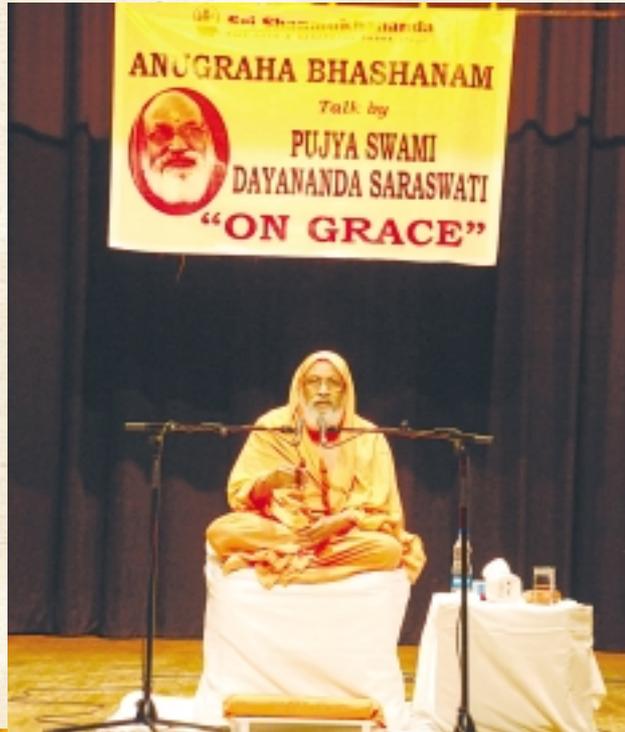


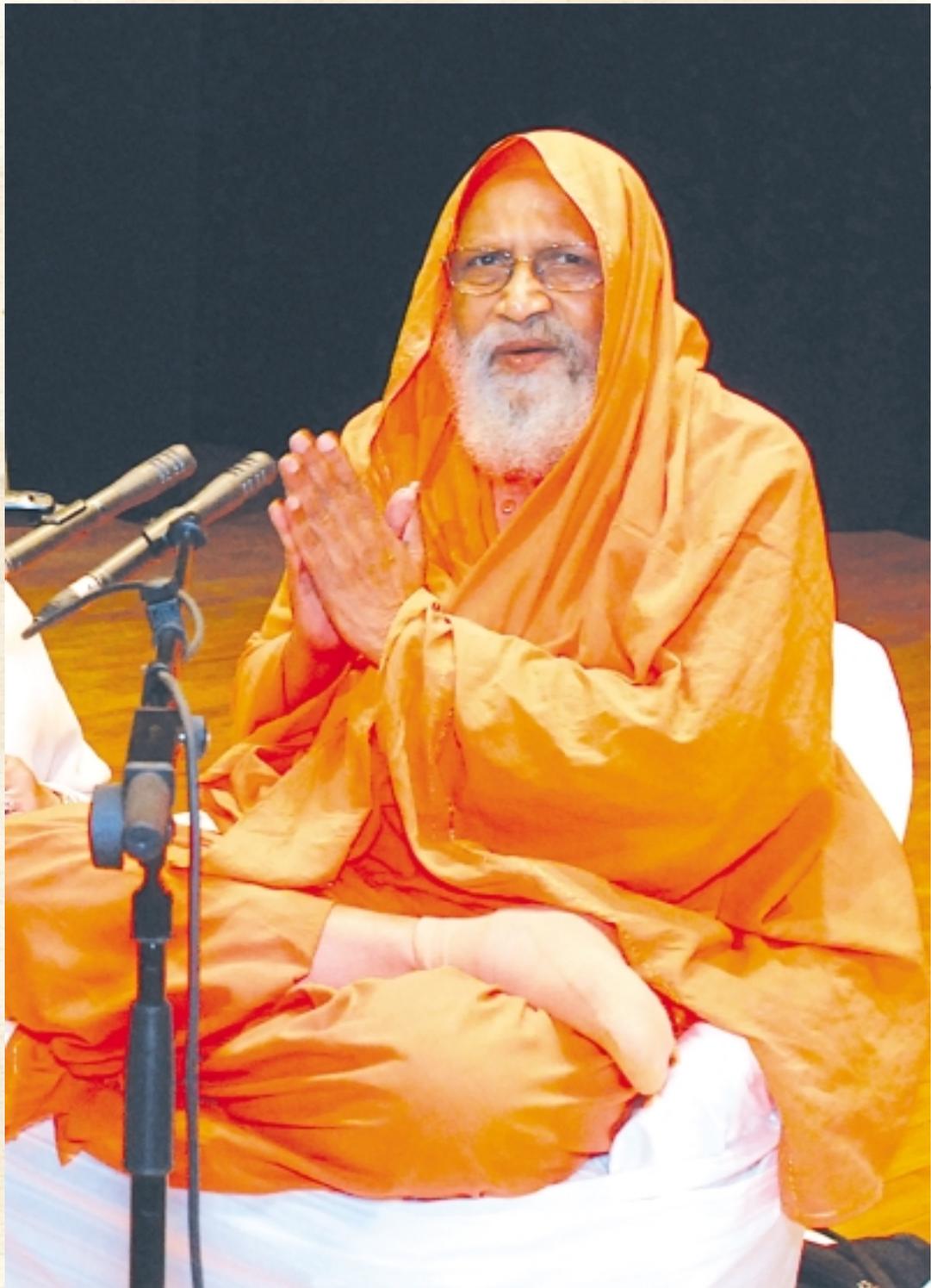


Arsha Vidya Newsletter

Rs. 15/-



Puja Swamiji addressing a large gathering on "Grace" at the Sri Shanmukhananda Chandrasekharendra Saraswati Hall, Mumbai on the 13th of February 2011



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

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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!

कठोपनिषद् Kāthopanīṣad

2.3.15

यदा सर्वे प्रभिद्यन्ते हृदयस्येह ग्रन्थयः ।
अथ मर्त्योऽमृतो भवत्येतावद्ध्यनुशासनम् । २।३।१५

yadā sarve prabhidyante hṛdayasyeha granthayaḥ ।
atha martyo'mṛto bhavatyetāvaddhyanuśāsanam । 2।3।15

15. When all the knots of the heart are severed here, then the mortal becomes immortal, This is the message of the Vedanta scriptures.

This stanza is a continuation of the idea given out in the previous *mantra*.

Yadā Hṛdayasya sarve granthayaḥ prabhidyante : Granthi means a knot. We have seen this in the Mundaka Upanishad also. It refers to the knot that really binds the Ātma to the physical body. It refers not only to this physical body but to other physical bodies that one would assume later. This was also the binding factor previously to the various bodies that one had assumed before. And this would be the binding factor to other bodies they would assume in future. If one assumed a physical body, it was caused by Karma. Karma was the cause for the Ātma to get bound to the body. Here Karma means the karma phala and this is achieved by Kāma and kriya. Kāma, the desire is another strand of that Granthi and is centred on the individual. This individual, in reality, is Ātma but has a false notion about himself.

This is due to ignorance— Avidyā. Avidyā has two aspects: one is avarana and the other is vikṣepa. This Avidyā or ajñānam is called Avidyā pratyaya and is called hṛdayasya granthayaḥ. These knots get resolved for good here itself—iha prapidyantey, even while one is alive. Like even a knot which does not get easily resolved, the false notions about oneself like 'this sarira is mine', 'this is my wealth', 'I am sukhi or dukhi' are very firm. In sleep these notions will not be there but

when one gets up in the morning he will be more dull than what he was before. Sleep by itself does not cause any problem.

