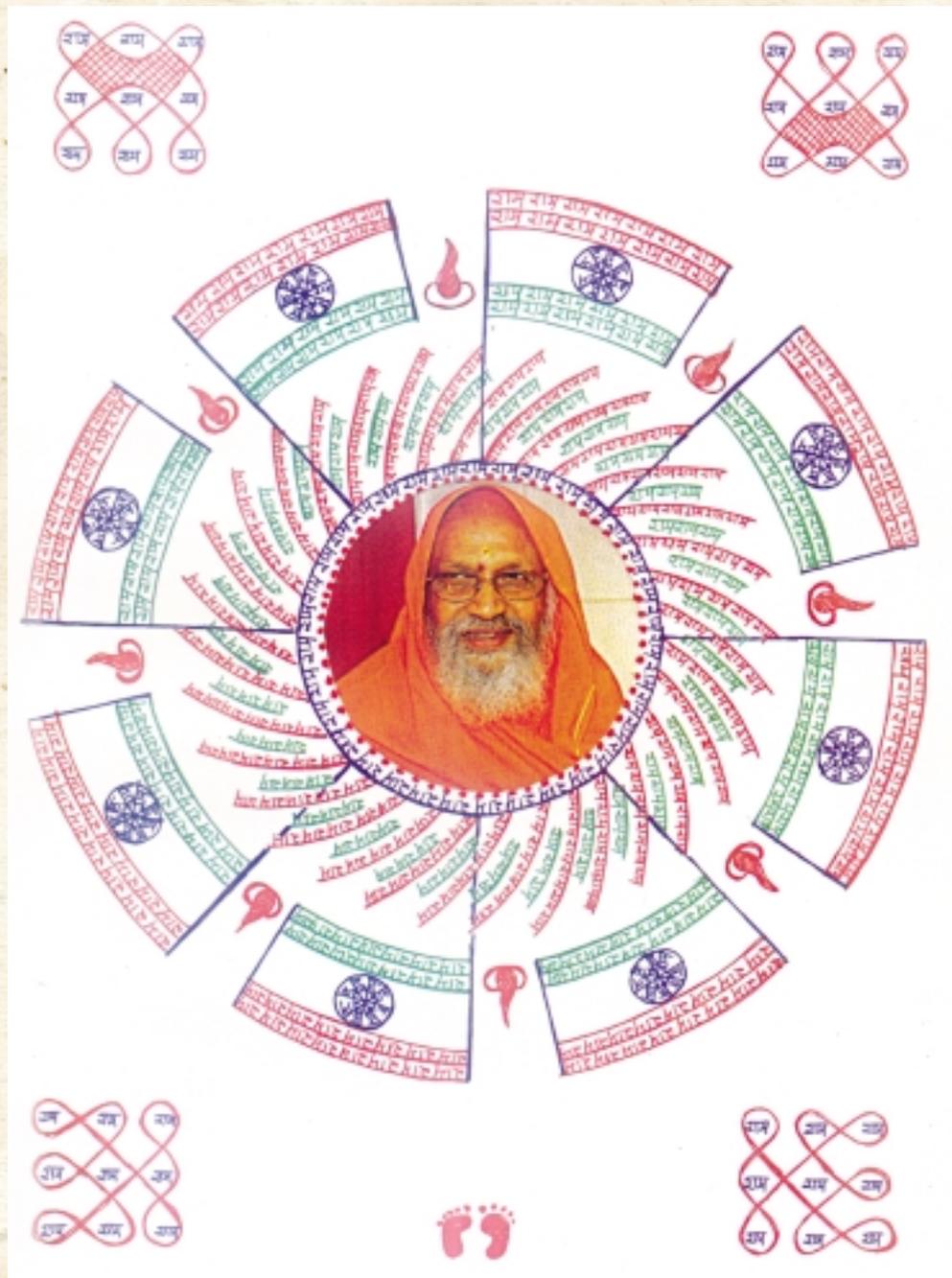
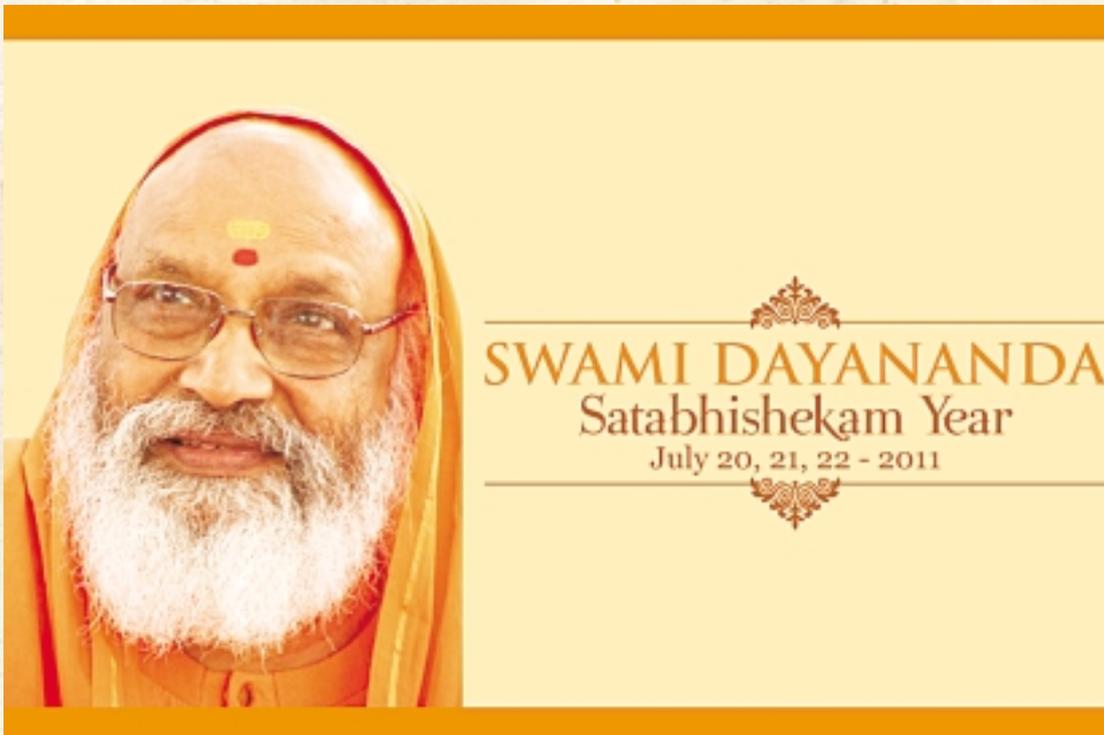




