



Arsha Vidya Newsletter

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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 Vijnana Gurukulam
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Amaravathi Road, Nagpur
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Phone: 91-0712-2523768
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Arsha Vidya Gurukulam
Institute of Vedanta and
Sanskrit
P.O. Box No.1059
Saylorsburg, PA, 18353, USA
Tel: 570-992-2339
Fax: 570-992-7150
570-992-9617

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Arsha Vidya Gurukulam
Institute of Vedanta and Sanskrit
Sruti Seva Trust
Anaikatti P.O.
Coimbatore 641 108
Tel. 0422-2657001,
Fax 91-0422-2657002
Web Site : "http://www.arshavidya.in"
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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

2.3.12

If Paramātmā could be the object of one's intellect, it should be known as 'this is such and such'. When the intellect does not function as in sleep, there is no instrument of cognition and hence Brahman should have no existence as such. We generally say that a thing exists when it is cognized by the senses and take it as non-existing if it is not cognized by them. In this way, yoga as mentioned earlier becomes ineffective. As through senses, mind or the intellect Brahman is not cognized, it will be taken as non-existence. In this situation, Śruti says:

नैव वाचा न मनसा प्राप्तुं शक्यो न चक्षुषा ।

।सतीति ब्रुवतोऽन्यत्र कथं तदुपलभ्यते ॥ १२ ॥

"Paramātmā cannot be gained through speech nor through mind or through eye. How can it be known to any one apart from him who speaks of It as existing?"

Paramātmā vācā prāptuṃ na śakyaḥ | manasā prāptuṃ naiva śakyaḥ | cakṣuṣā prāptuṃ naiva śakyaḥ | We can understand a lot of things by words, which the mind and the senses cannot see. Through words we can understand the existence of heaven etc. But by words or by the mind or by inference or perception or by sense organs, it is not possible for one to know Brahman or Ātmā. Though it is devoid of all attributes, it does exist, since it is known as the root cause of the universe.

Brahman is being understood as the cause of the entire world. *jagat kāraṇam Brahma astyeva iti*. Cause for this entire jagat is— *astyeva*. When the created object is destroyed, its cause continues to be. Existence of a pot is recognized when one says there is a pot. When the pot is destroyed we

say 'ghaṭo naṣṭah', meaning, the pot is destroyed. But we see broken pieces of the pot do exist. When the broken pieces are destroyed, it is available as powder. When the powder— *cūrṇa* also is split into atom etc., atom etc. *asti*. As long as we can objectify, there is an object and we say it exists— *ghaṭa*. It has got a particular form. And it can be taken that it exists in this form. It exists in the form of *ghaṭa*. It exists in the form of chip, it exists in the form of powder, it exists in the form of atom, it exists in the form of particle.

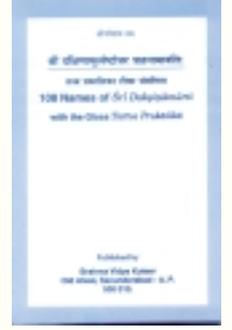
Tat asti iti bruvataḥ| anyanna katham upalabhyate || Neither through the eyes nor even through the other senses can It be attained. This is the idea. Though It is devoid of all attributes, It does exist since It is known as the root of the universe. The denial of effects presupposes some existence as their ultimate limit. Any *kārya* is dependent on something. That something must be always existent. Any existent object depends entirely upon another existent object and that also depends on another existent object.

Other than the person who has śraddhā in the śāstrās, there are some who say there is no *Brahman* or *Ātmā* and there is no cause for the *jagat* and the entire *kārya* has no basis. They say the *kāryam* is not supported by anything because of its absence— *abhāvāt*. Therefore, non existence alone is the truth. So, the one who has got the opposite view is a *Bauddhā*. Except for the one who says *Ātmā asti*, how the truth of the *Ātmā* is going to be recognized for the other person. *Sastra* says, '*asanneva sa bhavati asat brahmeti veda cet*' If the one says *Ātmā nāsti*, the *Ātmā* is not going to correct him at all. He can have his opinion. It will simply bless that opinion. By giving *prakasha* to that opinion it will bless the opinion. *Ātmā* is unopposed to anything. That is why we can have any number of opinions. *Sastra* says '*asti Brahma jagat kāraṇam*. *Jagat* here is *mithyā* and *mithyā* must have *satya vastu* as its basis. For the person who says the cause for the *jagat* is *Ātmā upalabhyate*.

108 Names of Srī Dakṣiṇāmūrty With the Gloss Tattva Prakāśikā



By Swami Tattvavidananda Saraswati
Translated into English by Puppala B.



९९। ओ छन्दश्शास्त्रादिनिपुणाय नमः ।

छन्दसां शास्त्रं आदि येषां शास्त्राणां तानि छन्दश्शास्त्रादीनि । तद्गुणसंविज्ञानो बहुव्रीहिः । तेषु निपुणः तस्मै नमः ।

सर्वे वेदाः छन्दः इत्यादीनि सर्वाणि वेदांगानि किं ह्यहना सर्वं ज्ञानं भगवतस्सकाशादेव आविर्बभूव ।

99. Salutations to the One whose Knowledge includes the knowledges of the Vedas and Vedāṅgās.

All the Vedas, all the Vedāṅgās (auxiliary texts of the Veda) such as prosody etc., in short, all knowledge came into being by the Lord's very presence.

१००। ओं छलजात्यादिदूरगाय नमः ।

छलः जातिरिति नैयायिकानां पदार्थौ । तेभ्यः दूरं गच्छतीति । नस्मै नमः ।

नैयायिकानां स्वकपोलपरिकल्पिते सत्यदूरे तन्त्रे छलजात्यादयः षोडश पदार्थास्सन्ति । जिगीषू वादिप्रतिवादिनो अन्योन्यस्य प्रसंगं दूषयितुं प्रवृत्तौ भवतः । तयोरन्यतरस्य यदा युक्तिः न प्रतिभाति तदा सः इतरप्रयुक्तस्य वाक्यस्य छलेन अर्थान्तरं कल्पयित्वा तं दूषयति ।

एष एव छलस्सार्थकनामा । यदा स एव युक्तिस्फुरणाभावे वादिने अयोग्यं प्रत्युत्तरं ददाति सा जातिः । प्रपञ्चनानात्वे जीवबहुत्वे प्रतीयमाने यथार्थतां स्वीकृत्य आत्मनि अनन्ते अल्पत्वमज्ञानेनानुभूयमानं यथार्थमिति मन्वानः विजिगीषुप्रवृत्तौ विमग्नश्शठः पण्डितमन्यः छलजात्यादिषु रमतां नाम । तस्य आत्मा वस्तु बहुदूरे वर्तते । तदूरे तद्वन्तिके ईशावास्योपनिषत् ५ इति हि श्रुतिः । हैन्दवाः विधर्मिभिः परिभूयमाना अपि स्वीयानेव अन्योन्यं दूषयन्तः लौकिकात् पारमार्थिकादपि वाञ्छितास्सन्ति । शास्त्रस्य तात्पर्यं सर्वात्मभावे वर्तते न तु विजिगीषुप्रवृत्तौ । निष्कल्मषेण प्रेम्णा इतरस्य हृदयं विजेतुं शक्यते न तु छलजात्यादिभिः । प्रेम हृदयानामाकर्षकं तर्कः विकर्षक इत्यलम् ।