This Avidyā pratyaya is to be eliminated by jñānam because it is born of ignorance. The false notion is to be corrected by right knowledge. In the wake of the knowledge 'brahmaivāhamasmi', this cognition has to take place. All that one has to know is what is Brahman and how can that be Ātma. Then all negation—apavada—takes place and he recognizes that the pratyak Ātma is Brahman, and it is Satyam Jñānam and Anantam.

Brahma jñānam is not such a jñānam that it allows the other notion also to exist. Knowledge is opposed to error. Error and ignorance will have to go when the knowledge takes place. It is opposed to ajñānam. All false notions about oneself will go. It is not that one is attacking the false notion. One is only trying to understand what the Vastu is. When the Vastu is known, all false notions disappear and get nullified. Jñāna virodhi is ajñānam and ajñāna virodhi is jñānam.

All the desires along with their roots disappear. Mūla, the source is gone in the wake of the knowledge of Ātma. It is said: mūlataḥ vinaśyanti. Then, the one who is subject to mortality is freed from it. Martyaḥ amṛto bhavati; mukto bhavati. This much alone is 'anuśasanam -upadeśa—teaching of the Vedanta and there is nothing more-na adhikam asti.

शतं चैका च हृदयस्य नाड्यस्तासां मूर्धानमभिनिःसृतैका ।
तयोर्ध्वमायन्नमृतत्वमेति विष्वह्हन्या उत्क्रमणे भवन्ति ॥ २।३।१६

śataṁ caikā ca hṛdayasya nāḍyastāsāṁ mūrdhānamabhiniḥsṛtaikā ।
tayordhvamāyannamṛtatvameti viṣvaḥḥnyā utkramaṇe bhavanti ॥
2।3।16

To be continued..

Śrī Rudram Mantra 01

Rṣi - Ātreya; Chandas - Anuṣṭubh; Devatā - Śrī Rudrah

Dhyāna-Śloka

आकर्णकृष्टे धनुषि ज्वलन्तीं देवीमिषुं भास्वति सन्दधानम् ।
ध्यान्महेशं महनीयवेषं देव्या युतं योधतनुं युवानम् ॥

ākarnaṅkṛṣṭe dhanuṣi jvalantīm devīmīṣuṁ bhāsvati sandadhānam ।
dhyānmaheśaṁ mahanīyaveṣaṁ devyā yutaṁ yodhatanuṁ yuvānam ।



May one meditate upon Lord Śiva, who has fixed the radiant arrow that is pulled up to the ear on the shining bow, who has a beautiful form, who has body like that of a warrior, who is young and who is united with Goddess Pārvatī.

A *dhyāna-śloka* always describes a form of the Lord. Keeping *dhyāna-śloka* in mind, the sculptors visualise the form and then begin sculpting a given image. They have rules pertaining to the measurements of the face, shoulders and so on, in proportion to the height of the image. Here, too, one visualises the form of the Lord in keeping with the *dhyāna-śloka* and offers the prayer.

Result for chanting the first *mantra*: One who chants this *mantra* while circumambulating, gains the grace of the Lord, the *pāpas* are destroyed and one gains leadership qualities.

नमस्ते रुद्र मन्यव उतो त् इषवे नमः ।
नमस्ते अस्तु धन्वने बहुभ्यामुत ते नमः ॥ १ ॥
namaṣte rūdra m̄nyavā ūto t̄ iṣave namaḥ ।
namaṣte astu dhanvane bahubhyāmuta te namaḥ ॥ 1 ॥

namaḥ – salutation; *te* – to you; *Rudra* – O Lord Rudra!; *manyave* – to (your) anger; *uto* – and also; *te iṣave* – unto your arrow; *namaḥ* – salutation; - *te* – to you; *astu* – let it be; *dhanvane* – unto the bow; *bāhubhyām* – for both hands (holding the bow and arrow); *uta* – and also; *te* – to you; *namaḥ* – salutation.

O Lord Rudra! Salutations to you, to your anger and also to your arrow. Salutations to (your) bow and also to both your hands (holding the bow and arrow). Salutations to you (again).

This is the first *mantra* of the *Rudrādhyāya*. Īśvara, the Lord, is visualised for *upāsanā* as one who has bow and arrow in his hands. As Rudra, his anger, his bow and arrows, are all saluted. The *jīva*, who is aware of his or her omissions and commissions looks upon the Lord as a chastiser, being the giver of the fruits of actions, *karma-phala-dātā*. Even though the Lord, as the giver of the fruits of actions, is viewed as a source of all-knowledge, wealth, progeny, intelligence, memory, brilliance and so on, the prayer is for grace which will neutralise the ordained undesirable results for one's own omissions and commissions.

One sows the *karma-bīja*, seed of action, and reaps its fruits. The *pāpa* can express at the level of the body, or through tragedies around, making one's life sad. It can even stand against one's spiritual pursuit. *Karma phala* being *avaśyam bhāvi*, a happening with certainty, one has to go through the *bhoga*, experience.

Namaskāra, salutation, can be physical or even vocal. Both are *kriyā*. For this *kriyā*, the result is neutralisation of the *pāpa*. The Lord then appears as *saumya-mūrti*, benevolent form. That is how one wishes to relate to Īśvara. Even though he is relentless, one would like a form in which he is a blessing to the person. The angry form, by prayer, is transformed into one of blessing. Thus, *manyave namaḥ*, unto the one who has *manyu*, anger, my salutation. The Lord is as though angry because his laws give me unpleasant results too. They seem to come from an angry person, even though they are results of my past actions. Suppose he is subject to anger then he is bound to have an unconscious with core issues! O Rudra! May this act of salutation produce the desired result! *Namaḥ manyave*, for your anger one more salutation, unto your arrow my salutation. Unto the hands that use them, my salutation. Let these arrows and bow become a blessing for me. May you be my protector, *rakṣaka*!

Rudra can be a *bādhaka*, punisher or a *rakṣaka*, protector and therefore, the *āyudhās* are for both. The same Rudra who was a punisher is now going to be a protector. In this *mantra*, the Lord appears as if he is going to get me. So I first surrender to him;. In the *Mahābhārata*, when Aśvatthāma sent the Nārayanāstra to destroy the Pāṇḍavās, Pāṇḍavās bowed down; the act being one of surrender without opposing it, they were not harmed by the *astra*, missile.

Furthermore, I also offer my salutation to the hands that send the arrows, since they have *karma phala dātṛtva*. They are the hands that shape the results in accordance with the laws. But I cannot handle these results. Because of my salutation to the hands, the bow and the arrows of the Lord, they become protective.

To be continued..

**Swami Dayananda Ashram, Rishikesh will be
conducting
*a 8-Day Residential
and
Intensive Iyengar Yoga Course*
from 19th April –26th April 2011**

**with Sri. Nanda Kumar a certified Iyengar Yoga teacher and a
student of Swami Dayananda Saraswati.**

**Interested participants are requested to apply
for the camp on or before before 15th March 2011.**

An online application form could be submitted through our

Website at www.dayananda.org

or

it could be obtained by sending an e-mail or
by post from our Ashram

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Ashram Phone Number: +91-135-2430769/ 2431769.
Ashram Contact Email: dayanandacamps2011@gmail.com
Yoga Instructors Email: yogiyaar@gmail.com

Three Year Course in Vedanta & Sanskrit at Arsha Vijnana Gurukulam, Vedapuri, Nagpur

By the grace of Pujya Swamiji, under the guidance of Swamini Brahmprakananda the students of the Three-Year Course in Vedanta & Sanskrit at the Arsha Vijnana Gurukulam, Vedapuri (Nagpur) completed the first year of their course on the 3rd of February, 2011. Nineteen students, hailing from all over India and also Malayasia & Reunion Islands have been attending the Course.