Arsha Vidya Newsletter

Rs. 15/-





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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

यदा पञ्चावतिष्ठन्ते ज्ञानानि मनसा सह ।

बुद्धिश्च न विचेष्टति तामाहुः परमां गतिम् ॥ १० ॥

yadā pañcāvatiṣṭhante jñānāni manasā saha ।

buddhiśca na viceṣṭati tāmāhuḥ paramāṁ gatim ॥ 10 ॥

When the organs of knowledge along with mind come to rest and the intellect too has withdrawn from its work, that state of yoga, the scholars describe, as the highest, as it leads to the highest spiritual state.

Everyone's buddhi is capable of controlling the mind and the senses. But the buddhi has to be used. We do not use it properly all the time, and therefore, have problems. If the five sense organs along with the mind do not prove to be a hindrance and sway you away, it means they are together. Buddhi can also join the mind and senses and make one saṁśayātmikā. Then it will think of things which are other than things which are to be thought of. When the mind and the senses are together in the hands of the buddhi and the buddhi itself does not have any object to dwell upon, then that buddhi does not have any other commitment. Mokṣ or Ātmā alone is the ultimate end for the buddhi. Such a buddhi alone can gain in its pursuit of knowledge, and that state of knowledge alone is called the paramam gathim and that is the ultimate end.

The mind is devoid of almost ninety per cent of its activities when the five organs of knowledge are perfectly controlled. Its stored away memories and self-created imaginations can become the cause for the agitations. When even these agitations are controlled, we reach the state explained in the Mantra, the state when the sense-organs are at rest along with the mind. At this state, the intellect with its own ideas and ideals will be throbbing. The Upanishad wants us to reach a state where the sense-organs, the mind and the intellect are all at rest. And this state is defined by the Sruti as the highest.

