami Paramartha and swami Siddabodananda's talks at Koli hills. On their advise, I went to Rishikesh in 2005. After ashirvadam, Pujya Swamiji asked me to take care of Swami Nityananda in Erode, since I am from there.

Pujya Swamiji's teachings are very methodical. I used to think dharma requires some education; Swamiji made it very clear that dharma is common for everyone.

I come from a Kownder family, I used to think that varnas are based on jathi, now I know varnas are only based on gunas, and one needs to grow.

Now I have the confidence that I can learn Vedanta.

The facilities here are very comfortable and good; the ambiance is conducive for learning, people are cooperative and it is fun.

Swamiji's classes are very personal and it feels like one big family and he is like an elder brother. At satsang one is free to ask any question.

Pujya Swamiji is a highly qualified Guru who teaches with both tradition and modern thinking.



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## Gayatri



Was born in Brazil and after living in Sweden for 15 years I returned back to Brazil. I did not initially know about Vedanta, but was learning overview of Hinduism, Gita and Mahabharata from a Swami in Risikesh. I started asking questions about atma and he sent me to Swami Dayananda. My previous teacher guided me to get to the ashram and made me come here. It was all in 2005 and was a very fulfilling experience. I came again for two more camps after that.

Everyone here has the same purpose of knowing Isvara.

I feel like I am home. Ashram makes everything comfortable and safe. All are helpful and nice.

This Gita camp has given me a broader idea of Isvara than I could ever think of. I am really happy that I made this decision to come and join this camp. I feel blessed to listen to the words of Pujya Swamiji.

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## K. Ganesh

That Pujya Swamiji is one of the best teachers, of a very involved subject, there can be no doubt. Ever since I read Swamiji's Introduction to Vedanta years ago, my life purpose has been clear - I needed to know more.



I studied books, listened to learned people on the scriptures, debated and argued with myself and with others, and continued to read Swamiji's writings, listen to his talks, attend short camps at the Ashram, study the Gita Home Study course (which we received from Swamiji with his blessings)

I have questioned many things since boyhood. Having done what I had to do in life, without losing touch, the time has come to bring greater focus to my study of the Veda Pramana.

The nischaya is there, the clarity that knowledge is what is required is there. This camp has already reinforced the determination. It is wonderful to be in the camp with people of different age groups, backgrounds, nationalities.

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## Jano Iriate (Chile) Rebekka Eckhaus (U.S.A.)

We have been studying yoga for over ten years and were introduced to Advaita Vedanta by our yoga teachers who have always emphasized yoga as a discipline preparing one for Vedanta. We found Swamiji through his books, which are not difficult to find abroad. In fact, we could even access some of his talks posted on Youtube.



Years later, we planned our trip to the Rishikesh ashram, hoping to study traditionally with Swamiji. While in Rishikesh, we also took Sanskrit classes with Swami Guhatmananda who is a great teacher. Having Swamiji unfold the vision of Advaita Vedanta in Rishikesh and now here in Coimbatore has been an invaluable experience. Swamiji has given us direction to apply Vedanta to our day-to-day lives – not just use it as an intellectual exercise.

This is our first trip to India, and we are blessed to begin our studies with Puyja Swamiji. He has given us the tools to return to the U.S. with an appropriate attitude to approach our lives and continue our studies.

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## Meenakshi Chandrasekhar

Have known Swamiji since 2007, before that my husband attended a camp on Vishnusahasranamam and he requested Swamiji to come to Dubai and teach us. And Swamiji kindly agreed. We have been studying Vedanta for 7 years regularly and it is a very enriching experience.



There is nothing like listening directly from Swamiji and the way it is being revealed by him with such clarity in thinking.

“There is nothing called sorrow”, and the way he proved it is amazing. The concept of Ishwara is also revealing.

People are here from different backgrounds, and I know a few languages like Gujarati and Tamil can talk to many of them freely.

I feel it is only because of the grace I am here, to get a Guru like Swamiji, it is a lot of punya, he is a guru who has seen “the truth and makes us see it while teaching”.

---

## Nada



Was born in Nagasaki (Japan) and have travelled most of the world. I fell in love with Sanskrit and came to India.

When I visited Risikesh ashram I was not sure. Coming from the west was afraid of being brainwashed, but found out that everyone was wonderful, spiritual and there was a lot of Sanskrit. My Sanskrit teacher sent me here, to the camp.

There is overwhelming love and care from both Pujya Swamiji and Swami Sakshat. It is so genuine and pure. The learning of Vedanta, advaita is very focused. It very clear to me that I can trust them to do what is best for me, it has been the deciding factor for me.

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## Twelfth Anniversary of Pujya Swamiji's mother

Pujya Swamiji's mother, Smt. Valambal Amma's 12th anniversary ceremony was conducted at the Arsha Vidya Gurukulam on June 7, 2010 (*Vaikasi Dasami*).

This year, on this occasion, a bhandara was done for several *sadhus* in the Ashram. A bhandara is a ritual where *sadhus* are given a place of honour and offered a feast. The mahatmas are seated separately, and ceremoniously offered worship with rituals such as applying *chandana* (sandalwood) paste on their foreheads, offering them garlands and giving them *dakshina* before the feast. Bhandaras are conducted on days such as *sraddha day* and samadhi anniversary of *sadhus* and others.