Amidst the beautiful and tranquil surroundings of the Dandakaranya forest, classes on the *Kena* and *Mundaka* Upanisads, Gita, Vedic Chanting and Sanskrit Grammar were regularly conducted during the past one year.

Swamini Brahmprakanandaji had started for them classes on the Taittiriya Upanishad with Sri Sankara's commentary. Classes on *Pancadasi* of Vidyananda was also started in this period. Sivaprakasa Caitanya conducted classes on Vedic Chanting Sanskrit Grammar.

All the students made a trip to the Ashram at Amboli for the summer and continued their Sastra studies, enjoying both the pleasant weather and the great hospitality offered by Sri and Smt. Giri. They returned to Vedapuri in June. During the year, the

group also made short trips to Kolhapur, Ramtek and Goa visiting various temples. Recently they went to Manjakkudi and participated in the function held in honour of Pujya Swamiji.

Festivals such as Guru Purnima, Sivaratri, Gita Jayanti and Ganesa Caturthi were celebrated with verve and enthusiasm. A lakṣārcana for Pujya Swamiji was organized on 21st August, 2010. In January *Bhoomi Pooja* for the upcoming Brahmcarini Hostel took place. All in all it has been an eventful year and a great learning experience for all the students.

The students hope to continue and intensify their studies in the coming year. They look forward to their stay at Arsha Vidya Gurukulam, Anaikatti and be blessed by Pujya Swamiji.

— Dhruva

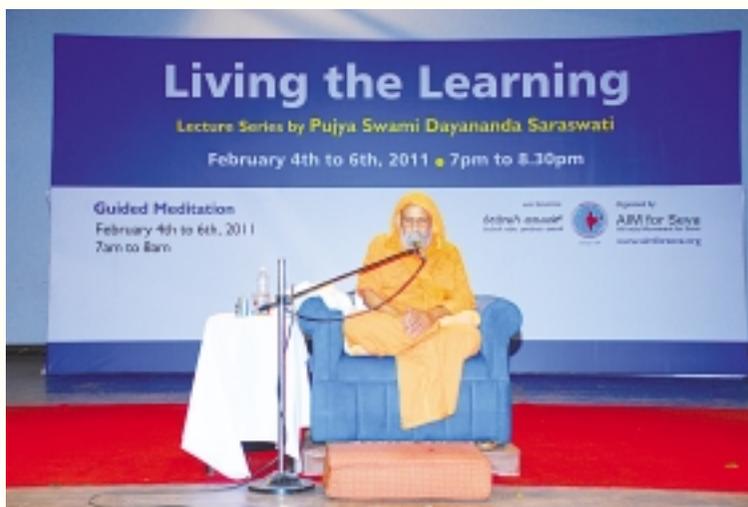
Living The Learning - Swami Dayananda Saraswatis Talk in Bangalore

Date : February 20, 2011

The garden city of Bangalore extended a very warm, gracious and respectful welcome to Pujya Swami Dayananda Saraswati on the 4 February, 2011. Banners and festoons were put up at all strategic places in the city informing about Swamiji's talks.

People gathered in large numbers for morning guided meditation classes. The chill weather did not prove a deterrent to the many, who eagerly participated in the morning meditation sessions. The guided mediation helped them to rejuvenate and rediscover self. The evening lectures drew record number of people who listened in rapt attention.

Swamiji delivered series of lectures on "Living the Learning". His lectures unfolded



a holistic approach to living, bringing in some meaning into our life. His lectures highlighted that key to blossoming into a human being is in cultivating compassion to fellow being.

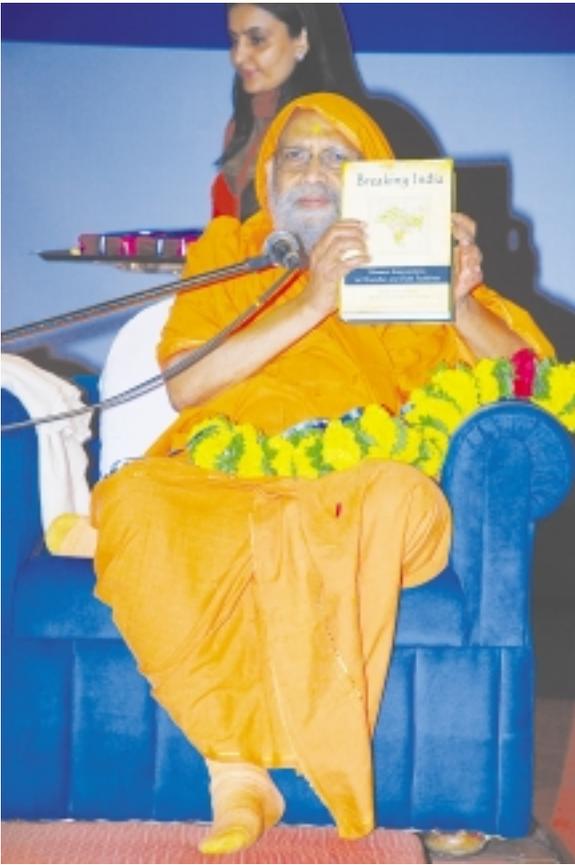
Swamiji addressed a gathering of CEOs in Bangalore on 4 February, 2011. He introduced AIM for Seva and the vision behind the movement.

His topic "Transformational Leadership" was an eye opener to the younger generation - a meeting with a true friend, philosopher and a guide.

The first book to be released on this occasion was 'Breaking India' written by Rajiv Malhotra and Aravindan Neelakandan.

This book focuses on how India's integrity is being





undermined by global networks that have well-established operating bases inside India.

Kannada version of the Bhagavad Gita Home Study of Pujya Swamiji, volume 4 and 5 containing chapters 7 to 12 were released by Swamiji. The English version had been translated into Kannada by Swamini Varadananda Saraswatiji.

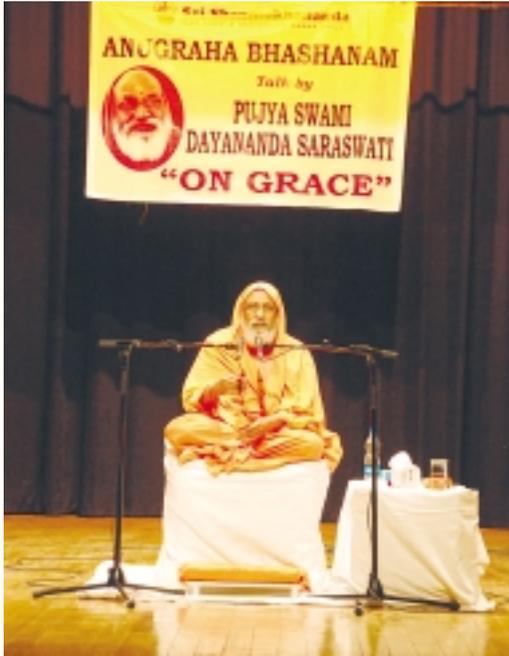


The Bhagavad Gita Home Study is not just another Gita Book. It is classroom teaching and presented to the reader as a program for self-study. While reading one can actually feel that he or she is listening to the Guru directly in the classroom.