ताम् योगमिति मन्यन्ते स्थिरामिन्द्रियधारणाम् ।
अप्रमत्तस्तदा भवति योगो हि प्रभवाप्ययौ ॥ ११ ॥
tām yogamiti manyante sthirāmindriyadhāraṇām ।
apramattastadā bhavati yogo hi prabhavāpyayau ॥ 11 ॥

They consider that keeping of the senses steady as yoga. One becomes vigilant at that time, for yoga is subject to growth and decay.

tām yogamiti manyante sthirāmindriyadhāraṇām:

The state where the indriyas and the mind are held by the buddhi is called here as Yoga. Holding together the external sense organs as well as the mind with oneself is called Yoga. Sankara says here yoga generally means joining etc., but here yoga is more a disassociation. External objects are kept external and you are with yourself. Therefore, it is more Viyoga. Still it is called yoga because it is to be gained. Essentially it is more a dissociation. And therefore what is in the form of dissociation is called yoga.

It is something like what we say. We say 'caturtham manyante – it is the fourth state of consciousness. There are the three states of consciousness as waking, dream and sleep. Therefore, ātma is said to be the Fourth – chaturtham. Really speaking it is not the fourth; it is the only one which is waking, dream or sleep. Ātma obtains in all the three states of experiences. Where is the fourth when the first, second and the third is not there. But we say 'caturtham'. One has to recognize ātma as invariably in all the three states of consciousness. Similarly here it is said 'tām yogam iti manyante. It is more viyoga, more dissociation than disassociation.

Apramattastadā bhavati yogo hi prabhavāpyayau: When this yoga is accomplished, there is no pramāda. There will be no indifference and hence there will be no distraction. When mana indriya dhāraṇa is there, then vairāgya is there. Then there is steadiness of the mind- citta naiścalyam. Then alone the mind will not be distracted. Generally, this kind of inner tranquility or inner composure is temporary. It is born and also it is gone. – prabhavāpyayau. This type of yoga is something temporary. But with proper viveka and vairāgya with respect to viṣaya, these problems will

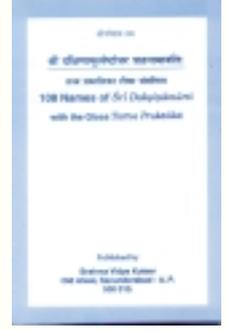
not be there. Sankara therefore says one has to be apramattaḥ in order to attain this.

Or it may be said that by this yoga one becomes alert. Unless one is alert, he cannot have yoga. If Brahman is available as an object, one can know it like even knowing an object like a mango. It is because mango is available for perception. Similarly if Brahman is available for the buddhi, then it is known as 'this'. Brahman is not available for objectification or knowledge. It transcends. If it transcends budhi etc. it cannot be viṣaya for the budhi. If it is not viṣaya for budhi, then Brahman becomes anupalabhyamānam , meaning, Brahman that is not available for knowledge.

Anything that is not available for your knowledge does not exist like even a rabbit's horn. yat yat na upalabhyatey tat tat nāsti. If anything that is not available for your knowledge, then that is not there. If that is pūrva pakṣa, then conclusion is nāstyeva Brahma. It is the argument of the Budhists also. They argue that It is not satyam, it is śūnyam. Sankara says –anything that is an object for karaṇa, either for antaḥkaraṇa or for the mind or for the senses, then it is there. What is not available for karaṇa is called asat. Since the rabbit's horn doesn't exist, it is not there. How do you know that rabbit exists? It is known, upalabhyate. Then how do you say rabbit horn doesn't exist, because it is not seen—nopalabhyatey. Now is Swarga known—uplabhyate? Yes. How is it known? pramāṇena. What pramāṇa? Sruthi pramāṇa. Śruti is looked upon as a pramāṇa. It is a pramāṇa. One cannot contradict also what the Śruti says. Either it can be indirectly known or it is directly known. Therefore, it is— upalabhyatey, and therefore, asti. It is very well known to us.

108 Names of Srī Dakṣiṇāmūrty With the Gloss Tattva Prakāśikā

By Swami Tattvavidananda Saraswati
Translated into English by Puppala B.



९४। ओं यक्षगेयात्मवैभवाय नमः ।
यक्षेण कुबेरेण गेयं आत्मनः वैभवं यस्य सः तस्मै नमः ।

शिवः अकिञ्चनः , दरिद्रनीललोहित इति रुद्राध्याये (१०) वर्णितः । तथापि जगतः कृत्स्नस्य सम्पन्नकः कुबेरः तस्य सन्निहितोऽनुचरः । यदा भगवतः अनुग्रहः भक्ते प्रसरति , तदेवायं गणकः धनं भक्ताय वितरति ।

94. Salutations to the One whose glory was sung by Kubera, the yakṣa. Śiva is utterly destitute, and is described thus in the Rudrādhyāya: 'He has no possessions. He is blue and red in colour (10). Still Kubera, the treasurer of all the wealth in the world, is Śiva's close follower. When the grace of the Lord descends on the devotee, the treasurer confers upon the devotee of all the riches.