100. Salutations to the One who distances himself from the fraud and wrong objections (of the logicians).

There are sixteen categories such as chala (fraud), jāti (wrong objection) etc. in the doctrine of Naiyāyikās (logicians), a doctrine that is invented based on their own notions, and which is far from truth. The speaker and his opponent, each interested in winning the argument, engage themselves in finding fault with each other's point of view. If no suitable argument comes to the mind of one of them, he twists the statement of the other, invents a different meaning, and abuses the other person. Such a response is called significantly a fraud (chala). If no suitable reasoning occurs to him, and if he comes up with an improper reply, such a response is called wrong objection (jāti). With a strong urge for victory over the rival, and committed to deception considering themselves as scholars, they indulge in fraud and unbecoming objections, as they take the apparent variety in the world, the plurality of the individuals, and also the limitedness experienced in the Infinite Self as real. For them, the Self is beyond reach. 'That is far off, That is very near (Īśāvāsyopaniṣad, 5), so says Śruti. The Hindus thoroughly vanquished by the followers of other faiths, abuse each other; thus, they are deprived of both the worldly accomplishments and the supreme accomplishment (of discovering the non-dual Truth in oneself as oneself). The purport of the scriptures lies in realizing that the Self is all; it does not lie in the urge to conquer others. One can win the hearts of others by pure love and affection, and not by fraud and objection. Surely, love draws (the hearts of) the people; logic or argument alienates them.

१०१। ओं स्वाभाविकसुखैकात्मने नमः।

स्वभावात् स्वरूपात् प्राप्तं स्वाभाविकम् तादृशं सुखमेव एकः अखण्डः आत्मा स्वरूपं यस्य सः तस्मै नमः।

सुखं बाह्यपदार्थानां धर्मा न। सुखमात्मनस्वरूपमेव। यदा भूगर्भस्थजलमिव स्वरूपभूतं सुखं इष्टविषयसन्निधौ मनुजः प्राप्नोति तदा सुखमिदं विषयधर्म इति भ्रान्त्या कल्पयति। तच्च स्वरूपभूतं सुखं ब्रह्मैव। यो वै भूमा तत्सुखम् छान्दोग्योपनिषत् ७-२३-१ इति श्रुतेः।

101. Salutations to the One whose essential nature is happiness or joy.

Happiness is not a property of external objects. It is the essential nature of the Self itself. Being his innate nature, when a person gets happiness in the presence of desired objects as one would get underground water when tapped, he imagines it to be the property of those objects due to his delusion. This innate happiness is Bahman itself. 'That which is Infinite, That is joy (Chāndogyopaniṣat, 7-23-1)', so says Śruti.

१०२। ओं स्वानुभूतिरसोदधये नमः।

स्वस्य अनुभूतिरेव रसः। तस्य उदधिः। तस्मै नमः।

आत्मा स्वरूपतः अनन्तः अर्थात् देशकालपदार्थपरिच्छेदरहितः। अनन्तत्वमेव आनन्द इत्यपि उच्यते परिच्छेदे सुखाभावात्। एतदात्मनस्स्वरूपं यदा प्रज्ञानरूपेणाविर्भवति तस्य अभिव्यक्तस्य आनन्दस्यैव रूपं रस इति। स्वरूपमानन्दं अभिव्यक्तौ रस इति वस्तुस्थितिः। यावन्मनुजः मनोवृत्तिषु तादात्म्येन वर्तते तावत्तेन सुखलेशमपि न प्राप्यते। अमनीभावनमेव स्वरूपभूतस्य सुखस्य प्राप्तिहेतुः। एतदेव स्वानुभूतिरिति वर्ण्यते। अनु मनसः प्रत्यक् स्वरूपे भवनं स्थितिरिति तस्यार्थः।

102. Salutations to the One who is an ocean of joy in essential nature.

Ātman in its essential nature is infinite; it means that it is free from the limitations of space, time and objects. The infiniteness is also known as Bliss-Absolute (ānanda), as there is no happiness in limitation. When this essential nature of Ātman manifests itself (in a living being such as man) as consciousness, the wholeness is expressed as happiness or joy (rasa). The essential nature is Bliss-Absolute, and the manifest form is rasa or joy. This is the actual position. As long as a person identifies himself with the modifications of the mind, he will not experience even an iota of happiness. Silence of the mind alone causes joy that is one's own nature. This is described as Self-realization. It means that the mind abides in its essential nature, or it resolves itself in its source, the Self.

१०३। ओं स्वाराज्यसम्पदध्यक्षाय नमः।

स्वयमेव राजा स्वराट् स्वस्य राजा इति वा। स्वराजः भावः स्वाराज्यम् तदेव सम्पत्। अति अश्रित्य ईक्षते इत्यध्यक्षः स्वाराज्यसम्पदः अध्यक्षः तस्मै नमः।

यदा जीवः अज्ञानपरिकल्पितं जीवभावम् विहाय इदं सर्वं यद्यमात्मा बृहदारण्यकोपनिषत् २-४-६ इति स्वस्वरूपं जानाति तदेव स्वाराज्यमिति कथ्यते। सर्वसंसारबन्धविमुक्तेः पूर्णस्वातन्त्र्याच्च।

103. Salutations to the One who presides over the sovereign wealth of freedom (Self-knowledge).

When a person gives up his individuality, a notion caused by ignorance, and owns up his essential nature as everything that is here is Ātman (Bṛhadāraṇyakopaniṣat 2-4-6), that alone is known as sovereignty or freedom (svārājya) as he is totally free from the bondage of saṁsāra.

ARSHA VIDYA PITHAM

Swami Dayananda Ashram
Purani Jhadi, Rishikesh-249201 (Uttarakhanda), India
Phone: 0135-2430769/ 2431769
E-mail Id: dayanandacamps2011@gmail.com Website: www.dayananda.org

PUJYA SRI SWAMI DAYANANDA SARASWATI

Will be conducting Four camps at Dayananda Ashram, Rishikesh
During March-April 2011

As per details given below:

CAMP NO.	FROM	TO	TOPICS
CAMP NO. 1	06-03-2011	12-03-2011 (7 DAYS)	Yajnavalkya- Maitreyi Dialogue Brahadarankopanisad- 2-2- 3,4,5 and 4-4-12
CAMP NO.2	15-03-2011	21-03-2011 (7 DAYS)	How to analyze & evaluate Experiences of Life for Happy & Healthy Living. Mundaka- 1-2-12 & 3-1-1 Kathopanisad- 2-1-11
CAMP NO.3	24-03-2010	30-03-2011 (7 DAYS)	Knowledge and Mind. Discussion on Kenopanisad- 1-1-1 and 1-1-2
CAMP No. 4	02-04-2011	11-04-2011 (10 days)	Pancadasi- Chapter- 10 Nataka Deepa Prakarana

Those who are interested in attending the camp are requested to apply
in the prescribed application form before 15 DECEMBER 2010.