On the 5 February, the film 'A day at the Chatralaya' was screened for the gathering.

On 6 February, a very special movie on Swamiji called 'Satabhishekham' was screened which showed all of Swamiji's activities dedicated to the community. This was followed by Swamiji's address. Later yagna prasada was distributed to the gathering. Books by Swamiji were well received at Arsha Vidya Research and Publication counter in the venue.

“ON GRACE” Talk by Pujya Swamiji in Mumbai



Pujya Swamiji arrived in Mumbai for a three-day program which started with a full-day seminar on “Personal Re-Organization” at the Padma Shri Subbulaxmi Hall on the 12th February 2011, a Sunday morning talk on “Grace” at the Sri Shanmukhananda Chandrasekharendra Saraswati Hall and an evening talk on the 14th February 2011 on “An essential verse of the Bhagawad Gita” at the Bharatiya Vidya Bhavan.

As always Pujya Swamiji held his audiences spell bound and time vanished while his upadesha flowed like the Ganges River in torrential form.

The Personal Re-Organisation seminar lasting the full day was supposed to break for lunch and then start the third and last session of the day. So absorbing was the seminar that the audience continued listening to Pujya Swamiji and submitted questions and the participants had a late lunch in the afternoon.

Pujya Swamiji’s rendition of managing one raga dvesha as a method of handling the world was revealing and absorbing. He suggested that instead of trying to change the world which is impossible, we need to change ourselves and accommodate the world and that no one could live without relating to the world. Success is managing ones raga dvesha in accordance with the principles of dharma.

At the evening function, the Hindi Edition of the “Bhagavad Gita” was launched and free copies were given to various dignitaries in the audience. Shri Shankar - President of the Shanmukhananda auditorium spoke in glowing terms about Pujya Swamiji and how lucky the audience was to hear him. Pujya Swamiji then went on to explain that “ all that is here is Isvara” and that the whole creation is the glorious manifestation of Isvara. There is nothing here other than Isvara so we can worship Him in any form we chose to. Worshipping Isvara by performance of ones’ actions, human beings can get success”.

The next day in the evening Pujya Swamiji delivered the “Bharatiya Vidya Bhavan” Memorial lecture on “An essential verse of the Bhagawad Gita”, and his own unique and wondrous way, linked Dharma as an essential way to Moksha, linking the two as two sides of the same coin. Dharma makes one fearless and accepting. Citing verse 46 of the 18th Chapter, Pujya Swamiji again emphasized the importance of recognizing that everything here is manifest as Isvara and that material and knowledge are inseparable.

As always Pujya Swamiji’s stay was too short and the Mumbai audiences were blessed as even the desert that needs the rain.

Maha Sivaratri at Rishikesh Ashram

On the 2nd of March 2011—the Maha Sivaratri Day, Puja Swamiji gave Sannyāsa dikṣā to five of his students: Daksha Chaitanya , Deva Chaitanya , Guhapriya Chaitanya, Brni.Leeva Devi Caumul and Parama Chaitanya .



Purvashrama Name

- 1) Daksha Chaitanya
- 2) Deva Chaitanya
- 3) Guhapriya Chaitanya
- 4) Brni.Leeva Devi
- 5) Parama Chaitanya

Sanyasi Name

- Swami Susantananda Saraswati
- Swami Devatmananda Saraswati
- Swamini Guhapriyananda Saraswati
- Swamini Lakshyananda Saraswati
- Swamini Paramananda Saraswati

Puja Swamiji also gave Brahmacharini Diksha to Poongothai. She was named Viswa Chaitanya.

On the 8th of March 2011, Puja Swamiji gave Sanyas Diksha to three of his students: Paritushta Chaitanya , Prathiba Chaitanya and Brni. Kalyani .

Purvashrama Name

- 1) Paritushta Chaitanya
- 2) Prathiba Chaitanya
- 3) Brni. Kalyani

Sannyasi Name

- Swami Paritushtananda Saraswati
- Swamini Prathibananda Saraswati
- Swamini Nithya Kalyana Saraswati

Bhandara at Rishikesh

On 17th march, a bhandara (feeding the sadhus) was organized at the Rishikesh ashram. As many as 3000 sanyasis participated and had lunch in the ashram. Arranging such bhandaras is nothing new for ashram or its office bearers. However, what surprised me and all the campers on 17th, was the scale on which bhandara was planned. Every time 100 to 300 sadhus were offered food but this time, there was open invitation. Every sadhu/ residing in Rishikesh, can have lunch. This is known as *samsthi bhandara*.

Preparations for the bhandara started 72 hours before i.e. on the evening of the 14th. Three types of sweets were prepared and offered. Tons of flour, ghee and sugar continued to arrive and were consumed as soon as they reached the



cooking area. As many as 15 sweet makers worked for more than 48 hours. Another team prepared vegetables, puris; dal and rice. However, their work began on 16th only so that stale food is not served to the sanyasis.

The food was delicious. Every one enjoyed it. Serving of food was done in batches. Mahatmas /managing various ashrams of Rishikesh had special seats and lunch with Pujya Swamiji.. Their immediate followers also got special attention. This was followed by the other sanyasis. After the lunch every sanyasi was given a dakshina of Rs. 100/ and a shawl.

The whole serving program took more than three hours and it was amazingly well organised..

Report by Vipin Trivedi



Samashti Bhandara at Rishikesh Ashram

With the blessings of Pujya Sri Swamiji, a most unique bhandara was organized by Swami Dayananda Ashram on the 17th March, 2011 at the Rishikesh ashram, in a grand way.

It was a *samashti bhandara*- one in which Sadhus and Mahatmas from all over were invited to join in bhiksha. A bhandara of such a kind is not easily witnessed in one's lifetime.

As the slated hour approached, Mahatmas and Sadhus came in thousands. Wherever one turned, there were Sadhus adorning the place. It was a sight to behold Pujya Sri Swamiji, as he most graciously greeted and received every Sadhu personally.

Revered Swami Divyananda Mahamandaleswar of Kailash ashram and Revered Swami Vimalananda of the Divine Life Society graced the occasion. Swami Divyananda addressed the students and devotees.

An excellent repast had been prepared, with elaborate arrangements that had begun days before the bhandara. Many devotees and students partook in the privilege of serving the Mahatmas with reverence and care.

It was a uniquely fulfilling sight too. Many of us felt as though our own hunger had been satiated merely by witnessing the bhandara. Pujya Sri Swamiji's teaching that happiness shared increases manifold was clearly seen that afternoon. It was an event where, amid great bustle and activity, a steady feeling of contentment and joy prevailed.

**Report by
Smt. Neera Bhalla and
Ms Niranjana Sreenivasan**

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3rd National Conference on 'Roots & Facets of Indian Culture'

Organized by Arsha Vidya Vikas Kendra

The 3rd National Conference was arranged by Arsha Vidya Vikas Kendra, Bhubaneswar from 25 to 27 February 2011 at Kalinga Convention Hall, Panthanivas, Bhubaneswar.