९५। ओं यज्ञादिदेवतामूर्तये नमः ।
यज्ञः विष्णुः । यज्ञो वै विष्णुः तैत्तिरीयसंहिता (१-७-४) इति श्रुतेः । सः आदिः यासां ता देवताः । तासां मूर्तयः यस्य सः तस्मै नमः ।
शिवे विष्णौ च भेदो नास्तीत्यल्पमिदं वचनम् । तथाप्युक्तं मया अत्र लोकदृष्टिं काञ्चिन्मनसि निधाय । भगवतः अनन्ता शक्तिः विविधेषु रूपेष्वविर्भवति । एकैकं शक्ते रूपं एकैका देवता इत्युच्यते । इन्द्रः वयुः अग्निः यज्ञरूपो विष्णुरित्यादि । पादौ हस्तौ श्रोत्रं चक्षुः इत्यादि सर्वमहमेव । एतानीन्द्रियाणि ममैव शक्तिं आविष्कुर्वन्ति । तथैव ब्रह्माण्डेऽपि । अतः लोकेऽस्मिन् काले केचन जनाः यथार्थमेव देवतानानात्वं स्वीकुर्वन्ति तदज्ञानविलसनमेव ।

95 Salutations to the One who is in the form of deities beginning with Viṣṇu (Yajña). Yajña is indeed Viṣṇu (Taittirīyasamhitā, 1-7-4). This is śruti statement.

There is no difference between Śiva and Viṣṇu. This is an authentic and well-known statement. Still, I have said it here keeping in mind the popular notions in this regard. The Lord's infinite power manifests in a variety of forms. The manifest form of each aspect of that power is known as a deity with a specific name: Indraḥ, Vāyu, Agniḥ, Viṣṇu in the form of yajña (a ritual) etc. I am all this: Feet, hands, ear, eyes etc. These sense organs manifest my own power. It is the same with the Cosmos. Therefore, if some people take the variety and multiplicity that we see in the deities as real, then it is nothing but the play of ignorance.

९६। ओं यजमानवपुर्धराय नमः।

यजते इति यजमानः , यज्ञं कुर्वाणः सोमयाजीत्यर्थः। तस्य वपुः। धरतीति धरः। यजमानवपुषः धरः , तस्मै नमः।

शिवः अष्टमूर्तिरूपेण जगदावृत्य तिष्ठति। तासु एका मूर्तिः साक्षात् सोमयाजी।

96. Salutations to the One who manifests as a yajamāna (one who performs yajña).

Śiva covers the entire universe with His eight-fold form. One of these eight aspects is somayājī (one who performed somayāga, a Vedic ritual involving the juice of the soma creeper) himself.

९७। ओं छत्राधिपतिविश्वेशाय नमः।

छत्रस्य स्वाराज्यचिह्नस्य अधिपतयः चक्रवर्तिनः। तेषां विश्वम्। तस्य ईशः ईष्टे इति। तस्मै नमः।

लोकेऽस्मिन् बहवो मानवसमुदायाः तेषामीश्वराश्च सन्ति। किं तु तेषामीशित्वं कालेन देशेन च परिच्छिन्नमेव। परं तु सर्वजगत्सृष्टिस्थितिसंहारहेतुभूतस्य परमेश्वरस्य ईशित्वमपरिच्छिन्नं अवितथं च भवति।

97. Salutations to the One who is the Lord of the sovereign kings.

There are several human settlements in this world, and they have their own rulers. But their rulership is limited in time and place. But the overlordship of Parameṣvara (Supreme Lord) – who is the cause of creation, sustenance and destruction of the whole universe – is unlimited and cannot be falsified.

९८। ओं छत्रचामरसेविताय नमः।

छत्रेण चामराभ्यां च सेवितः , तस्मै नमः।

भक्ताः आराधनकाले भगवन्तं बाह्ये मानसे च छत्रचामरादिविर्भजन्तीति सुविदितमेव।

98. Salutations to the One who is served with an umbrella and fans (in a ritual of worship).

It is well known that devotees serve the Lord mentally as well as by acting it out by holding the umbrella and fanning the Lord at the time of worship.