Taking advantage of the presence of a large number of *sadhus* at the Gurukulam attending a Gita Camp, a bhandara was held in memory of Smt Valambal Amma. About 30 *sadhus* took part in the bhandara. All the campers were present at the bhandara and many of them took the opportunity to serve the mahatmas and earn great punya.

Pujya Swamiji's mother was herself a great soul. Swamiji narrated a story: I would



bring coconuts from the farm to be sold to raise money for monthly expenses. On the way home, I would give away as many as 15 or 20 coconuts to people who needed them and did not have a coconut tree in their houses. Some old ladies, who noticed this, took the complaint to my mother. Despite these complaints, despite the fact that the money from the sale of coconuts was required for our monthly expenses, my mother never once said, "Don't give".

Smt. Valambal Amma was indeed a blessed person to be the mother of a great *jnani* that Pujya Swamiji is. As even Papanasam Sivan said in his famous song, one can only wonder and sing: "*Enna thavam saidanai*"— what great tapas you performed, Oh mother, to bless us with a great Guru.

Speaking of Pujya Swamiji, his mother once said, "I am not able to visualise myself as the mother of Swamiji. I can only see his glory and wonder at it"

## Veda Chanting



The campers at AVG, Coimbatore had the opportunity to listen to chanting of Vedas by learned pundits.

The vaidik pundits chanted a part of the Veda with svaras called saṁhitā. Then each day they chanted the same saṁhitā word by word (called padam) initially and later with some combinations of the words back and forth called kramam jata and ghanam.

It takes nearly 12 to 15 years to commit all this to memory. If one chants for eight hours a day, it will take 80 to 90 days to chant all this for one Veda (say Krishna Yajur Veda) and the entire text is kept in

memory. This system ensures that there is no corruption to any word or svāra.

The Pundits ended by chanting what is called varṇa karma. A varṇa is a phonetic sound and can be roughly translated as a letter in Sanskrit. They took up the chant Om Namaḥ Śivāya in Śrī Rudra and gave definitions of every varṇa in this chant outlining the devata, jāti, sthāna, prayatna, mātra and svāra for every varṇa. They can chant the whole veda in this way.

Pujya Swamiji presented ponnadai to the Acharya Sri Jambunatha Ghanapatigal and to all his students.

A.S. Venkatraman

## Personality Development Camp for children



The **AIM for Seva**, Udumalpet chapter along with **Lion's club** of Udumalpet organised a Personality Development Camp for children from the 16<sup>th</sup> to 22<sup>nd</sup> of April 2010 .

As many as 70 children in the age group 10-15 attended this camp. They were divided into different groups named after Indian patriotic leaders like Lala Lajpat Rai, Jhansi Rani etc.

This camp was organised with the view to instill the cultural, spiritual and national

values in children to whom these are not available in the routine curriculum.

The camp had guest lecturers who had rich patriotic fervour, social awareness and passion to teach the children.

The children were taught chanting of devotional slokas and thevaram, and organized games that would coordinate the mind and body.

Eminent lecturers unraveled to them the glorious past of Bharat by introducing the heroes who made history happen. They



explained to them the magnanimity of Hinduism and its contribution to mankind at this time when profanity towards it was advocated in the name of secularism.

Swami Chaitanyanandaji Maharaj, President of Swami Vivekananda ashram, Kanniakumari inaugurated the camp. In his inaugural address, Sri Swamiji explained to them the indelible contribution of our motherland to humanity.

Smt. Lakshmi Muthusamy of Appu Educational Trust had stayed all through the camp and taught the children on how to perform Pooja, She coordinated in the children performing the stage drama and lectured on Hanuman Bhakthi and 14 fold Vedic knowledge.

Sri Muraliji of Amirtha Institute spoke on the characters in the great epics Ramayana and Mahabharata.

Dr.Siddarthji of Dept.of Public Health, Pondicherry spoke on what was success and gave them the formula for the success..

Sri.Selvamji, Trational Yoga Instructor, conducted yoga, meditation and mind power games also.

Sri. Bharati of Panchajanya, Centre for Holistic Development of Children recalled the life and works of great Rishis of India, their researches, and said failure to recognise their glory was the cause for the present day cultural degeneration. He also taught the children games to coordinate the mind and body.

Sri. Jaikumar, Higher Secondary Teacher from Nagercoil, spoke at length on the heroic leaders who worked in the salvation of this country, their selfless sacrifices, the divinity that was hidden within them, their faith ,the tremendous spirit that thrilled them to dare and die for the Universal Truth and the ideologies that trained them to become immortals.

Sri. Balakrishanan ji, Oduvar from Arsha Vidya Gurukulam, Anaikkati stayed all through the camp and taught the children Paasurams and Devaram Hymns.

Apart from this there was a day for parents too,

Dr. Rajendiran , Psychologist, KMCH Coimbatore and Smt. Prema Rangachari, Bhavani Educational trust spoke on emotional intelligence in parenting and on handling adolescent children and their problem.

Pujya Swamiji graced the valedictory function held on the 22<sup>nd</sup> of April. In his benedictory address, Pujya Swamiji said that such personality development camps would help the children to acquire values that could turn them to be contributors to the society. He expressed his happiness in seeing the transformation in the participating children.