In the three-day Conference on '**Roots and Facets of Indian Culture**', around ten distinguished scholars/speakers 1) Prof. Kapil Kapoor (JNU) 2) Prof. Satya Pal Narang, (French Institute of Pondicherry) 3) Prof. R Nagaswamy, eminent Art Historian, 4) Prof. R K Mohanty, Archaeologist 5) Prof. Nirad Mohapatra, Filmmaker 6) Prof. Ganesh Thite, BORI 7) Prof. Raghunath Panda (UU) 8) Prof. Radha Madhab Dash (UU) 9) Prof. Braja Kishore Swain (SJSV) 10) Dr. P C Sahoo, Deccan College 11) Bibhuti Mohapatra, Research Scholar and 12) Annada Sadangi participated, and present their learned papers. Vedapathasala Brahmacharis chanted portions of various

sakhas of the four Vedas, and were be felicitated.

Mr. Abasara Beuria, IAS, Ex-Ambassador of India, IFS presided as the Chief Guest. Theme of the Conference was introduced by Prof. Prafulla Kumar Mishra. Prof. Kapil Kapoor, from JNU delivered the Keynote address on '**Natyasastra as the root of Indian Art & Culture**'.

'Arsha Vidya Indological Library' was dedicated to the research scholars during the Inaugural Session and its Catalogue listing out 2000 books in 65 titles released.

Three books were released during the conference. 'Nomenclature of the Vedas', 'Rsikas' and 'Om' authored by Swamini Atmaprajnananda Saraswati were released.

Prof. Nilakantha Pati, Vice Chancellor of Sri Jagannath Samskrita Visvavidyalaya was the Chief Guest for the Valedictory Session on 27th February, 2011 and 7th Anniversary of AVVK.

The 3rd National Conference was convened by Swamini Atmaprajnananda Saraswati, and organized by Arsha Vidya Vikas Kendra. AVVK is a Teaching and Research Centre for Vedanta, Sanskrit and Indian Culture. It was founded by Swamini Atmaprajnananda Saraswati, a student-disciple of **His Holiness Sri Swami Dayananda Saraswati** (b.1930-) founder of Arsha Vidya *parampara*.

Shatabhishekam of **His Holiness Pujya Swami Sri Dayananda Saraswati** was also celebrated.



**3rd National Conference on 'Roots & Facets of Indian culture'
 convened by Swamini Atmaprajnananda Saraswati
 and organized by Arsha Vidya Vikas Kendra, Bhubaneswar**



Mr. Abasar Beuria, Ex-Ambassador of India,
 Chief Guest of the Inaugural Session



Mr. R. Venkatnarayanan, Former Secretary to
 GOI, Guest of Honour of the Inaugural
 Session



Prof. Nirad Mohapatra, National Award-
 winning Filmmaker speaks on 'Transcendence
 in Films'



Prof. R K Mohanty, Eminent Archaeologist
 speaking on 'Excavation at Sisupalgarh
 (Orissa) 2005-09'



Prof. Kapil Kapoor, the Keynote Speaker,
 presenting 'Natyasastra as the Root of Indian
 Art & Culture'



Prof. R. Nagaswamy, Eminent Art &
 Architecture Historian, presenting
 'The Dance of Shiva'



Pujya Swamiji gave a series of talks on Geeta Chapter 3 from October 11 to 20, 1978 at Milwaukee, Wisconsin, USA. Reproduced is the report in the local newspaper "Milwaukee Sentinel"

MILWAUKEE SENTINEL

KNOW YOURSELF, SWAMI ADVISES

By Kenneth Stoffels

The message of the contemplative man wearing the saffron robe was to know yourself and consequently be free.

Seated in a yoga position during an interview with a reporter, Swami Dayananda Saraswati of Bombay, India, explained that knowing yourself and being free form the foundation of the Hindu Philosophy of Vendanta.

Vedanta helps a person know himself in relation to himself, the world and God, Dayananda said.

The philosophy helps a person know the cause for the world and himself.

"Once you appreciate yourself in terms of these three, then you see your position clearly.. the whole scheme", he said.

Dayananda, 47, arrived in Milwaukee from Thunder Bay, Ontario, this week to begin a 10 day series of free lectures at the Shorewood Women's Club in Hubbard Park. The talks will be presented at 7.15 p.m. daily through Friday.

Vedanta is more than a mere religion, said the Swami, whose title is conferred

upon a Hindu monk the way "reverend" is bestowed upon an American minister. Swami means "master of myself."

The philosophy he lectures on is "a means of knowledge, like perception, like inference:

Vedanda "points out the basic problem of the human, which is a dislike towards oneself," he said.

"A self dislike is there for everybody because each one feels that he's not acceptable to himself or herself. Each person consciously feels that way because each person feels inadequate. He feels, "I am not the one I want to be."

He continued, "I should discover whether it is possible for me to find myself as a person who is acceptable to myself. A self who is free and who is not dependent, who is adequate, only that self can I accept".

Dayananda said, "I can't accept a person who is inadequate, who is dependent, who is bound. I want a person whom I can love and that person should be every person - an adequate person, a satisfied person."

Audiences is his global travels, the swami said, often asked him about reincarnation. As an answer, he replies that reincarnation is a belief that can't be disproved.

"I don't find anything coming to an end in this creation. You cannot destroy

matter. It is always in one form or another, and you also cannot destroy energy."

Also, he said, "there are so many freak births where people seem to remember what was in the past."

Report on the 21-days Yagna by Pujya Swamiji at Madras. The Yagna was inaugurated on February 15, 1979 by H.E. Sri Prabhudas Patwari, Governor of Tamil Nadu.



THE MAHA - YAGNA

MADRAS has hit the spiritual jackpot again and this time in a 'maha' way! While all these years the seekers were green the joy of hearing only snatches of the 'Song Celestial' at a time now they will hear the entire Song, sung to them by Swami Dayanandaji, and for 21 days!

Inaugurating the Maha Yagna on Feb.15th, H.E. Sri Prabhudas Patwari, Governor of Tamil Nadu, eulogised the work of both Gurudev and Swamiji and likened them to torches which dispel the darkness of the groping humanity. Continuing in the same trend, Sri. P.R. Ramasubrahmaneya Rajha, a leading indulbu.... of Rajapalayam, said in his presidential address that the very fact that so many trained Vedantic teachers have been turned out by the Sandeepany Sadhanalaya shows that Swami Dayanandaji must indeed be a great teacher with the rare gift of communication. Justice Ramaprasada Rao, who came merely to ... was requested to say a few words. In his short

address he said that Madras had become a sacred place by virtue of having held so many glorious Yagnas.

In his introductory speech Swamiji pointed out that the reasoning faculty of man which gives him an edge over animals also poses him many problems, the main being a sense of discontentment and inadequacy. That every human being is ever "in want" is a common feature, only what each one wants differs. The next 18 days he said, were intended to make seekers out of the gropers and help each one live his life fully.

Earlier, Sri Pethachi, president of the Mission, welcomed gathering after Swamiji was received at the Yagnashala with poornakumbham and Sri Ramaswamy, secretary, unfurled the OM flag.

Swamiji will be taking Mundakopanishad in the mornings and a special class for the brahmacharis between 9.30 and 11 a.m.

Felicitation of Sanskrit/Indological Scholars 7th Anniversary of Arsha Vidya Vikas Kendra, Bhubaneswar

Arsha Vidya Vikas Kendra's 7th Anniversary was celebrated on the 27th February, 2011.