The application form could be down loaded from our
Website- www.dayananda.org and is separately attached in AVNL,
Or it could be obtained by sending e-mail or by post from our Ashram.
Address for communication is given below:

Swami Aparokshananda Saraswati
Swami Dayananda Ashram, Purani Jhadi, Post Box No.30
Rishikesh-249201 (Uttarakhanda)
Phone Numbers-Ashram General Number: 0135-2430769/ 2431769
Swami Aparokshananda: 0135-2433769 (only between 7-30 to 9-30 P.M.)
E-mail ID for the 2011 camps: dayanandacamps2011@gmail.com

20th Anniversary Celebration of Arsha Vidya Gurukulam, Anaikatti



Pujya Swamiji, Sri Lakshminarayanan and Sri Ravi Sam on the dais

Arsha Vidya Gurukulam, Anaikatti celebrated its 20th Anniversary on the morning of the 31st of October 2010. More than a thousand persons attended the function.

The function began with music concert by Maharajapuram Sri Ramachandran. Pujya Swamiji congratulated him for delivering a complete music concert in one hour. Kum. Darsana and Kum. Sowmya sang the prayer song.

Sri Ravi Sam, Trustee of Sruti Seva Trust welcomed the Chief Guest and the gathering. He said that he had kept his promise made in the last year anniversary celebration and spent more time in AVG, Anaikatti by attending evening classes during the Pujya Swamiji's Bhagawad Gita three-months course.

Sri V. Sivaprasad, Secretary, Sruti Seva Trust presented a brief picture of the activities at the Gurukulam during the year. He said

the year began with a five-day public talk by Pujya Swamiji at the Avinasalingam University auditorium where he spoke on "Self-Growth". Pujya Swamiji conducted Isavasyam camp in which 120 persons participated. During November, Pujya Swamiji honored four musicians by conferring upon them the title of 'Arsha Vidya Bhushanam'. He conducted three-month Bhagavad Gita camp during April this year and also inaugurated the jnana yagna of Swami Paramarthananda at Bharatiya Vidya Bhavan. Three-year long term Vedanta Course at AVG was inaugurated on the 23rd of July 2010. During the period under review now, there were as many as six camps. The camps were conducted by Sri Sanjeev Krishnan, Sri



Ravi Sam addressing



Sri Lakshminarayanan addressing the gathering

Swami Brahmoparananda of Jaipur, Swami Brahmayogananda of Madras, Sri Surya and Smt. Neema. There were camps for the teachers of Ekal Vidyalaya and also a Sandhya Gurukulam camp. He also explained how the Gurukulam was actively involved in the AIM for Seva activities in and around Anaikatti.

Pujya Swamiji introduced the Chief Guest, Sri N. Lakshminarayanan, Vice Chairman, Cognizant Foundation. He said that Sri N. Lakshminarayanan was a person with modern skills, rooted in our tradition and had the cultural humility. He was a role model to be emulated by our students and industrialists.

Sri N. Lakshminarayanan congratulated the Chairman and Trustees of Arsha Vidya Gurukulam, Anaikatti for the wonderful work done. Cognizant Foundation, he said, had identified health care and education as their key areas of public work. They identified technology in health care that would reduce medical cost and donate the equipment to deserving hospitals. They had

donated Laparoscope equipment to AIM for Seva hospital at Anaikatti at a cost of Rs. 10 lakhs. They had identified that laparoscope, dialysis equipment and high frequency ventilator could reduce significant medical cost and also save lives.

He further said that Cognizant felt that if their employees were honest, upright, tax paying citizens obeying the laws of the land, then that itself was a great service to the nation. But some employees wanted to do more and volunteered their services by teaching in schools and colleges under the Cognizant Foundation. They also donated money to Cognizant Foundation. The employees were encouraged to learn new things daily and mingle with virtuous people.

Pujya Swamiji honoured Staphathi Sri K. Ganesan with a citation and purse for his renovation work on the project undertaken by Pujya Swamiji to reconstruct five rathas for Sri Mahalingaswami Temple at Tiruvidaimarudur. The Chariot of Sri Mahalingaswami will take a trial run on November 24 and 25.

Pujya Swamiji then released a book on Mundakopanishad, compiled by Smt. Sarojini Varadarajan. The book is based upon lectures of Sri Swami



Award to Staphathi



Sthapathi with Pujya Swamiji



Pujya Swamiji releasing a book

Paramarthananda and contains anvaya, word-by-word meaning, a running translation and elaborate notes.

Another special guest then took briefly to the stage to offer gratitude to Pujya Swamiji and his teachings. Sri Venkatachalam Krishnan of United Nations congratulated the work done by AVG and AIM for Seva.

Pujya Swamiji delivered his anugraha bhashanam. "We are all recipients of anugraha or blessings. If anybody has the will to understand life as whole, oneself, world or truth of Isvara, it is a samskara one has brought along with one self. Anugraha is always earned. Grace is not that comes without a reason. It has a cause. Really speaking one has earned it. One has pleasant and unpleasant events daily. What happens daily is unfoldment. Hidden variables are too many. A cricketer knows the difference between duck and century is only one ball. All that is here is only hidden variables. One needs to be humble. One should do some thing to control the hidden variables. That something is prayer. Unlike animals, human beings have free will. One has the freedom to restrain from inappropriate actions. Desiring is a privilege of human being. Lord Krishna says that he manifests as dharmic desires. Where there

is more dharmic desire, there is more Bhagawan. Desires happen. One has no freedom. But one can go with that or not go with that. Freedom lies in saying no, whenever the desire is not appropriate.

One does not want to get hurt. Similarly one should not hurt others with thought, word or deeds. Ahimsa is a manifestation of Isvara. Everyone is endowed with the knowledge of ahimsa. Ahimsa is the primary dharma. Isvara manifests as dharmic desire. Hindu Sastra is a blessing to humanity. When one enters a five star guest house, one should leave it as it is. The host should want him to come back again. We have entered this world with our body as a brief case. That brief case becomes big. When we leave, we have to leave this brief case also and go. One cannot say that one had this phala, because of one particular karma that one had done. That is why one says it is due to grace. When one prays it is hundred percent free will. No one can make anybody else pray. The variables are too many. Hence one should do reaching out action and prayer and earn enough anugraha".

Sri S. Sairam proposed a vote of thanks.

*Report by
N. Avinashilingam*

Anugraha

*Excerpts from Pujya Svāmiji's anugraha bhāṣāam
at the 20th Anniversary function of AVG Coimbatore.*

Even a trace of understanding of the self or of Īśvarā, is a samskāra; it is anugraha. Anugraha or grace, as it is sometimes translated, is always earned, even though we may say, it is Bhagavān's grace. There is nothing without a cause.