Swamini Gurupriyamataji of Atma Vidya Centre & Aim for Seva, Udumalpet organized this camp

## **GURU PURNIMA**

**Pujya Sri Swami Dayananda Saraswati**

*speaks on*

**“JAGAT, ISHWARA AND GURU.”**

**at 6.30 p.m. on the 25th July, 2010**

**at Shanmukhananda Auditorium,  
Mumbai.**

*All are welcome.*

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**Pujya Swami Dayananda Saraswati**

*Speaks on*

**“KNOWLEDGE OF REALITY AND GURU.”**

**at 6.30 pm on the 26th July. 2010**

**at Nehru Memorial Hall,  
Dr. Ambedkar Road,  
Pune -1**

*All are welcome.*

## Availability of the Mind, *Śama* Swami Dayananda Saraswati

What is this *śama*?

The author of the *Tattvabodha* says, *mano nigrahaḥ*.

What does *mano nigrahaḥ* mean? They will generally translate this as mind control, or mind destruction—as though the mind needs to be destroyed. Anyone who wants mind destruction is already destroyed, otherwise, why should he need mind destruction? His whole thinking is destroyed, so he wants to get rid of his mind. Mind baiting is the biggest thing in the world; it is big business also. Anybody who says that you should control the mind, will find people to subscribe to that. Because you can't control the mind.

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

"Nobody can easily control the mind."

"That is true."

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

"Even if you have worked hard, and you think that you have controlled it, it just goes away." Everything looks so true. This is why mind control is a million dollar business. The poor mind.

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

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

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

The mind is just the most beautiful instrument that the human being has. Everything else, every animal has. In fact, they are better equipped. A police man takes the help of a dog. He is called a sleuth but he is not; that dog is the sleuth. All other animals are better equipped than humans in certain ways. Consider a bat. It can fly in the night. People think it is able to see in the dark, but it doesn't see anything. It just goes on squeaking and sending out sounds which rebound. And it is able to interpret those sounds and detect an obstruction while in flight, and guide its way. It is all sonar. It can also detect fruit in this way, and distinguish those sounds from the sounds that signal a leaf. And it can distinguish whether a piece of fruit is ripe or not, and go after it. What a thing it is, this bat! There is so much research going on about it. These animals are so much better equipped than we are in so many ways.

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



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

People really manipulate people only through the mind. Therefore we have to analyze this properly. One has to pay one's attention to one's mind. It cannot be. The mind is just the most beautiful instrument that the human being has. It has to be used; it is meant for use. It is taken for granted, nor should it be looked upon as something that causes real problems. Mainly, the mind is meant for knowing, remembering, and also to entertain emotions. The mind is the seat of emotion as well as the seat of knowledge, so there is an emotional mind, a cognitive mind, and also, a recollecting mind. And because it is instrumental in knowing, it is called an instrument, *karaṇa*, the inner instrument, *antaḥ-karaṇa*. It is necessary for knowing; without the mind, an individual, cannot know, so it is called a *karaṇa*, instrument. The eyes are also a *karaṇa*, a sense organ, which enables us to see colors and forms, and so too, the ears are a *karaṇa*. But the eyes and ears and other senses cannot function by themselves, without being backed by the mind, so the mind is also looked upon as a *karaṇa*, a means. You are able to recognize something only with the help of the mind.

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

afraid, and therefore, there is an emotion called fear, and similarly, anxiety, hatred, and so on. And there are also emotions like, love, compassion, empathy, and so on. These emotions also manifest in the mind, and again, only reveal the person. Compassion only reveals the compassionate person. The emotion 'compassion' is for the person who is compassionate. We should always include the person, understand, otherwise, the mind will become the whipping boy for all our problems. It is just me, viewed from the standpoint of the mind. So whenever the *śāstra* deals with the mind, it actually deals with the person with reference to the mind, that's all. It deals with 'me' the individual, who, with reference to an emotion called compassion, is compassionate. And because I am compassionate, there is compassion; because I am loving, there is love. It is not that because there is love I become loving, or because there is fear I am frightened. It is, rather, because I am frightened, there is fear; because I am agitated, there is agitation. I am anxious, therefore there is anxiety; I am hateful, therefore, hatred.

Why do we separate this mind from ourselves and then whip it unnecessarily? Does that mean I have to whip myself now? No. I am what I am, again, because of certain laws. And therefore, whenever we talk about the mind we have to be really responsible. Whoever talks about the mind must be highly responsible, because he or she may create problems for others. It is very easy for us to conclude, "My mind is no good at all." There is no such thing as a bad mind. The mind is always good; it does everything for you. In fact, if you are anxious, it presents anxiety for you, but that

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

I need to learn to deal with all these situations, which the mind reveals, like anxiety, depression, anger, especially anger that it is not warranted at all. The situation doesn't really deserve such anger, so if it is there, I must understand that it is the person, the already angry person, who manifests himself in the form anger. But it is the mind that really tells us exactly what is going on, and therefore, the mind is pointed out in *mano nigraha*. The mind, not the person, is One has to pay one's attention to one's mind. It cannot be taken for granted, nor should it be looked upon as something that causes real problems. pointed out, because through the mind alone we understand the person. Thus, we have varieties of emotions which are not liked by ourselves, or by anyone. I don't like myself being angry, I don't like myself being, anxious, frightened, etc. But then, I am. So how we are going to gain a resolution of this?