ARSHA VIDYA PITHAM

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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

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(Swami Dayananda Ashram)

Purani Jhadi, Rishikesh - 249201 (Uttaranchal), India

Phone: 0135-2430769/2431769/2433769

E-mail: dayanandacamps2011@gmail.com

Website: www.dayananda.org

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Application Form for Camps on Vedanta

Last Date for completed applications: 15th December, 2010.

NOTE: Attach a separate sheet if the space is inadequate to give details in any item or you may want to say more **Please apply for ONE CAMP only so that more persons can listen to Pujya Swamij.**

Applying for: (Please tick)

Camp-1 (March 6 th to March 12 th 2011)	7 days	<input type="checkbox"/>
Camp-2 (March 15 th to March 21 th 2011)	7 days	<input type="checkbox"/>
Camp-3 (March 24 th to March 30 th 2011)	7 days	<input type="checkbox"/>
Camp-4 (April 2 nd to April 11 th 2011)	10 days	<input type="checkbox"/>

- 1 Full Legal Name Mr. / Mrs. /Ms.....
- 2 Gender (M / F) 3. Age
- 5 Citizenship
- 6 Address for Communication:
.....
.....
E-mail ID
- Phone (O)(R).....
(Cell).....
7. If you have attended a previous camps conducted by Pujya Swamiji here or at Anaikatti Ashram please gives details year wise & any other information you may like to give about yourself.

I here by apply for admission to the **Camp-1 | Camp-2 | Camp-3 | Camp-4** on Vedanta at **Arsha Vidya Pitham – Swami Dayananda Ashram** and declare that to the best of my knowledge all of the above statements are correct and complete.

Date

Signature

NOTE TO THE APPLICANTS

(To be retained by the applicants)

- 1. Important Note:** Since we have limited accommodation and we want to give an opportunity to be in the presence of Pujya Swamiji to maximum number of persons possible, we can only offer shared accommodation in the room during the program. The participant will have to share the room with 1 or 2 more persons.

WE CANNOT OFFER SINGLE ROOM ACCOMMODATION.

Please bear with us.

- 2.** Please make do with stay arrangements we offer.
- 3.** The participants will have to vacate the rooms before noon on the next day after the last day of the program.
- 4.** Please make arrangements for your onward & return journey, in advance, if you will be traveling by train in India. We suggest that you book your tickets – and if you are not selected / not attending the program, then you can cancel the booking.
- 5.** Submission of Application does not mean confirmation of admission to the program.

We will send intimation to all the participants separately around the 1st week of Jan, 2011 whether they are selected or not.

- 6.** Last date for receipt of completed applications is **15th Dec, 2010.**
- 7.** Please bring with you any medicines etc that you need during the camp.

Pujya Swamiji's expressed that it is his wish and request to admit participants to one camp only in order to make sure that a maximum number of people can attend the camps and listen to him.

Therefore students who have done long-term-courses and Sannyasis who have studied with Pujya Swamiji are requested not to apply for the Vedanta Camps 2011.

One-week-long Vedanta retreat **Sept. 18-25, 2010 at Arsha Vidya Gurukulam,** **Saylorsburg, PA¹**

The one-week-long retreat in mid-September (September 18-25, 2010) featured Pujya Swamiji talking on Nididhyasanam and Swami Tattvavidanandaji continuing his discussion of the Narada Bhakti Sutras.

Here I summarize some of the key take-aways from Pujya Swamiji's superb presentation of the core ideas of Nididhyasanam. Swamiji provided us with a clear vision of the entire Sastra leading up to Nididhyasana, and then focused more on Nididhyasana. In the latter half of the retreat, Swamiji alternated lectures with guided meditation sessions.

Atma as the pleased self: First, Swamiji started with the famous quote from Bri. U. "Atmanastu kamaya sarvam priyam bhavati." While wealth (Vittam) can give you some security, your love is in fact for the secure (pleased) Self. Thus, love for all objects is because the objects evoke the pleased Self. In fact, we love the pleased Self, not the disgruntled Self and the real nature of the Self is pleased. Therefore, you have to know the Self. Swamiji emphasizes, "Don't take yourself for granted." We assume we know Atma, or rather, we take our understanding of Atma as foregone. You have to make a choice to know Atma,

because Atma is you. You can't stumble upon Atma. In fact, Sastra says, "Atma Dristavyaha Srotavyaha..." which means that Atma should not be taken for granted.