When it comes to managing the events that unfold in one's life, anugraha is important. No matter whether the events that unfold are pleasant or unpleasant, free will gives one the choice to live in harmony with the order that is ahimsā. To do so requires anugraha. If humans were completely pre-programmed, like animals, anugraha would not be needed. An animal does not have free will, and therefore, behaves in accordance with the order. Humans on the other hand, have a choice; a human can choose a behaviour in the light of events that unfold one's life.

Having free will, means one has the freedom to choose not to go with desires. Most desires disappear as they occur. However, sometimes a desire catches one, and that is a privilege, not, as some people think, something to feel guilty about. "I am

in the form of desire that is unopposed to Dharmā", said Bhagavān Kṛṣṇā in Bhagavad Gītā,. With such glorification as this, the sky or even beyond the sky, is all right to desire for. The more desires you have, the more Bhagavān's grace one has, so long as those desires do not go against the order of Dharmā.

Dharmā is connected to the instinctual drive to survive, to ahimsa – the basic value that one is endowed with. The human has the choice to say no to shouting, to abusing, to causing hurt. One can choose to be in harmony with Dharmā, which is a manifestation of Īśvarā. Just as no human wants to be hurt, neither does a cow or any other living creature want to get hurt.

Conforming to Dharmā is to be in harmony with Īśvarā. When one does the right thing, one feels good. Conforming to Dharmā is not obliging anybody. It is using your free will to say no, so that one can conform to Dharmā. There is nothing wrong with having desires. They are there. There are reasons for them; there is a background for them. They happen, and one has the

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privilege of fulfilling them. Indeed, ambitions and desires make one healthy. There are, however, always hidden variables in filling them. These hidden variables need anugraha, grace. It is not freely distributed; one has to earn it. Why is it called grace and not karma-phala? One does not know which karma brought this phala and when one cannot pinpoint which karma brought this phala, it is called grace. When one uses one's free will through prayer or through giving, with no strings attached, one earns grace. Prayer is the only action which enjoys a hundred percent free will. If you are in

distress no one makes you pray. Dānam, giving, when one is in a position to give where needed with no questions asked, can be close to a hundred percent use of free will, and thus also can earn anugraha.

We need a lot of anugraha to control the hidden variables while fulfilling long-term ambitions. To be at the right place, at the right time, requires plenty of anugraha, earned by reaching out action and prayer.

*Report by
Julie Carpenter*



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Arsha Kala Bhushanam Awards Function

Arsha Kala Arangam, the cultural wing of Arsha Vidya Gurukulam, Anaikatti held Arsha Kala Bhushanam awards function on 7.11.10 at Kikani Higher Secondary School, Coimbatore. Around 1500 persons participated.

The function started with prayer by Kumari Darshana and Kumari Sowmya. Smt. Anuradha Sriram, Anchor, welcomed the gathering.

The awardees were ceremonially welcomed to the stage with auspicious music, Vedic chant, dance and royal umbrella.

Smt Anuradha Sriram introduced the awardees to the audience. A small slide show on the life and achievements of all the awardees were presented.

Pujya Swami Dayananda Saraswathi conferred the title "Arsha Kala Bhushanam" on Dr. Padma Subrahmanyam (Bharatanatyam), Dr. T.R. Subramanyam (Vocal), Sri T.K. Govinda Rao (Vocal), Sri M.P.N. Ponnusamy (Nadaswaram) and Valayapatti Sri A.R. Subramaniam (Thavil). Pujya Swamiji presented a citation with words written about the achievement of each awardee written personally by him and also a purse.

Sri N. Murali, Sr. Mg. Director, Kasturi & Sons and President, The Music Academy, Chennai, who was the Chief Guest, addressed the gathering. He said Pujya Swamiji was a role model to be emulated by other sages. The citation the Arsha Vidya Gurukulam gave captured the essence of each awardee's contribution. He appreciated the traditional way in which the awardees were welcomed. He told that he had not



Anuradha Sriram welcoming



Pujya Swamiji being received



Padma Subramanian receiving the award

seen such a traditional welcome even in Chennai. It was unique to present awards to so many artists on the same stage. It had been a truly humbling experience for him.

Pujya Swamiji then addressed the large gathering on “Spiritual growth and music”. He said: “Indian music is different from music from other cultures. Though music transcends language, culture and time and though notes are the same, Indian music is unique because it is evolved, sophisticated and melodies are defined. We don’t look at music as man-made. It has come from Isvara and it is the closest manifestation if Isvara; everything else is grosser”.

He said *nada* was so close to Isvara that only human voice or instruments could produce. “The greatest musical instrument given to a human being is the voice. There was a new thinking the lyric was not needed. It was right in some ways. But lyric was needed to take the person—the individual core—to Isvara, the total. The core person had to be met, invoked because humans always played one role or the other in life, as son or daughter, husband or wife, father or mother, etc. And in playing these roles, most humans suffered from hangover. To get over the same, music helped. “Lyric helps us invoke the core person. And, without lyric it is difficult to touch the core”, he said and added: “Lyrical music is the music of India”.

In South India, lyric was given importance or *pradhana*. While playing instruments, people would easily identify if the musician played a lyric. By honouring artistes, people were honouring themselves and a great heritage. It was a way of saluting the Rishis, he said.

Pujya Swamiji said: ‘when we honour the artists; we honour their Gurus and the classical tradition. The knowledge of music comes to us from Gandarva Veda. This knowledge like Brahma Vidya is also



Awardees with awards - with Pujya Swamiji



Sri Murali (of Hindu) with Ponnadai

received and given by Rishis. A person should be naturally endowed with talent in music. That talent can be honed by practice. Music transcends language, culture and time. Indian music is unique, highly evolved and sophisticated. Melodies are defined. We do not look at music as man made. We see music as a manifestation coming from Isvara himself.

Music will be soul satisfying only if it invokes the core person in one self. One plays different roles in life. It is only a point of view. But the core person is not those roles. He is the core person, the one connected to Isvara.

When we honour the awardees, we get honoured in the process. In this process we also honour our great heritage and Rishis. We can protect dharma only by protecting people following dharma. Similarly we can



Krishna Sweets Krishnan being garlanded by Pujya Swamiji

support Vidya only by supporting Vidwans. Music helps one to connect with Isvara and assist one's spiritual growth.

All the awardees in their acceptance speech thanked Pujya Swamiji for conferring the award on them. They felt more blessed by receiving the award from Guru's hands. They also assured that they would continue their service to art with much more vigour in future.

Pujya Swamiji thanked Maharajapuram Sri Ramachandran and Nagai Sri Muraleedharan for coordinating the activities of Arsha Kalarangam.