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

not have been frightened," only confuse the whole situation. And these kinds of confusions are promoted all the time by the so-called spiritual teachers. At the same time, I do need a mind which is more or less abiding, understanding that the mind is an indication of me alone. I need a mind that is available for my understanding, for my pursuits, for my contemplation. Such a mind must be available for me. This 'availability' is exactly what is said here. Otherwise, there is no necessity to specify all this. When you apply for admission to a school, they don't ask, "Do you have *śama*, do you have *dama*?" All this they are not going to ask. They just ask you, in effect, "Are you ready for this?" If you have done your B.Sc., then you can join the M.Sc. program; that is all. This is *adhikṛtasya adhikāraḥ*. If you have completed your undergraduate studies, then you can do post graduate studies. It is so simple. They don't ask for anything else—like *śama*, *dama*, *uparati*, *titikṣā*, *śraddhā*.

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

like Indian road bypasses. If you bypass something, there, exactly, there will be a problem. So you are not going to be able to bypass anything.

We don't want to bypass any reality. Whether it is subjectively real or objectively real, there is no bypassing of anything, understand, no bypassing. When you deal with yourself you can't bypass. Only in heart surgery is a bypass allowed. Nowhere else, because there, bypassing is dealing with a problem. You are not bypassing the problem; you are bypassing to solve the problem. But here, we don't bypass anything.

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

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

We have to understand these kinds of situations very clearly. That fear you can look at now as a fear released, rather than a fear gained. You can look at it as an anxiety released, rather than an anxiety gained. You can look at it either way, but if you look at anxiety as a new gain, then you are going to conclude that you are anxious, and nothing is happening. In fact, nothing needs to happen; let the old anxiety go, let the old pain go, let the old hatred, jealousy, whatever is there underneath, let it all go. They are more going than coming, especially when you are addressing the problem. When you are not addressing the problem, you don't know anything at all. When you are depressed, you are just depressed. Here, when you are addressing the problem, you are looking at yourself, because you are the prime subject matter in the study of Vedanta. Naturally, whatever is there will come out. And the more I am able to look at all of it, with a sense of surrender, the better. Surrender to what? Surrender to the order, the order which includes psychology. That order is *Īśvara*, as we will see later. And therefore, through our prayers, through our meditations, through our *japa*, through our duties, and anything that is necessary to nourish ourselves, we take care of the mind. We deal with this as we proceed, all through the course.

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

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

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

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

keep the person under your control. You put yourself on a pedestal, implying that you have a pure mind and the other person should have a pure mind. This is just ridiculous. What is that pure mind, please tell me? Is it Here, the subject matter is me. . . ., the individual, who has to deal with himself. And the emotional person is a very important person. You can’t bypass emotion. free from gray matter, or white matter, or what? It is all manipulation, nothing but manipulation. And therefore, it is irresponsible, making people mediocre, just to keep them looking up to you. Once you say, “My mind must be like this,” you will be a permanent devotee. Throughout your lifetime you are going to have a mind, and there will always be some problem or the other, so you will be a permanent disciple. And according to the Self-Realization Organization, the disciple and *guru* are reborn again, because one life time is not enough. Neither for the *guru* is it enough, nor for the *śiṣya*, and therefore, they are reborn, it seems. For what is he a *śiṣya*? I used to hear that husband and wife are reborn and become a couple again. That is O.K. I like that, because they need not deal with a new idiot, so there is constant growth. This is wonderful, and I accept it very well, but in this *guru-śiṣya* relationship, one should not be an idiot. The *guru* is supposed to be enlightened, and yet they say that he is reborn again and again. It is all manipulation.

*Śama*, then, is the availability of the mind. That’s all it is. This *śama* is a resolution of the mind. But that does not mean that the mind becomes like blank paper. It is, rather, the mind that is available for you. Nothing more



## **Sri Sampoorna Sahasra Chandi Maha Yagnam 1.8.2010 to 12.8.2010**

Sri Rathnagiriswarar Temple at Besant Nagar, Chennai has organized a special and unique Sri Sampoorna Sahasra Chandi Homam from the 1<sup>st</sup> to the 12<sup>th</sup> of August 2010.

This homam is performed with the 700 Saptasai Mantras of Markandeya Purana. These most powerful mantras are divided into 13 portions which again is divided into three portions, one dedicated to Sri Maha Kali, the second one to Sri Mahalakshmi and the third to Sri Saraswati.

With the grace and blessings of their Holiness Sri Sri Sankaracharya Swamigal of Kanchi Kamakoti Peeta and Sri Sri Sankaracharya Swamigal of Sri Sringeri Peeta, Sri Vidya Rathnakara Brahma Sri K.Dinakara Sarma of Kumbakonam has kindly consented to be the chief Acharya for this sacred Maha Yagnam. With him, over 120 renowned Sri VidyaUpasakas will be participating in this Yagna. One thousand aavarthi Japahomam will be performed during these 11 days. Ten specially designed homa kundams will be used for this purpose in which there will be 10 Sri Vidyaupasakas in each homa kundam. Purnahuti will be performed in all the homa kundams at a time.. Maha Purnahuti will be performed on the 11<sup>th</sup> of August, the concluding day of the Chandi Homam. On all the days of the Homa, Suvasini Puja and Kanya Puja will also be performed. This type of Sampoorna Sahasra Chandi homam was not performed in our country for several years. No doubt, this venture is a great step for the welfare of all.

According to our scriptures, by performing SriChandi homam, all our problems are warded off and help us to lead a healthy life with abundant wealth, marriage at the right time, securing jobs at the right time, fearlessness and guarding us from enemies.