Knowing Atma through the Sastra (Sruti):

Next Swamiji discussed the nature of knowing versus doing. While doing needs Will, knowing does not. Ego's presence vitiates knowing. In other words, knowing is "vastu tantram" or "pramana tantram". *Sruti is a pramana or means of knowledge to know the atma. It has to prove itself as a means of knowledge.* Each pramana is independent. One pramana doesn't need corroboration or support from another pramana.

To check the validity of a means of knowledge, you have to use that means of knowledge. Here Swamiji gave examples of how we use other pramanas such as eyes, ears, etc.

Atma is Asti, Bhati, Priyam: Next, Swamiji talked about Atma as "Asti, Bhati, Priyam", expounding on each term. The world (jagat) is Word and Meaning or Nama-Rupa, popularly known as Name and Form, and never separate from Brahman. Asti-Bhati-Priyam is the substantive, and is Brahman. Therefore, our perception is of name and form; substance is not reckoned with.

¹ Reported by Dr. K. Anand, Salt Lake City, Utah

Nature of our Ignorance: Ignorance is either (a) unknown (E.g. the constituents of water before the discovery that water is H₂O), or (b) known but confused, which is the case with Atma. The Self—"I AM"—is known, but mistakenly understood. The problem is confusion, and we are correcting that confusion.

The teachings of the sruti are:

- 1) I am connected to Iswara, who is 'All-Knowledge' or Sachidananda Brahman. All that is here is *given*; it's all organized; all-knowledge.
- 2) I am the content and the truth of this jagat (world or empirical reality).

There is no 'substance'. If you break it down, there is only knowledge, because word and meaning are all there is. Between the word (vak) and its meaning, there is inseparability. This inseparable connection is in my mind. *That jnanam is Iswara.*

Iswara: Swamiji emphasized the importance of Iswara. Iswara is needed "all the way". Iswara was the focus of his discussion during the entire later half of his talk, as well as during the guided meditation sessions.

The goal of life is to find and connect to the infallible, to solve our alienation, which is to trust 100% (as a child does her mother, but without knowledge).

The infallible is Iswara. The key is to recognize Iswara as order. All knowledge is Iswara. Therefore, reduce Iswara to orders: Physical, Biological, Chemical, Physiological, Psychological, Dharma (Moral), Emotional, etc. Every experience is Brahman, and any thought is Iswara's order. Anger, Pain, etc. are part of the (emotional) Order. Distance from Iswara is always zero. You are always connected to the Whole / Iswara. After Sravanam, there is no moving away from Iswara (even to other lokas). This implies that no alienation is possible.

Sravanam, Mananam, Nididhyasanam:

Like the eyes and ears, Sruti is also given by Iswara, through the medium of Rishis. Once the view becomes clear (through Sravanam and Mananam), any points of view become obvious.

'I am limitless' knowledge, born of Sravanam-Mananam, can never be eclipsed.

- Self-Knowledge is by Sravanam only. This is non-negotiable. The focus is within the Sastra.

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- Doubts are removed by Mananam, which addresses issues outside the Sastra.
- Finally, negation of Viparita Bhavana is by Nididhyasanam, which addresses issues from the unconscious (Kashaayam).

Thus, Sravanam-Mananam will take care of all epistemological problems. Nididhyasanam will take care of orientation, which arises from your own samskaras, predispositions, habitual conclusions, habitual fears, unconscious, etc.

Contemplation or Nididhyasanam: What we understand through Sravanam-Mananam, we highlight in contemplation. Nididhyasanam / contemplation will work only after Sravanam-Mananam. The key is that the unconscious can coexist with self-knowledge, denying you the fruits of knowledge.

Nididhyasanam is to be done after sravanam-mananam, after gaining jnanam. The topic of Nididhyasanam is "Tat pada vachya" (Tat = Jagat karanam Brahman—Brahman or Iswara which is the cause of this world / Jagat. "Tat pada vachya" is the

most important thing for a seeker. We need more and more Iswara. Nididhyasanam should be done nirantaram, i.e., without a break.

Swami Tattvaidanandaji on Narada Bhakti Sutras

Swami Tattvaidanandaji's talks on Narada Bhakti Sutras are ongoing. In this retreat, he began at Verse 34 and completed several verses (until Verse 40). The verses themselves are terse; we found Swamiji's exposition on the verses both valuable and riveting.