On its 7th Anniversary AVVK honoured distinguished Sanskrit/Indological scholars with Manapatra, a Memento, Silk Shawl and Cash Gift. Prof. Gourikumar Brahma was honoured with '**Arsha Vidya-Kulasreshtha**' Samman (in absentia) for his life-time-contribution to Odia and Sanskrit literature. Prof. R N Sahoo, the eminent Neurologist was honoured with '**Arsha Vidya-Dhanvantai**' Samman for his Community Service. Eleven scholars were decorated with '**Arsha Vidya-Bharati**' Samman –

- 1) Mr. Abasara Beuria, Ex-Ambassador, for popularizing Indian Culture
- 2) Mr. R Venkatnarayanan, IAS, for popularizing Indian Culture
- 3) Pandit Kunjabehari Upadhyaya, for surfacing Atharvaveda-Paippalada Sakha
- 4) Prof. Kapil Kapoor, Indologist
- 5) Prof. Satya Pal Narang, Indologist
- 6) Prof. R K Mohanty, Archaeologist
- 7) Prof. Nirad Mohapatra, Sensitive Filmmaker
- 8) Prof. B K Swain, Vedic Scholar
- 9) Smt. Bani Devi, for creating another generation of Sanskrit scholars
- 10) Michelle Danino, Indologist,
- 11) Pandit Ravi Sastri, Vedic Scholar

'**Arsha Vidya-Bhamati**' Samman was given to Smt. Kananbala Sahoo, Smt. Swarnalata Mishra, Smt. Sabita Mohanty, for their support service.

'**Arsha Vidya-Suhrd**' Samman was give to Susri Maheswari, for her invaluable immediate support from long distance.

Arsha Vidya Indological Library was dedicated to the research scholars during the Inaugural Session and its **Catalogue** listing out 2,000 books in 65 titles released.

Three books '**Nomenclature of the Vedas**', '**Rsikas**' and '**Om**' authored by Swamini were released.

7th Anniversary of Arsha Vidya Vikas Kendra, Bhubaneswar



Book Release of 'Nomenclature of the Vedas'
 Authored by Swamini tmaprajnananda
 Saraswati



Book Release of 'Rsikas' authored by
 Swamini Atmaprajnananda Saraswati



Release of 'Arsha Vidya Indological Library'
 Catalogue listing 2,000 books under 65 titles



'Arsha Vidya-Kulasreshtha' samman
 conferred on Prof. Gouri Kumar Brahma,
 Sanskrit & Odia cholar



'Arsha Vidya-Bharati' Samman conferred on
 Pandit Kunjabehari Upadhyaya for surfacing
 Paippalada Sakha



'Arsha Vidya-Dhanvantari' Samman
 conferred on Prof. R. N. Sahoo, the Eminent
 Neurologist

Sri Sringeri Sharada Peethadhipati Sastiapha Poorthi Mahotsavam Lecture Series

Report by Sri N. Avinashilingam



Sri Sringeri Sharada Mutt, Coimbatore Branch and Sri Krishna Sweets organized a lecture series titled “Eternal Voices” at Sri Saradambal Temple, Race Course, Coimbatore for 5 days from 21st February 2011. This was organized on the occasion of Sri Sringeri Sharadha Peetadhipathi Jagadguru Sri Sri Bharathi Theertha Mahaswamigal’s sashtiabdha purthi mahotsavam.

Sri T.R.Ramanathan welcomed the gathering. Pujya Swami Dayananda Saraswathi released a CD titled Sarada Pamalai authored by Sri Ramanan.

Pujya Swami Dayananda Saraswathi inaugurated the lecture series. He delivered his anugraha bhasanam.

Hinduism does not have a founder. Even Lord Rama and Lord Krishna are not the founders of this dharma. They were born in this dharma. They have shown how to live this dharma. It is sanatana dharma. Vedas are not authored by a human being. They are eternal. Rishis are the seers of this knowledge and not authors of this knowledge.

All the Indians have been living in this land for a long time. All of them have the same DNA. The Aryan invasion theory is false and has been disproved.

Everything that is here is Iswara. All the jivas and even the five elements are nothing



but Iswara. This is the teaching of Hinduism. Iswara is all pervasive. He is inside and also outside. He is every where. Even an uneducated simple villager understands this truth.

Mahatmas have always lived in India. They have protected this knowledge . Through the teaching tradition they have preserved this knowledge. Bharata desa is a punya bumi. Many learned scholars following the tradition have lived here and are living here.



Sringeri Mutt is a great organization. This always had great Scholars and Teachers like Sri Vidyananya, Sri Narasimha Bharathi and many other spiritual Masters. In the contemporary society some charismatic person, who does not follow the tradition, will try to give wrong teaching. The Petathipathis of Sringeri Mutt have always dismissed the wrong teaching and

established correct teaching. They have always lived and shown the path of dharma.

Pujya Swamiji concluded with the prayer that Sri Sringeri Sharadha Peetadhipathi Jagadguru Sri Sri Bharathi Theertha Mahaswamigal should have a long life and guide us.

ശ്രീകൃഷ്ണ സ്വീറ്റ്സ്

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Pujya Swamiji's Talks in Erode

Pujya Sri Swamiji arrived at Erode on the evening of the 11th of December, 2010. The students of Arsha Vidya Vruksham welcomed Pujya Swamiji with purnakumbha and Vedic chanting.

The first day's talk started at 6.00 pm at Vellalar College for Women at Thindal. Pujya Swamiji spoke on the topic "Vazhkaye Yogam" for two days. He started the topic with the first verse in Bhagavd Gita and continued with the topic of Karma Yoga. In the final session, Pujya Swamiji said dissociation from association with dukha is Yoga and that has to be understood properly in day-to-day life.



Apart from the public talk, Pujya Swamiji spoke on "Stress Free Living" at Hotel Club Milange in Erode town. Around four hundred people attended the talks. In these two sessions, Pujya Swamiji spoke on stress free relationship in day-to-day life and conducted guided meditation.

Arsha Vidya Vruksham students arranged the two days programme in Erode.

Report by
CA. M.Venkataraman



Arsha Vidya Tirtha, Jaipur Maha Sivaratri Celebrations

With the Blessings of Pujya Swamiji, Arsha Vidya Tirtha, Jaipur had grand celebration of Maha Shivaratri on March 2, 2011 in both City Centre and Chhatralayam. The auspicious day started with Rudrabhishekam to Lord Shiva from 8:00 a.m. to 10.00 a.m. followed by Akhanda Mahamrityunjaya Japam by devotees' from 11:00 a.m. to 3:00 p.m. It was concluded with karpura Aarti and Swasti mantra.

In the evening 7:00 p.m. – 11:50 p.m., Ekdashadravya Rudrabhishekam was performed to Narmadeshwara Shivalingam of Chhatralayam. Sri Rudram was chanted thrice with four Anuvakas of Chamakam after completion of each round of Sri Rudram by devotees' and children along with Swamijis'. After beautiful alankaram,



mahadeeparadhana Aarti with all Upacharas was conducted.

After partaking mahaprasadam at midnight, the chanting of Stotrani followed by Bhajans by Swamiji and children kept the atmosphere very lively and heavenly. The celebration concluded in the morning at 5.30 a.m. with 108 Ashtotarashatanamavali and Mangala Aarti and Dhyanam by Swamiji.

The highlight of Mahashivaratri was all our children observed fast and did akhanda Mahamrityunjaya Japam and were all up till next day morning till the celebration concluded. As you can see from the pictures the entire ashram was beautifully decorated by children with flowers and thoranams and even the welcome note at the entrance was done with flowers!