Secretary,  
**Sri Sampoorna Sahasra Chandi Maha Yagna Committee**

Sri Rathnagiriswarar Temple,  
Besant Nagar, Chennai 600090  
Ph. 044-2491 0405

appeals to all devotees to consider this  
Yagna as one of their own and help them in  
conducting the same in a successful manner.

## **To Be A Hindu Pilgrim...With A Mobile Phone all The Way**

Source: [blogs.telegraph.co.uk](http://blogs.telegraph.co.uk)

UNITED KINGDOM, June 6, 2010: For the first time ever, the 400,000 Hindu pilgrims on the Amarnath Yatra will be able to take their mobile phones with them, after the state-owned operator BSNL said it would erect nine signal masts along the route. BSNL's announcement is part of the Indian government's plan to promote mobile telephony in inhospitable areas. And the masts will stay there after the Yatra (pilgrimage) is over.

For some, the idea of being able to use a mobile on such a mission is sacrilegious, but for most it will likely prove a means of support during a very dangerous journey. The Yatra is a truly perilous trip to embark on. Not only is it a grueling and sinuous climb to 12,750 feet to see an ice lingam that appears in a cave between June and August - the route can also be blighted by unseasonal blizzards, and is a terrorist target for Kashmiri separatists.

The Yatra has a checkered history and was suspended for five years in the 1990s after terrorist threats. The situation worsened when the suspension was lifted. In 1996, 100,000 yatris were caught in a storm that killed 242 people and four years later, in 2000, militants massacred 30 people as they began their slow march.

For Hindus, the Amarnath Caves are one of their religion's holiest shrines and where the God Shiva explained the secret of life and eternity to his divine consort Parvati, more than 5,000 years ago. Devotees can make the 26-mile Yatra on foot from the town of Pahalgam, a journey that takes four to five days - or the shorter route from the town of Baltal, that takes about eight hours.

## **Artist Eyes Another Ganesha Record**

Source: [www.hindustantimes.com](http://www.hindustantimes.com)

VARANASI, INDIA, May 26, 2010: City-based artist Vijay Gaur, who set a national record by painting 3,500 images of Lord Ganesha non-stop for 51 hours at the Siddhi Vinayak Temple in Mumbai last year, now wants to better his own feat. For that, he will leave for the Tirupati Balaji temple on June 1. There, he will showcase his work and seek permission from the temple authorities to break his own record.

The achievement of Vijay, 35, who belongs to a family of statue-makers, has enabled him to script an entry into the Limca Book of Records. He received the certificate recently for the record set during the Ganesh Utsav (August - September) in Mumbai last year. Not only that, he has fashioned over 200,000 innovative forms of Ganesha till date.

The artist began his devotion to Ganesha when he was only four years old. Even now, he begins all his artistic ventures by first making an image of Ganesha. He has also done a complete series on Ganesha at each of the 80 ghats of the city. Vijay has used every possible medium to make images of Ganesha, including oil portraits, sketches, collages and other forms. Some of his work has been etched in stone and on fruits too.

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## **Indian Government Forbids New Constructions Near Temples**

Source: [pib.nic.in](http://pib.nic.in)

INDIA, June 2, 2010: The "Report to the People 2009-103 was released by the Prime Minister, Dr. Manmohan Singh, in New Delhi on June 1st. The report stated, "In a

major intervention to further safeguard India's priceless monuments and archaeological sites, the Central government has recently amended the Ancient Monuments and Archaeological Sites and Remains Act, which prohibits construction, including public projects, within the 100 meter 'prohibited area'. It has also been stipulated that Heritage Bye-laws shall be prepared for each of these protected monuments so as to regulate building activities in the next 200 meter 'regulated area' that lies beyond the 100 meter 'prohibited area'".

Strict provisions have been introduced to ensure that the ever-increasing threats to monuments of national importance are arrested and its proper enforcement would ensure that India's valuable cultural heritage is better preserved and protected.

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## Scotland's Largest Hindu Temple Devastated By Blaze

Source: [www.heraldscotland.com](http://www.heraldscotland.com)

GLASGOW, SCOTLAND, May 31, 2010: The largest Hindu temple in Scotland has been devastated by a fire, causing thousands of pounds' worth of damage. About 45 firefighters tackled the blaze at the Hindu Cultural Centre in the west end of Glasgow. The centre, on La Belle Place, was used as a place of worship by hundreds of Hindus every day and is expected to remain closed indefinitely. An investigation is underway.

The temple opened in July 2006 after a 12-year campaign to house such a building in the area. The opening was attended by people from around the world, including high priests, scholars and religious leaders. It went

on to become a hub for the community and provided outreach activities for schools and Hindu groups.

Anas Sarwar, the newly elected Labour MP for Glasgow Central, said: "All of our thoughts go out to the Hindu and Indian communities in Glasgow at this difficult time. It was a fantastic and beautiful temple which was a great symbol of the diverse culture of Glasgow. We will give any support needed at this time."

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## Fifteenth Century Rajagopuram Collapses

Source: [beta.thehindu.com](http://beta.thehindu.com)

TIRUPATI, INDIA, May 28, 2010: The elegant-looking Srikalahastiswaraswamy rajagopuram is now a heap of rubble. A thin crack that developed 25 years ago eventually worsened into a deep vertical fissure right on its face and ended up in the collapse of the exquisite gopuram during the night. The magnificent 15th-century tower, built by Vijayanagara King Srikrishnadevaraya in commemoration of his visit to the shrine after triumphing over his rivals, collapsed even as the emperor's 500th coronation ceremony is being celebrated by the governments of Andhra Pradesh and Karnataka with pomp.