During the retreat, we had two classes by Pujya Swamiji on Nididhyasana every day, and also a satsang in the evening. Swami Tattvaidanandaji typically taught one class every day. He was extremely kind in conducting extra satsangs on several days of the retreat, after lunch, to answer any questions we had on his talks. He also led the morning meditations. With three daily talks, two additional satsangs, the morning meditation and the other usual activities (such as abhisekam / puja, music and Vedic chanting), the days were wonderfully packed with meaning and learning.

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A dedication to my Gurus

What is God I ask myself,
Could he be high up in the sky?
Of course not, I chide myself,
For who then answers to all my "Whys"?
So what is God, I ask myself.

A mother's touch, a gentle breeze
A sunset and the stormy sea
A bird in flight, the lightening strike
A garden filled with nature's delights
Is this God? Yes this is God , but wait there's
more

A helping hand, a caring gesture
A selfless act to make it better
To put one's own needs aside and do
what needs to be done and see it through
Is this God? Yes this is God but wait there's
more

A thought that occurs in the mind,
A will to be courageous and kind
No need for pain and strife of separation
Seeking the oneness from the isolation.
Is this God? Yes this is God, but wait there's
more

Staying with the Self in contemplation I learn
I am not the doer or the done
I am not the Bhokta having fun
I am all there is, all that can be
So what kind of eyes do I need to see?
So is this God I ask myself
Yes this is God, but wait there's more.

The guru shows the way with light
Shining brightly in the darkest night
The knower, known and knowing as one
He melts the heart strings as away the fear
runs
Clarifying the Shruti's words like the rising
Sun
Is this God? Yes this is God but wait there's
more.

This knowledge that is our hidden treasure
Remains shrouded until we are pure to the
measure
Reveals Self-evident Atman as it awakens the
peace
My own swarupa, the ananda of all that "is"
Yes, this is God but is that me?

The self shining atman illuminates all asti
I surrender all that is at His lotus feet
I am knowledge, full and complete
Yes this is God and this is me!!

Love flows like a torrential river
Filling me up with awe and tears
How could my reality be hidden so well
Could it be Maya casting a spell?
The question answers itself as I dwell
Upon the One Vastu, the Self.
Yes this is God and this is me
This is you and all that can be.

Zarina Kaji
Saylorsburg, PA
October 2010

Svāmi Pratyagbodhananda's 60th Birthday at AVG, Coimbatore

Sri Svāmi Pratyagbodhānandāji and over 60 of his students and devotees from Gurjarat and other places were recently at AVG, Coimbatore for the occasion of Svāmiji's 60th birthday and a one-week Camp.

On Sunday, the 19th of September Ekādaśa rudram and homa, was performed. The homas ended with Vaśoddhārā and pūrṇāhuti. Abhiṣekam was done to Svāmiji with the sanctified waters of the kalasās.

The following day ṣaṣṭiyabdhapūrti śāntikarma pūjās and homas were done. Gaṇeśa, Navagraha, Nakṣatra, Mṛtyunjaya, Āyusya, Sudarśana and Dhanvantari homas as well as pūjas for Mārkaṇḍeya and for other Rṣīs, were performed. The homas ended once again with pūrṇāhuti and Abhiṣekam to Svāmiji with the sanctified waters.

On Tuesday a Durgā homa was performed. Mata Durgā was invoked and Durgā saptasati homa was done for both the welfare of Svāmiji and the welfare and prosperity of the gurukulam.

To benefit all, a Gaṇeśa homa, a Mṛtyunjaya homa, and Bhagavati śevā were done on Wednesday. The homas and puja were led by a well-versed and expert Sri Narayana Namboodiri, from Kerala. That night we were blessed with heavy rains for several hours, which are most needed in this area; the rain is still continuing for many days.



The final homa of the camp, an Āvahanti homa, was done for the ashram so mumukṣus in large numbers from all directions and all over the globe continue to come. All the students and devotees who were present at the ashram on that day participated in chanting of the avahanti mantras.

Eleven dravya abhiṣekam and pujas were done to Lord Medhā Dakṣiṇāmūrti and Lord Kalyāṇa Subramaṇyasvami on these occasions. Svāmi Prāśantānandāji, Svāmi Veditātmānandāji, Svāmi Sākṣātkṛtānandāji, and Svāmini Vibhavānandāji graced the homas and worship on all days. Sri Santaram and Smt. Sunitha Amma were present as well as the students of the three-year course who were blessed with an invitation from Svāmiji to attend the homas in between their classes.