Bhāvanā: A Precursor to Understanding **Swami Dayananda Saraswati¹**

*Hey mind let's go to the banks of river Gaṅgā & Yamunā
The sacred water of river Gaṅgā & Yamunā cools my body
Meera says Hey Lord I rest at your lotus feet....*

Nowhere else in the world do you have an attitude like this towards a river. Perhaps if the Hudson had flowed in India, it would be equally respected, revered, and worshipped. The devout Hindu, though he may be in Bombay where there is no river, repeats this verse:

*Gaṅge ca yamune caiva godāvari sarasvati
narmade sindhu kāveri jale 'smin sannidhiṃ kuru*

O rivers Gaṅgā, Yamunā, Godāvarī, Sarasvatī, Narmadā, Sindhu, Kāverī, may you all be present in this water!

These are the main rivers in India: Gaṅgā, Yamunā, Godāvarī, Sarasvatī, Narmadā, Sindhu and Kāverī. Only the Sarasvatī has either dried up or it is a mystic river.

These main rivers are considered sacred. And the devotee says “*asmin jale sannidhiṃ kuru*”. May you take your presence in this tub of water, or bucket, or shower head if you have a shower. Gaṅgā is looked upon as *jñānam*, knowledge and Narmadā is *yoga*, power. *Sādhus* who seek knowledge are on the banks of the Gaṅgā. Those who seek *yoga* go to the Narmadā. And thus, all the rivers have some meaning and are considered sacred.

There is an anecdote. Once there was a big discussion on these main rivers. Someone asked, although all of these rivers are sacred for a Hindu, which is considered the most sacred. Everybody said Gaṅgā. There seemed

to be no second opinion about it. Everybody said Gaṅgā. Then one fellow stood up and said, “Yamunā”. “Yamunā is the most sacred river”. Of course, this was highly disputed. But this one fellow would not back down. He kept insisting that Yamunā was the most sacred river. Finally, the king, hearing of the dispute, called all these people together and asked them to prove why Gaṅgā is the most sacred. Everyone agreed that Gaṅgā is the most sacred river because of the *purāṇas*, the stories we have associated with the Gaṅgā, and the sages who have lived upon its banks. For many reasons the Ganges was decided on as the most sacred.

Then this lone fellow stood again and said, “What was the question? The question was among all the rivers in India which is the most sacred. I said Yamunā because Yamunā was the river on the banks of which Lord Krishna grew up. He grew up there and played there, and the Yamunā became associated with his name. All rivers are sacred, but Yamunā is the most sacred because of Lord Krishna. He had taken a bath in that river and played on the banks. He is the cause for Yamunā being the most sacred”.

Then the king asked, “What about Gaṅgā? It came from the heaven, etc. It must also be considered most sacred”. This fellow answered, “You forgot the question. Among the rivers which is the most sacred? Who told you Gaṅgā is a river? Gaṅgā is not a river. Gaṅgā is *jñānam* – knowledge. It came from the head of the Lord. What comes from the head of the lord is only *jñānam*. Gaṅgā is not a river. It is *jñānam*, knowledge.”

This is how we look upon Gaṅgā. It is purely *bhāvanā*, an attitude that comes from seeing the lord, *Īśvara*, in everything. The whole Hindu religion is a religion of *bhāvanā*.

At one time I was living on the banks of the Gaṅgā. In those days there was nothing there but my small hut, and next to me one *sādhu* built another hut with his own hands. He was living there, just a few yards away, and he had some kind of an attitude. He was a *sādhu* all right, but he had his own attitude, and he created some nuisance by the Gaṅgā. Some devotees who had come all the way from Rajasthan were taking a bath and they complained to some elder *mahātma* there, “*Yeh sādhu easa karta hai*, and what is all this? We have come here, it is a sacred river, and how can he desecrate this river like this?”

Then the *mahātma* called him and said “Why did you do this?” The *sādhu* said “Oh this is just water so why not?” The *mahātma* said, “Yes it is water. Who says water is not there? But for those people who come from all over India, for them it is not water. Not that they don’t see water. For them too it is water. That’s why they get in and take a bath. They don’t think it is mud or anything. For them also it is water. And for us also it is all water. But they see something more than water. Who is greater then? You don’t see more than water. Ordinary people who are not *sādhus* who are just devotees just simple people from all over the country, they come here to see this water. Do they come here to see water? They don’t see just water. Who is greater? Are you greater or are they greater?”

The *sādhu* said, “They’re all fools”.

But they are not fools. They still see water. If they don’t see water then you can call them fools. If they don’t see it as water then there is something wrong. But they see something more, they see some sanctity there. To have that heart takes ages. To look upon flowing water as

something sacred, and travel miles to see it, definitely takes a certain attitude. *Bhāvanā*.

That attitude comes from our concept of *Īśvara* – the Lord. The concept, the vision of *Īśvara*, is that there is nothing separate from *Īśvara*. There is a *mantra* that reveals this particular aspect of *Īśvara*. Everyday when we eat we are supposed to chant this mantra:

*brahmārpaṇam brahma havirbrahmāgnau brahmaṇā hutam
brahmaiva tena gantavyam brahmakarmasamādhinā*

The means of offering is *Brahman*. The oblation is *Brahman*, offered by *Brahman* into the fire, which is *Brahman*. *Brahman* indeed is to be reached by one who sees everything as *Brahman*. (Bhagavad Gītā 4-24)

It means that nothing is separate from *Brahman* for the one who has the vision of *Brahman*. Therefore he doesn't lose the vision. Just like you don't require to make a special effort to recognize the space, because everything is in space. Objects happen to be in space. I see only a table, and don't take special notice that the table is in space. One who has the vision of *Brahman* is '*brahmakarmasamādhinā*'. The eater is *Brahman*. The fire is *Brahman*. The food is also *Brahman*. *Prāṇa* is *Brahman*. Therefore we also say, '*prāṇaya svāha, apānāya svāha, vyānāya svāha, udānāya svāha, samānāya svāha, brahmaṇe svāha.*' *Prāṇa* is respiration, *apāna* is exhalation, *vyāna* is circulation, *udāna* is the reversal process, *samāna* is digestion. Each one has got a certain sphere of activity in the metabolism, in the physiological functions. We just name each one. It is a crude way of naming, but then it covers everything. We are not concerned with the specifics of anatomy because it is religion. Anatomy is not important. It is only the attitude or, *bhāvanā*.

To be continued..

Bhagavad Gita home study in Kannada released - Mysore

The 4th and 5th volumes of the Kannada version of Paramapoojya Swami Dayananda Saraswathi's "Bhagavad Gita Home Study Programme" were released at a function in Mysore on February 19.

Sri Shivaratri Deshikendra Swamiji of Jagadguru Sri Shivaratrishwara Mutt released the two volumes, translated into Kannada by Swamini Varadananda. He lauded the Kannada version of the Bhagavad Gita home study and recalled the yeoman services being rendered by Swami Dayananda Saraswathi in protecting Hindu Dharma. He underlined the need to study Bhagavad Gita at each and every home as it would serve as a guiding spirit. Its study was more vital today because of the complex world people were facing.

Speaking about the Kannada version, Vid. Gangadhara V.Bhat of Maharaja's Sanskrit



College, who was the chief guest, said Swamini Varadananda had not failed to convey the meaning and spirit of the English version of "Bhagavad Gita" authored by Swami Dayananda. It was a lucid presentation in Kannada, though a difficult job, he said lauding the Kannada translation.

Swami Chidrupananda Saraswathi, who spoke, explained briefly the noble task undertaken by Swami Dayananda. Despite his age, he continued to strive untiringly dedicating himself to the cause of Hindu Dharma. He was a Mahaguru, he eulogized.