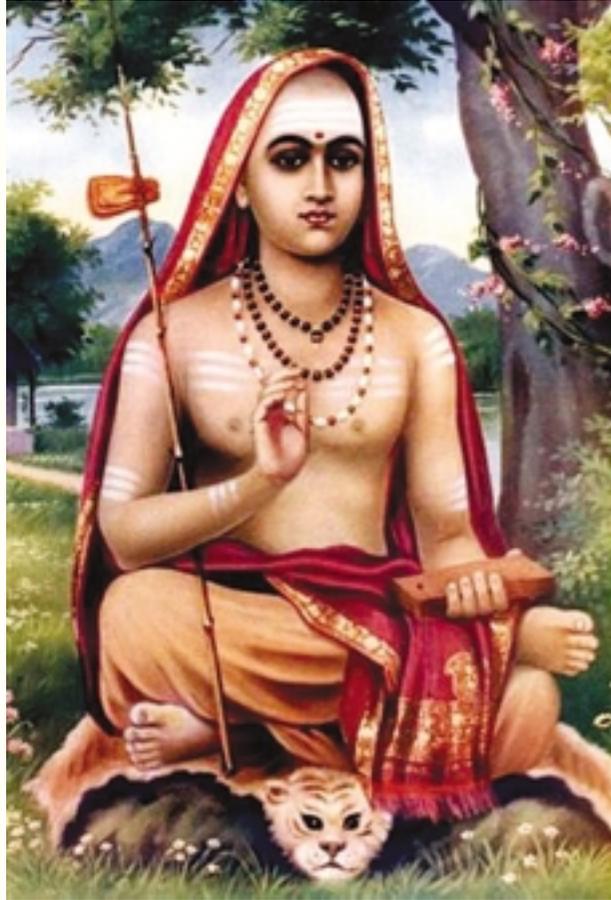
Pujya Swamiji honoured Sri N. Mahalingam and Sri S. Krishnan for generously sponsoring the event.

*Report by
N. Avinashilingam*









Study of scriptures is an essential pre-requisite for a seeker after Truth. It is a Sadhana to sharpen his intellectual acumen that will help him gain a nobler perception of the world and its working. With the scriptural knowledge he has gained, he will come to understand the purpose of his birth and the mission of his life. Questions like 'Why?', 'When?', 'How?' etc. will begin to dandle before his intellect and while seeking answers to these questions he is apt to stumble upon the fundamental truths of life. In short, he will become cognizant of all the desiderata for his onward march. And for this reason only, the Rishies of yore insisted upon the seekers to undergo at the outset a studious life.

But tragically indeed many of the seekers fall easy victims to the irresistible temptation of acquiring more and more knowledge. It is well said by Shree Sankara that a hunter after scriptural knowledge will get himself lost in the thickest woods of scriptures. In his mad pursuit to gain more and more knowledge, a man forgets his goal he wanted to achieve



together with the path he chose to tread. His desires to know this, to know that, whip him to run into the lanes and bylanes of knowledge from which he is unable either to proceed towards his goal or trace his way back. Alas, he is lost!

As he becomes cognizant of the *ideal life* through the study of scriptures, a seeker should also try to live true to his conviction. Both study and practice should go hand in hand. Study is the oil and practice is the wick; sans either of these the lambent flame of wisdom will fail to flicker.

It is to our advantage if we at once translate into actions what we learn, for otherwise the knowledge we gain by scriptural study will add more weight to our ego, which is already keeping us farther away from the Reality.

*Pujya Swamiji's
Editorial in
"TYAGI"
dated October 1, 1957*



Focus, Samādhāna

Swami Dayananda Saraswati

What is *samādhāna*?

Cittaikāgratā

Right in front of you, *agre*, there is only one thing, *eka*. This is *ekāgra*, and *ekāgratā* is the abstract noun. The meaning of *samādhāna* is the status of your mind, *citta*, focusing on one thing at a time, *citta-ekāgratā samādhānaḥ*. This is an accomplishment for oneself. *Citta-ekāgratā* has to be mentioned, because people may have difficulty in keeping the mind in one track of thinking. To keep the mind in a particular track of thinking for a length of time is an accomplishment, because the mind moves. *Citta-ekāgratā* is the capacity to bring it back. The mind's nature is to move; in fact, it has got to, because only then can you know things. But then, it can not only move, but move away from your chosen occupation. And therefore, you should have the capacity to bring it back. This is called *samādhāna*.

You all have this *citta-ekāgratā*, capacity to keep the mind in a given track. People often tell me, "Swamiji, I have no concentration." This is a common thing. If somebody confirms that, it is another form of manipulation. If you want to

manipulate people, tell them they should develop concentration. "Yes, Swamiji, how can I develop concentration?" Everybody will ask you that. Even if you ask God to develop concentration he will ask how, because this is a common problem. In fact, there is no problem at all. We will make a

The mind's nature is to move,
because only then can you know things.
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problem out of no problem. Who has no concentration, tell me? You may say, "I have no concentration because when I read the book, my mind goes all over the place." Which book? "My text book, Sanskrit."

You said it. Suppose you are reading about a particular topic that you like, or the book is a novel by an author you love. There, you find concentration. You will read the whole book in one day. From where do you get this concentration? You can understand that unless you have it, you can't apply that concentration under any circumstances. So, in what you are interested, there is concentration. But what you are interested in, what you have a value for cognitively, intellectually, you may find is not compelling, emotionally. There is no hero, no drama. Sanskrit is *rāmaḥ*, *rāmau*, *rāmāḥ*. How did *rāmaḥ* become *rāmāḥ*? It is a problem. There are *sūtras* for that, so you not only have to know *rāmāḥ*, you also have to know how it became *rāmāḥ*. There are two problems. But once you

begin loving that, you have concentration, because there is a certain emotional satisfaction in it. That must be there. Everybody has concentration, unless there is some pathological problem, so for somebody to say that you must have concentration is another form of manipulation. As though the person saying it has concentration. Everybody has concentration; it is a question of discovering that particular attraction for a topic. You have to discover that. Any topic, once you get involved in it, once you begin to understand it properly, elicits concentration. So no one can say that he or she has no concentration.

Still, someone can say, “Swamiji, if I have concentration, why, when I am chanting a mantra, does my mind move away? It goes all over.” It is the mind’s nature to go all over. It should not be stagnant. Otherwise you won’t be able to know anything. The thought frame must be momentary, because you can’t see the motion unless it is. It has to be momentary, like a movie. Your mind is not like a Polaroid camera. It is momentary, so you don’t see a single picture. It goes on taking pictures; that is how the mind works. It has to move; the *Bhagavadgita* confirms it: *cañcalam hi manaḥ*. “The mind has to move, okay, but why should it not chant, when I want it to? When I am repeating something mentally, my mind moves away from what I am repeating.” Do you know what? This is called meditation. Part of the definition of meditation is to bring back the mind to what you are doing. That is what meditation is, so you cannot complain to me anymore that you cannot meditate. Bringing the mind back to the object on which you

Everybody has concentration; it is a question of discovering that particular attraction for a topic.



are dwelling is the definition of meditation. So nobody can really complain, “My mind moves away.” Bring it back. Bringing it back is meditation. You can no longer say that the mind moves away, because you understand the logic. Moving away is natural, but if you don’t bring it back, there is no meditation. Your attempt to bring it back is meditation. “Whenever it moves away you bring it back” is the advice given by *Bhagavān*, in the *Bhagavadgītā*, *yato yato niścarati tatastato niyamya itad* (6.26). That is meditation. And that capacity to bring it back is what is called *citta-ekāgratā samādhānam*.