Endowments Commissioner J.S.V. Prasad denied that there was complacency on the part of the department and asserted that a new rajagopuram would be put in place by December, 2011. He said a committee of engineers, sthaphathis and officials would soon land at the site to work out the modalities of erecting the new tower. Since the main entry to the shrine remains blocked following the collapse of the tower, authorities have opened the western gopuram doors for pilgrims.

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## **The Hindu American Foundation Protests About Temple Gopuram Collapse**

Source: Press Release

SAN RAMON, CA, June 1, 2010: The Hindu American Foundation (HAF) reacted with shock at the May 26th collapse of a tower of the famous Sri Kalahasti temple near Tirupati in the Indian state of Andhra Pradesh. The temple, a place of great historical significance, was a revered place of worship for millions of Hindus. Leaders also extended condolences to the families of the victims of the devastating collapse.

Contrary to several media reports citing King Krishnadevaraya of the Vijayanagar empire as having built the temple, Krishnadevaraya built only the now collapsed tower in 1516 CE, bringing the temple to its current form. Evidence reveals the temple to have been constructed much earlier. Historical literary references to the temple are found in the works of Nakkeerar, a Tamil poet in 3rd Century BCE during the Tamil Sangam period, who called it the Southern Kailash. And inscriptions in the temple, as well as the architecture, also indicate that the Chola, Pallava, Pandya and Vijayanagar dynasties had all contributed to the temple over the centuries.

It is tragic that what would be considered a national monument in any other country was simply allowed to collapse in this manner as a result of the callous disregard of Andhra Pradesh State Government officials, said Padma Kuppa, a member of HAFs Executive Council and a native of the state of Andhra Pradesh. That nothing was done about the cracks in the tower, which were first reported over a decade ago, at

worst speaks to incompetence, and indeed corruption, of those responsible for preserving Indias heritage. Most recent media reports indicate that the Chief Minister of Andhra Pradesh, has promised to reconstruct the collapsed tower with the help of the Archeological Survey of India.

HAF leaders held that this latest tragedy highlighted again the unique challenges Hindus face in India as the only faith community whose places of worship are often under financial and management control by ostensibly secular state governments in India. Andhra Pradesh as well as many other state governments administer and manage most major Hindu temples in India today.

It is ridiculous that governments, sometimes run by the Communist Party of India in states such as Kerala and West Bengal, arrogate unto themselves the right to manage temple affairs including the conduct of religious rituals, said Swaminathan Venkataraman, a member of HAFs Board of Directors. The fact that only Hindu institutions are subject to such treatment while churches and mosques are not makes a mockery of Indian secularism.

HAF reported urgent pleas from its members over the last week calling for state governments in India to entrust Hindu temples to reputable and well-organized Hindu religious organizations, including the Hindu Dharma Acharya Sabha, to provide Hindus the same opportunities for autonomous management enjoyed by other faith traditions



## Did Animals Foresee the Srikalahasti Gopuram Collapse?

Source: [www.deccanchronicle.com](http://www.deccanchronicle.com)

TIRUPATI, INDIA, May 27: Tales of premonitions and tragedy are pouring out of Srikalahasti since the collapse of the gopuram. As the news of the gopuram collapse on night spread, thousands of devotees from Chittoor, Nellore and Tamil Nadu thronged the temple town to see the ruins.

Some locals said that their pet dogs had sensed that something was wrong three days prior to the collapse of the gopuram, as they were uncommonly quiet almost as if they were listening for something. Interestingly, scores of birds, including eagles, mynahs, parrots and crows were circling over the fallen structure throughout Thursday. While a pair of mynahs were perched on a clump of bricks on top of the debris for five hours, an eagle kept circling the sky. Locals said that the lone eagle used to perch on top of the gopuram.

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## Gopuram Collapse: What Was Lost?

Source: [beta.thehindu.com](http://beta.thehindu.com)

TIRUPATI, INDIA, June 12, 2010: It was the end of a legacy when the Rajagopuram came crashing down.

The Sri Kalahastiswara temple, situated on the banks of River Swarnamukhi, is surrounded by a chain of hills with massive rocky formations everywhere. The temple is considered as “Dakshina Kailash” and one of the Panchabuta sthalams, standing for “vayu” (air) among the five basic elements. Legend has it that it is called Sri Kalahasti

because a spider (Sri), a serpent (kala) and an elephant ((hasti) worshipped Lord Siva here and attained salvation.

According to R. Nagaswamy, former Director of Tamil Nadu Archaeology Department, Sri Kalahastiswara temple has a recorded history that goes back to a minimum of 1600 years and is closely associated with the “unparalleled devotion” of hunter-prince Kannappa to Lord Siva. “Kannappa’s devotion is an outstanding story in the Saivite literature and he is venerated as one of the 63 Saivite nayanmars (saints),” said Dr. Nagaswamy, who is a scholar in Tamil and Sanskrit, and an epigraphist of international repute.