Swamini Varadananda proposed a vote of thanks.

The first three volumes of the Kannada translation have already been released.



AIM FOR SEVA & BASAVA SEVA TRUST AN APPEAL

“AIM FOR SEVA” & “BASAVA SEVA TRUST” are looking for a couple to serve in the tribal village of Kodakirai in Doddamanchi panchayat of Denkanikottai taluk in Krishnagiri District of Tamil Nadu, bordering Karnataka.

“Manava Seva is Mahadevana Seva”. True to this saying, it is an excellent opportunity for a couple to serve the tribal community, who need YOUR service desperately. A couple with an attitude of ‘Service’ and knowledge of Tamil & Kannada languages is desirable. We will provide all the required facilities for your stay.

Kodakirai is a cluster of about 10 scattered villages situated on the hill peak in the forest area, with an enchanting surrounding. It has a population of more than 2,500. We have been running ‘Chatralaya’ like school here since 2004-05.

VISION: Our vision is to provide education related support, both monetary and in the form of material needs such as books, dress, accommodation, food etc, for the children, irrespective of caste, creed, race or religion. Our vision also extends to the empowerment of women and tribal poor in all walks of life.

We shall also provide facilities to benefit the children with skills of agricultural science, poultry & dairy farming, sericulture, carpentry, masonry, welding, computer science, electronics etc.,

OUR OBJECTIVES:

- To impart education to children in primary, higher & technical education.
- To provide accommodation facilities to tribal children.
- To take library to the tribal villages.
- To take the benefits of science & technology to the villages.
- To provide basic health care in villages.

We invite YOU to be a part of Seva Group and associate in our vision, foster positive changes in the lives of these tribal people. SRI SWAMI CHIDRUPANANDA Saraswatiji has vast experience in promoting & running such STUDENT HOME Chatralayas in Karnataka.. HE will be the guide & Patron of this facility in Kodakirai.

Please Contact :

Swami Chidrupanandaji

Cell: 919845326279 ; email : Swamic60@gmail.com

YEAR 2011 Programs of Arsha Vidya Gurukulam, Saylorsburg

(www.arshavidya.org) Tel : 570-992-2339)

Month	Day	Retreat Details
Apr. 22-24	(Fri-Sun)	Easter Weekend Family Vedanta Retreat Bhishma Stuti from Bhagavatam Swami Pratyagbodhananda
May 27-30	(Fri-Mon)	Memorial Day Weekend Family Vedanta Retreat Healthy Attitudes and Values Swami Vidadatmananda
July 1-4	(Fri-Mon)	Independence Day Vedanta Retreat Conquering Inner Enemies Swami Vidadatmananda
July 10-16	(Sun-Sat)	Family Vedanta Retreat-I Vivekachudamani (continuing from verse 50) Swami Vidadatmananda
July 10-16	(Sun-Sat)	Children's Retreat-I
July 31 Aug 6	(Sun-Sat)	Family Vedanta Retreat-II Aitareya Upanishad (Aatma va idameka evagra..) Selected verses from Ch.IV of Bhagavad Gita Part 1 Pujya Swamiji Swami Vidadatmananda
Aug 7-14	(Sun-Sun)	Family Vedanta Retreat-III Kathopanishad I Ch III Valli-10, 11 & 12 Selected verses from Ch.IV of Bhagavad Gita Part II Pujya Swamiji Swami Vidadatmananda
Aug 14	(Sun)	Pujya Swamiji's 81 Birthday at the Gurukulam
Aug 14-19	(Sun-Fri)	Carnatic Music workshop with Ramachandran

Month	Day	Retreat Details
Aug 14-19	(Sun-Fri)	Purna Vidya Teacher's Training Pujya Swamiji
Aug 20-21	(Sat-Sun)	Gurukulam's Silver Jubilee function
Aug 25-28	(Thu-Sun)	Labor Day Patron's Retreat-I Apuryamanam...Bhagavad Gita Ch II-70 Kaupena Panchakam Pujya Swamiji & Swami Tattvaidananda
Sep 2-3	(Fri-Mon)	Labor Day Patron's Retreat-II Karmani Akarama...Bhagavad Gita Ch IV-18 Sraddha Suktam Pujya Swamiji & Swami Tattvaidananda
Sep 17-24	(Sat-Sat)	One Week Course Jyotir Brahmana from Brahadaranyaka UP Narada Bhakti Sutra Pujya Swamiji & Swami Tattvaidananda
Sep 25 - Oct 8	(Sun-Sat)	Two Wek Vedanta Course Upadesa Sahasri Part II Narada Bhakti Sutra Pujya Swamiji & Swami Tattvaidananda
Oct 12 - Nov 19	(Wed-Sat)	Fall Vedanta Course Maitreyi Brahmana & Gita Ch.VIII (with Shankara Bhashya) Swami Tattvaidananda
Nov 24-27	(Thu-Sun)	Thanksgiving Family Vedanta Retreat Meditation based on Upadesa Sara Swami Tattvaidananda
Dec 24-31	(Sat-Sat)	Year End Vedanta Retreat (Christmas) Sarava Dharman Parityajja, Bhagavad Gita, Ch-XVIII-66 Ramayana-Sundarakandam Pujya Swamiji Swami Tattvaidananda
Jan 1, 2012	(Sun)	New Year's Day Celebration

Hindu Population Declining in Bangladesh

BANGLADESH, February 2011:

Pre-Partition, Hindus in Bangladesh constituted 28 per cent of the population. The Hindu population of Bangladesh has been slowly declining over the years since it got independence from Pakistan, but questions of how much it has declined and why it has happened generates heated debate.

According to the census website of Bangladesh, in 2001, Hindus were 9.6 per cent of the population. Most blogs and websites devoted to the status of the Hindu minority in Bangladesh contrast this with the 28 per cent that once existed there. Of course, soon after Partition in 1947, millions of Hindus fled to India.

In the census after the Partition exodus, in 1951, the Hindu population had already fallen to 22 per cent and this again fell to 18.5 per cent by the 1961 census. 'During the Bangladesh Liberation War of 1971, Hindus in particular bore the brunt of the Pakistan army's onslaught, leading to more migration,' a Bangladesh government official said. 'Though many returned after the formation of Bangladesh, the 1974 census showed that the population had fallen to 13.5 per cent, mostly because of steady emigration to Burma and India.

Rabindranath Trivedi, president of the Human Rights Congress for Bangladesh Minorities, has a different take altogether. According to Trivedi,

the census was deliberately undercounting Hindus in Bangladesh, who, by his estimate, constitute about 15 per cent of the population even today. 'The government does this on purpose to deflect the charge of large scale Hindu migration due to state oppression,' he said.

Source • Email to a friend • •

Bali Temples To Have Information Centers

BALI, INDONESIA, February 26, 2011:

The provincial government of Bali plans to equip its most sacred Hindu temples with information centers to assist visiting tourists. Chief among those temples targeted for information centers are the largest religious sites most frequented by visitors, such a Bali's Mother temple of Pura Besakih. Bali governor Made Mangku Pastika said on Wednesday that the establishment of information centers is badly needed because many guides are giving incorrect information to tourists. This is particularly the case for guides originating from outside Bali who do not fully understand the traditions and culture of Bali. Pastika said the planned information centers will be staffed by people drawn from surrounding areas who truly understand about history, and local rules and protocols. This is especially important in Bali where every temples has its own distinctive set of rules and regulations.

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