Samādhāna can also be taken as a mind that is not interested in too many things, or in doing many things at the same time. Trying to do many things at the same time is so common that we even have a new word for it—‘multitasking.’ This is a particular kind of habit that is not helpful in this pursuit, so we need to have *samādhāna*. And also, too many irons in the fire is a problem. When there are too many things out there to do, we need *viveka* and *vairāgya*, as already mentioned. Here, a certain *citta-samādhāna* is also required. You have only one thing in front of you, and this is what you are seeking now. That is the main, the predominant occupation. “This is what I want now, this is what I am doing now, at this time in my life.” So what you are doing draws your attention, has you, for the time being. Now Vedanta has you—and Sanskrit also. Nothing else has you, because you are committed to them. This is *samādhāna*.

Pujya Swamiji in London October 10-14, 2010

Pujya Swami Dayanandaji was bubbling over! One man said that he was taken back 25 years to when he first heard Swamiji give a public talk in Surat: powered by the same by energy, wit and incisiveness.

Over five days a total of nearly 200 people heard Swamiji talk or attended the early morning meditation sessions before going off to work. People travelled to London from German, Spain, France, Italy, Brazil and from the length and breadth of England.

The first day's topic was Vedic Mediation and, being on a Sunday, was well attended. Over the next four days, Pujya Swamiji took advantage of the open topic to deliver a masterclass in Vedanta, culminating in the unfoldment of 'satyam, jnanan, anantam Brahma'. (Audio recordings can be obtained via the UK website: www.arshavidya.org.uk).

Pujya Swamiji led the early morning meditation session and Swamini Atmaprakashananda unfolded Manisha Pancakam in the after-lunch slot while Pujya Swamiji rested. On Monday and Tuesday the daily programme closed with a short Question & Answer session.

On Wednesday evening, attendees were treated to a performance of compositions by Pujya Swamiji sung by Sri Ramchandran who was accompanied by violinist Dr Jyotsna Srikanth and mridangam player Sri R N Prakash. Before they took to the stage, the audience was treated to a most delightful performance of Swamiji's

compositions by young singers from the Bharatiya Vidya Bhavan London. People left that night uplifted and inspired, clutching copies of the newly published books and CD of Pujya Swamiji's lyrics and music.

Then, far too soon, the last day arrived. Thursday 14 October. There were speeches of thanks to Pujya Swamiji and speeches to acknowledge the work of Swamini Atmaprakashananda in teaching Vedanta in the UK.

One London student caught the mood of the occasion perfectly: "We are very fortunate to have Swaminiji here in London. If it wasn't for her perseverance, grace and knowledge this wonderful opportunity would have been missed. So, for me, she has played an invaluable part in my life because without her I would not have been able to appreciate the enormity and wonderment of what Pujya Swamiji has just laid out before us."

The last word must go to Swaminiji herself. She responded to the speeches of appreciation by her students and praise from Pujya Swamiji himself with utmost brevity.: "If you find anything that's praiseworthy, it's all because of my teacher, nothing is my own. For me Swamiji is my mobile Dakshinamurti."

After Guru dakshina, the Hathi Hall at the Bharatiya Vidya Bhavan was once more restored to its role as a rehearsal studio for dance students. It felt as though London has crossed a watershed.



Two-week Vedanta Retreat 2010

By H. Peter Strauss

This year the Two-Week Vedanta Retreat was held at AVG Saylorsburg from September 24 to October 8. It was very well attended by both old and new students of Pujya Swamiji.

Pujya Swamiji taught two classes each day and also led the morning meditation. The text for his classes was Upadesa Sahasri, Part One, which highlights the methodology of teaching by the guru to the sishya. This particular text is unique in that it gives many important quotations from both the Upanishads and Gita.

Listening to Pujya Swamiji explain the meaning of these many quotations with his insight and humor gave us all a thorough introduction to a variety of important Vedanta topics. It was indeed food for thought for both the beginner and advanced student of Vedanta. An additional Vedanta class was taught by Swami Tattvavidananda, who presented the Narada Bhakti Sutras 5 in his own unique teaching style.

In addition to these Vedanta classes, other classes were offered as well. Suddhatmaji taught a Veda chanting class, Lance taught Yoga, Kalpesh Jaspara taught Sanskrit, and Pandit Mukesh Desai taught music. Each day ended with bhajans led by Mukesh followed by satsang with Pujya Swamiji. The program also included a couple of concerts by guest, musicians and vocalists as well as a talk by an author of a book on reincarnation. Contemplative walks on the property's Shanti Trail offered the participants serene and beautiful views of the fall colors of the Poconos.

It was indeed a full program. We were all blessed by the erudite scholarship and openness of both Swamijis. Pujya Swamiji made himself available throughout the day for those who needed a private interview. I'm sure that all of us who attended this year's retreat have taken away a special something that will stay in our minds and hearts and that will have made a major impact on our lives. We look forward to next year's retreat and pray for Pujya Swamiji's continued energy and health.

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Bharat Sangeet Utsav 2010 - inauguration by Pujya Swamiji

Carnatika, an organisation formed by classical musicians for promotion of Carnatic Music, organised one week music festival titled Bharat Sangeet Utsav 2010 at Kikani Higher Secondary School, Coimbatore. Pujya Swami Dayananda Saraswathi inaugurated the Utsav on 18th November 2010 and delivered the inaugural address.

Pujya Swamiji told Coimbatore originally was a centre for Textiles. Later it became a centre for education and medical treatment. Now Coimbatore is emerging as a centre for classical music.

Usually music lovers form institutions to promote classical music. But Carnatika is a different institution formed by musicians themselves. They have a big role to play. They have to educate people to understand classical music.

Any classicism requires informed audience. Unless there are people to appreciate classical music, there is no survival possibility for classical music. Tamil Nadu always had great number of people knowing carnatic music. They could appreciate at different levels, ragas and thalas. We should increase the number of young audience who can appreciate this profound music.

Music manifestation is a possibility in space. One can tap this through an instrument or one's voice. Human voice is the best musical instrument. It has the capacity to produce lyric. Whether one can fully understand or not, unfoldment happens through melody.

People who know the subject, the language and also music thoroughly compose songs. Music has grammar defining a melody- a head, body and feet.

Melody is Iswara in the form of music. Both singer and listener can be in union with Iswara. A clean note puts one in a harmonious laya. Absorption happens because of repeated phrases.

Lyric brings out the core person in oneself. The core person is related to the total. When the core person is evoked, all other relative personalities are gone. Even the hang over of the relative personalities are gone. The core person is a devotee to Iswara and he only remains.