According to him Srikalahastiswara temple held a special appeal for the Chola kings, who lavished it with gifts and kept expanding it with additional structures and converted it into a big complex that it is today. The temple complex abounds in lithic records (stone inscriptions) of Chola kings such as Rajaditya (regal years 947-949 CE), Raja Raja Chola (regal years 985-1014 CE), his son Rajendra Chola (1012-1044 CE), his son Rajadhiraja (1018-1054 CE), Kulottunga I (1070-1120 CE) and Kulotunga III (1178-1218 CE).

The temple is also replete with the inscriptions of later Pandyas and almost all the rulers belonging to the Vijayanagara dynasty. While the inscriptions of the Chola and the Pandya kings are in Tamil, those of the Vijayanagara dynasty are in Telugu. The story of Kannappa is fully told in a long inscription of the Cholas. The inscriptions of the Chola and Pandya rulers provide a wealth of information on the donations they made to the temple for its maintenance, for performing pujas and celebrating festivals.

During the Chola rule, Sri Kalahasti fell under the revenue division of Attrur Nadu of Perumbanaipadi, which was a sub-division of Tiruvenkata Kottam (Tiruvenkata Circle) under the larger division of Jayamkonda Cholamandalam. Raja Raja Chola had a soft corner for the Srikalahastiswara temple, and according to Dr. Nagaswamy, the emperor sent a golden diadem to the deity from his capital of Thanjavur, which was carried with veneration by his army commander and officials. The temple has bronze portrait sculptures of Chola Mahadevi, one of the queens of Raja Raja Chola, and of Kulotunga III, with inscriptions on their pedestals

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## **American Evangelist Attacks Hindus and Muslims**

Source: [www.hafsite.org](http://www.hafsite.org)

UNITED STATES, May 7, 2010: Activists of the Indian-American community and the Hindu American Foundation have denounced Reverend Franklin Graham, the son and heir apparent of evangelist Reverend Billy Graham, for maligning Hinduism during an interview where he largely continued his attacks on Islam. In an interview to the USA Today newspaper on May 4, renewed his attacks on Islam, which he had done a day earlier with the conservative media outlet Newsmax, saying, "Muslims do not worship the same God the Father I worship," and then took a nasty swipe at Hinduism's many manifestations of God. "None of their 9,000 Gods is going to lead me to salvation. We are fooling ourselves if we think we can have some big kumbaya service and all hold hands and it's all going to get better in this world. It's not going to get better," Franklin Graham said in the controversial interview.

Suhag Shukla, managing director and legal counsel, Hindu American Foundation said, "Graham's hate-filled stab at Hindus represents the worst of Christian bigotry and thankfully the fastest-waning segment of Christian-Americans." She noted that "surveys have shown that Americans, a majority of whom are Christian, are increasingly subscribing to a more Hindu-like worldview. Well-regarded surveys like Pew and Harris have found that 65 percent of Americans, 37 percent of whom are white evangelicals, believe that many religions can lead to Eternal Life and 24 percent believe in reincarnation. These findings combined with the continued exponential rise in popularity of Hindu spirituality and yoga, I believe, shed better light on the true nature of Graham's statement," Shukla said, adding, "that they are more desperate cries of a shepherd trying to recapture a fleeing flock than a representative voice of Christians in America."

She acknowledged that "Graham fails to recognise the role that his brand of narrow-minded Christianity as well as other fundamentalist interpretations of the world's religions have played in not only many of our nation's problems but those of the world, including terrorism, wars, violation of civil rights, human rights, atrocities and annihilation of entire cultures and communities."

Shukla noted "American pluralism is a reality and the sooner Graham and those like him accept it, the sooner we'll be able to move on and address the pressing issues facing our nation, regardless of all of our different colors and creeds."

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## Over 7,000 Pilgrims Register for Amarnath Yatra

Source: [www.ddinews.gov.in](http://www.ddinews.gov.in)

INDIA, June 7, 2010: This year's annual pilgrimage to the holy Hindu shrine of Amarnath in Jammu and Kashmir will begin July 1 and end Aug 24, on the occasion of "Sharvan Purnima." The registration of the pilgrims for the Amarnath Yatra began on June 5 at 121 designated branches of the Jammu and Kashmiri Bank across the country, said RK Goyal of the shrine board.

About 7,000 pilgrims have so far registered themselves for the yatra to the 3,888-meter high Amarnath cave shrine in Jammu and Kashmir.

They said 3,510 pilgrims have registered for the yatra through Baltal route, while 3,297 through Pahalgam route.

Last date for the registration is 20th August. About 3,73,419 pilgrims had visited the cave shrine in 2009 and 4,98,075 people in 2008.

## Kailash-Mansarovar Pilgrimage to Tibet Begins

Source: [sify.com](http://sify.com)

INDIA, June 5, 2010: The first batch of Hindu devotees left New Delhi on Tuesday for the annual Kailash Mansarovar pilgrimage. The batch of pilgrims comprised of 50 devotees.

"According to our holy books, pilgrimage of Kailash-Mansarovar is one of the major pilgrimages of the Hindus. It is an effort to

the end the cycle of life and death," said Bharat Pathak, a pilgrim.

The arrangements for the pilgrims have been improved this year, with more variety of food and extra accommodation facilities. "We are taking care of all the facilities like food and accommodation for the pilgrims so that they don't face any inconveniences. This year we have increased the arrangements by adding two more huts and 16 more beds. We have also arranged for South Indian dishes for the pilgrims' taste buds," said Surinder Singh Jeena, President, Kumaon Mandal Vikas Nigam.