Pujya Swamiji advised Carnatika to organise similar music ustavs in other places also.

*Report by
N. Avinashilingam*

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Dr (Mrs) Nirmal Gupta

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Sadhvi Vrnda Caitanya

Harih OM

I have been traveling, and hence just saw your email: Here is the class schedule, along with the Thanksgiving Retreat and other travel details. I am also sending for consideration an article on the Purna Vidya Camp by one of my students who visited Saylorsburg and saw Pujya Swamiji for the first time. If you feel it is appropriate, you may use it also.

with love and regards

WEEKDAYS:

MON AND THURS	1:30-2:30	KATHOPANISHAD
THURS	12:30-1:25	BEGINNING SANSKRIT
WEDNESDAY	8-9	BHAGAVAD GITA
WEDNESDAY	9-10	INTERMEDIATE SANSKRIT
TUES AND THURS	9PM TO 10 PM	PANCHADASI CH 4

WEEKENDS:

1ST SAT & SUN	9 AM-NOON	Aparokshanubhuti
2ND AND 3RD SAT	10-11:15 AM	BHAGAVAD GITA
2ND AND 3RD SUN	10:11:15 AM	MUNDAKOPANISAD

RETREAT SCHEDULE:

NOVEMBER: TOPIC:	THANKSGIVING RETREAT AT THE OREGON COAST SRADDHA BHAKTI DHYANA YOGAD AVEHI — SELECTIONS FROM THE KAIVALYOPANISHAD
DECEMBER: TOPIC:	CHRISTMAS RETREAT IN MARYLAND ASSIMILATING VEDANTA
JANUARY 1 AND 2:	PUJYA SWAMIJI'S TALK AND FUNDRAISING VISIT TO WASHINGTON DC

TRAVEL SCHEDULE:

NOVEMBER 21-DEC 1:	EUGENE, OR
DECEMBER 11	KEYNOTE ADDRESS AT THE COMMENCEMENT CEREMONY THE UNIVERSITY OF GEORGIA, ALBANY
DECEMBER 12 AND 13TH:	PUBLIC TALKS IN VALDOSTA, GA, ATLANTA, GA AND ALBANY, GA

Purna Vidya Camp at Saylorsburg

The Arsha Vidya Gurukulam is a beautiful and serene place nestled among tall trees in the Poconos mountains – an ideal back drop to imbibe and attain spiritual knowledge of the Upanishads, Bhagavad Gita, and other Vedic texts. This Gurukulam was established by Pujya Swamiji in 1986. It is patterned after the ancient gurukulam of India where knowledge is imparted by the rishis. Here Vedanta is taught, true to the sampradaya or traditional way of learning. Each time I visit this ashram, the peace and tranquility of the place envelopes me. A week-long “Purna Vidya” study camp was held at the Gurukulam following Swami Dayananda Saraswathi’s 80th birthday celebrations and the Arsha Vidya Gurukulam’s 24th anniversary. About 35 devotees attended this workshop with talks given by both Pujya Swamiji and Sadhviji Chaitanya. We started the day with meditation, followed by classes given by Sadhviji. In the evening the whole group drove to New Jersey by bus and car to hear Pujya Swamiji’s discourses, that were attended by some 900 people in a large auditorium.

Purna Vidya means the knowledge of one self as a Whole, Limitless being. This is the teaching of Vedanta. The distance between an individual and this Whole, that is Ishvara, is zero. If there were any distance at all between oneself and Ishvara, there would be no Whole. Even though in the

world we may play different roles in reference to various people in our lives, one’s relationship to Ishvara is unchanging through each and every role.

As humans, the pramanas available to us are focused on what we can objectify, called aparavidya. Everything in the jagat that is available to us, is only known as an object of our perception. Even the Vedas and Vedic rituals are aparavidya. This aparavidya is open to new discoveries and humans do a lot of research, specializing in very narrow fields, while still remaining ignorant of the truth; knowing which everything is as well known.

Each and every object is knowledge alone. Belonging to an order of reality, called mithya, objects exist in name and form only. This order of reality, mithya, being available for objectification by our senses, the pramanas that we rely upon, is mistaken for the truth. The truth, that is all knowledge, is consciousness, and all consciousness, including one’s self, is Ishvara. To understand this, paravidya, is to know the truth of oneself as Brahman. For this, another pramana is required, that pramana is shastra. All other pramanas can only give knowledge of that which can be objectified. Shastra, while operating in mithya, gives the knowledge of that which is not available for objectification. This knowledge of oneself as Whole takes place in the buddhi in the form

of a vritti. Thus, minimum knowledge of aparavidya is necessary. With this backdrop we realize the importance of understanding the rich spiritual heritage and culture of India, where shastra pramana has been handed down throughout time. Sadhviji provided succinct discourses on several aspects of the religious, spiritual and cultural issues through the Vedic vision that help one to understand what is necessary to obtain the knowledge of oneself as Whole.

Most of the Indian community has channeled their energy into building temples, but the Vedic tradition and

wisdom can only be imbibed through an appreciation of the 'sruti' and 'smriti' literature. It is most important that we realize the need for more such gurukulams and spiritual teachers, such as we have in Saylorburg. It is the teachings of shastra, only when given by qualified teachers, that can remove our ignorance – shastra alone will not remove ignorance. We are so blessed in having Sadhviji, an ardent disciple of Pujya Swamiji Dayananda Saraswati, as our guru, a teacher with the proper lineage, endowed with knowledge imparted by the rishis' of yore.

By Charu Sivakumar

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Deepvali in Jaipur Chatralaya

With the Blessings of Pujya Swamiji, the Amavasya night on Friday, November 5, 2010, the desert of Rajasthan came alive with the illumination of the Jaipur Chhatralaya. The Chhatralayam was all lit up with oil lamps and the message of "SHUBHA DEEPAWALI" sent to all by illuminant words. The two-hour puja of Goddess Mahalakshmi with a prayer to bring in all auspiciousness and light was followed by a gentle and beautiful fire work display by the little boys full of joy!