"We have even introduced food and beverages of Uttarakhand to make the pilgrims familiar with the state's culture. We are trying our best so that the pilgrims don't face any problems on their way," he added.

The pilgrimage route is prone to hazards like earthquakes and landslides. In 1998 about 300 people died due to landslides in Malpa region of the Garhwal Hills.

Hindus from India used to undertake the pilgrimage until it was halted in 1962 when India and China fought a war. The pilgrimage was resumed in 1981 after relations between the two countries improved

## Dharmic Plus Abrahamic Families?

Source: [www.patheos.com](http://www.patheos.com)

UNITED STATES, April 27, 2010, by Dilip Amin: About 38% of Hindu, Jain, and Sikh young adults in America are married to Christians, Jews, or Muslims. Fundamental religious differences can bring unexpected complexities to marriage life. In the Western

world, it is quite common that young adults date those from other faiths during their college years, therefore it should come as no surprise that about a third of our young generation of Hindus, Jains, Sikhs, and Buddhists marry a person from outside of these Dharmic faith traditions. In almost all cases where a non-Dharmic life partner is selected, the decision is made by our young adults without pre-emptive advice, guidance, or consultation with their parents.

Religious differences could bring complexities in married life, starting with an “unintended” religious conversion of Dharmics and their progeny to the faith of the intended spouse. Further, divorce rates in interfaith marriages are double compared to those within the same faith. For these reasons, it is increasingly important for our young adults to understand potential complications before entering into a serious relationship.

While interfaith relationships should develop based on a mutual respect for religious diversity, sometimes major differences in fundamentals pose difficulties in finding a common ground. Dharmics carry this tolerant attitude that all faiths help you attain God, and everyone should respect not only their own religion, but other religions as well. But this tolerant attitude is not universal. Many families belonging to Christianity, Islam, and Judaism (Abrahamics) believe in the supremacy of their monotheistic dogma.

Before entering into a relationship, one should have an open dialogue about religious expectations (especially the conversion business) and recognize the far-reaching consequences. Well-informed and well-considered decisions for selecting a life mate will certainly bring long lasting happiness

in a married life, even if it is an interfaith marriage.

(For the full article go to the source above.)

## **Tamil Hindus Open A Temple Near Stuttgart Germany**

Source: [www.esslinger-zeitung.de](http://www.esslinger-zeitung.de)

GERMANY, May 25, 2010: Members of the Sri Kanaka Thurkai Amman Temple Association have opened a temple on the grounds of Riethmuller industrial estate in the town of Kirchheim unter Teck.

Mayor Angelika Matt-Heidecker was guest of honor at the opening ceremony. She attended the event along with local members of Germany’s Integration Committee. “It is a great honor for us to be invited to attend this celebration,” said the mayor on behalf of herself and the other German guests. “I am grateful that there is such variety in our city.”

The members of the association are refugees from the Sri Lankan conflict who now call Germany home. They are proud of this temple and happy to be able to move from their former one room cramped quarters. The temple is open to all people, regardless of religion or ethnic background.

## **India Christian Schools Protest Proposed Law**

Source: [news.bbc.co.uk](http://news.bbc.co.uk)

MUMBAI, INDIA, May 2010: Christian schools in the Indian city of Mumbai have opposed a proposal by civic authorities to promote Hindu culture in classrooms. They argue that plans to introduce what they call “Hindutva culture” into missionary schools is unconstitutional and



## **“Gnana Velvi Shibhir”** **by Sri Swami Brahmayogananda At Rishikesh**



**Sri Swami Brahmayogananda**, Yoga Shanthi Gurukulam, Chennai conducted a 8 day **“Gnana Velvi Shibhir”** from May 17<sup>th</sup> 2010 to May 24<sup>th</sup> 2010 at Pujya Swami Dayananda Ashram, Rishikesh. **240 Students** from various parts of the country attended this camp.

Swamiji conducted classes on **‘Kaivalya Upanishads’**- the Central theme of the camp. In his typical style, Swamiji analyzed and explained the concept of “Thath Thvameva, Thvameva Thath” (That is only You and You are only that) using the Adhyaropa (Superimposition) - Apavaada (Negation) Prakriya of teaching. Swamiji concluded with the verses “Kaivalyam Phalam Ashnuthey”- Through this knowledge, one attains Moksham.

Under Swamiji’s guidance, the students enthusiastically took part in many programs which are detailed below

1. Haridwar Ganga Snan and Aarathi
2. Rishikesh Ganga Snan and Sankalpam
3. Ganga Puja with elaborate Abhishekham performed by Swamiji himself
4. Ganga Aarathi
5. Special Abhishekham to Sri Gangadhareswarar
6. Adi Sankara Jayanthi celebrations
7. Puja to Lord Hanuman
8. Sadhu Bhandaar to 200 Sadhus
9. A Unique Cultural program
10. Yoga and Morning Meditation sessions
11. Medha Suktham chanting
12. Visit of Ram Jhoola and Lakshman Jhoola
13. Valedictory function and Guru Paadha Puja
14. ‘Sathsangam with Guruji’ sessions and Bhajans



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**Swami Brahmayogananda's camp at Rishikesh - group photo of campers**



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**Pujya Swamiji's camp at Hiroshima, Japan.**



**Pujya Swamiji's camp at Tokyo, Japan.**