Lecture tour of Swami Suvijnanananda and Swami Sarvabhutananda

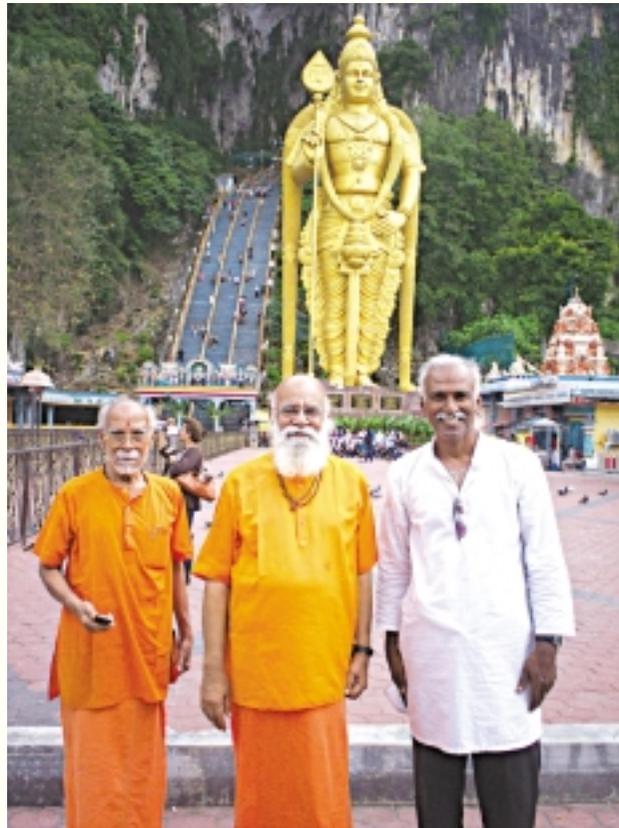
Swami Suvijnanananda accompanied by Swami Sarvabhutananda , disciples of Swami Dayananda went on a lecture tour to Malaysia and Singapore.

At Malaysia Swamini Vinayananda arranged the lectures of these two Swamis in the Sivananda Hall at Ipoh in Malaysia on 25th,26,27th of October.

Then they were taken to Tieping and a sath sangh was arranged with the devotees of Swami Vinayananda on the 27th,Oct. A devotee of Swami Suvijnanananda called M.A.V Mahalingam took them to Sungai Patani and a sath sangh was arranged by him. They were taken on a tour to Penang,

On the 28th they were received by Swami Brahmananda of Dhyana Ashram at Kulin. Swami Suvijnanananda was asked to give a talk in Tamil to a large gathering in the ashram. The talk was appreciated by the attentive audience.

At Singapore the two swamis conducted Sath Sangh to the devotees there on 29th, 30th, 31st Oct and 1st Nov.



Australian Official Announces \$1 Million Fund For Hindu Center

Source: www.dnaindia.com

MELBOURNE, AUSTRALIA, November 1, 2010: Reaching out to the Indian community this Diwali, Victoria's premier John Brumby on Saturday offered an assistance of Aus \$1 million for the construction of a Hindu cultural and education center here. Brumby announced the grant during a Diwali celebration event that attracted thousands of Indians as well as locals in the heart of the city's business district.

Brumby said Diwali was an important occasion for the Indian community and a great example of how Victoria's many communities come together to share their values. "Diwali is one of India's most significant festivals which cuts across all religious, social and economic differences and is enjoyed by people all over the world," Brumby said

Massive Hanuman Statue to be Unveiled in December in Africa

Source: www.timeslive.co.za

CHATSWORTH, AFRICA, October 24, 2010: The temple society at the Shri Vishnu Temple in Chatsworth believes this Hanuman statue will be the largest Hanuman in Africa. Temple officials decided to erect the mammoth statue three months ago during a meeting to discuss plans to commemorate the 150th anniversary of the arrival of Indians in the country.

Project coordinator .LC. Maharaj said the statue, which is 13m high, including the umbrella over the head of the Deity, was "in praise of the Almighty, without which the survival and success of Indians in South Africa would never have been possible". He said the statue, which still requires plastering and painting, would be officially unveiled at the beginning of December.

He appealed to community members to contribute to the completion of the project. Contractor Umash Harripershad, who is working on the statue, said: "We have used 12 truckloads of ready-mixed concrete in this project, 53 tons of which went into the foundation alone. The temple provided the design." He said despite working with a staff of only six to eight untrained devotees and a couple of casual workers, the project, which should have taken 12 months, would be completed in a quarter of that time. Harripershad had been on a strict fast and had been sleeping on the floor for the past three months as a sacrifice for the work he considered "honorable".

UK Scientists Suggest Giving Up Certain Foods to Save the Planet

Source: www.telegraph.co.uk

EAST ANGLIA, UNITED KINGDOM: October 26, 2010: Scientists from the University of East Anglia analyzed existing data on the nutritional and environmental effects of different kinds of foods and recommended eating less beef, sugar, and cheese, as well as drinking less tea and

coffee. The report was commissioned by the Food Standards Agency to try to change the way people cook and eat.

The report suggests that schools, hospitals and other public bodies should be expected to lead a change in national behavior by putting food on their menus which has contributed little to greenhouse gas (GHG) emissions. The report noted: "The highest GHG emissions are associated with beef, cheese, coffee, tea and cocoa consumption."

32-Lb. Golden Crown Donated To Lord Venkateswara

Source: www.thehindu.com

INDIA, October 2010: Lord Venkateswara, the presiding Deity at the Tirumala temple, received two more precious donations. Reckoned as the richest temple in the world next to the Vatican Church, the Lord of the Seven Hills received a dazzling golden crown weighing 32 lbs. The exquisitely chiseled stone-studded tiara was offered by a Mumbai-based business tycoon who however preferred to remain anonymous.

Murals of Rare Forms of Shiva Found At Thrissur Temple

Source: www.hindu.com

THRISSUR, INDIA, August 24, 2010: An ASI study of 600 panels of murals in Kerala has revealed paintings that were hitherto covered, and also new details of the existing ones. Notable among them are the two rare paintings which are about 350 years old — a reclining Shiva and also a Shiva Nataraja

with 20 arms found on the walls of Vadakkumnathan temple at Thrissur.

"For long this painting was thought to be a reclining Vishnu, since it was partly covered with soot. Another reason is that a reclining figure is usually associated with Vishnu and it is common in Kerala to paint Vaishnavite themes in Saivaite temples. When we cleaned the painting, the details became evident and we could establish that it is a reclining Shiva [Panivarai Siva] with Parvati, Ganga and other attendant deities. This is a rare panel," said M. Nambirajan, Superintending Archaeologist of the Archaeological Society of India, Thrissur circle.

"Adjacent to this panel, another one depicting Nataraja also held a surprise. This panel is considered unusual since it is portrayed with 16 arms. Our study has revealed that there are more arms to it than what were known before. This Nataraja actually has 20 arms and carries various objects," says Mr. Nambirajan

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**Medical Camp organized by Swamini Atmaprajananda
Saraswati,
Arsha Vidya Vikas Kendra, Bhubaneswar**

Arsha Vidya Vikas Kendra, Bhubaneswar conducted a Health Camp in Madhupur village, in Jajpur district on 5 September 2010. The Camp was led by eminent Neurologist Prof. R N Sahoo and assisted by Prof. Dharanidhara Mishra, Orthopaedics Surgeon; Dr. P C Mohanty, Medicine Specialist; Dr. J J Mishra, Gynaecologist; Dr. Bimal Chandra Rath, Pediatrician; Dr. Abhilash Mohapatra, Dentist.

More than 700 patients from the village were attended to by the team of physicians, and free medicines were distributed by the accompanying Medical Representatives.

The day being Teachers' Day, Swamini spent some time with the school children.



**Swamini Atmaprajananda Saraswati
Arsha Vidya Vikas Kendra, Bhubaneswar
www.arshavidya.net**

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