After the homas, classes were held by Svāmi Pratyagbodhānandāji for the Camp participants on Vākya Vṛtti. Svāmiji also kindly accepted Svāmi Sākṣātkṛtānandāji's invitation to hold satsang for the three-year course students. Regaling the students with stories of Kṛṣṇa Lila, Svāmiji talked on Bhāgavatam. Svāmiji also covered Navavidha Bhakti, clearly explaining how one's devotion is expressed in nine ways with illustrations that frequently reflected Svāmiji's warm humour.

Svāmi Veditātmānandāji graciously accepted Svāmi Sākṣātkṛtānandāji's request to hold classes for the three-year course students during his stay at the ashram. Discussing the importance of values, Svāmiji highlighted ahimsa. The basis for any violence, Svāmiji pointed out, is a sense of personal inadequacy. In the animal kingdom, this feeling of 'not being good enough' is confined to the human being. Its behavioral manifestation is often not



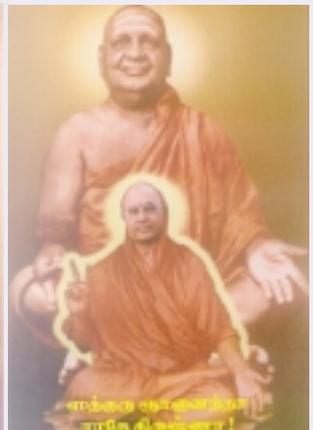
recognized and Svāmiji illustrated vividly how every choice that is made brings a possibility of adhārmik action. From choices one has about what and how much food to eat, to how one interacts with others, with an attentive mind one can make choices that minimize inimical effects around one. The more one develops a mind that is alert and discriminating the greater the chance that one will live in harmony with the order of ahimsā.



Small children and great sages are treated alike by the Hindus. Both are Gods to them. Many of the characteristics of a Sage liken to that of an infant. For example, a man of Wisdom, as described in the Science of the Absolute, has no sense of duality; he is always in communion with that one unifying factor of the heterogeneous phenomena of the world—the factor which is known as God, Truth etc. A child also has no dualistic sense, inasmuch as it never differentiates between good and bad, heat and cold. A Sage neither hates nor loves anybody. So also a child. Here, one may pose a question “Is there no difference at all between these two?”

Surely there is a difference—an ocean of difference between a Sage and child. In fact, they are two extremes. The former has no sense of duality because in him the phenomenon called ignorance which projects the instrument known as ‘mind’ whose thoughts only, serving as a prism, present a ‘multi-verse’ instead of ‘uni-verse’, is burnt once for all by the fire of Knowledge which he has gained through his experience of the Eternal.

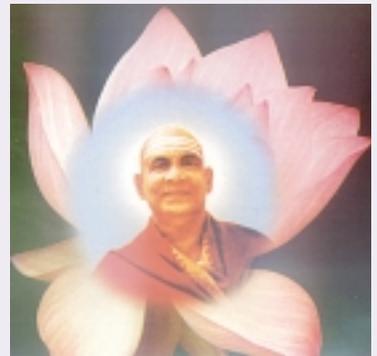




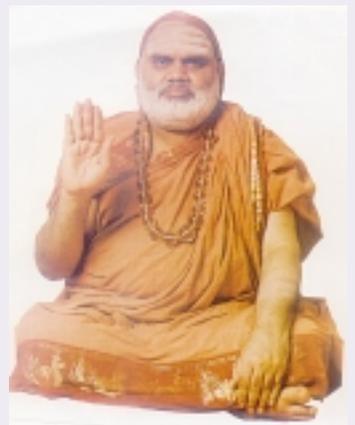
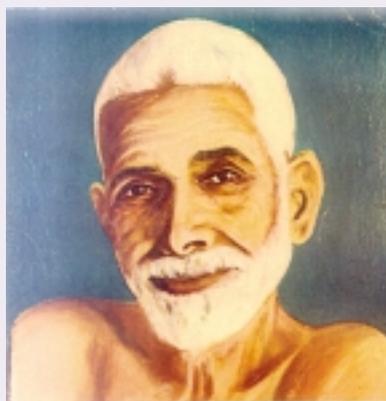
A child, is non-dual in its attitude mainly due to its ignorance of the individual traits of the different phenomena.

Further, a Sage has liquidated all his accumulated tendencies (Vasanas) while a child has all its stored-up Vasanas but in an unmanifest condition. A child will grow only to become man; but a saint will progress to become God.

The Maharishi of Arunachala often used to admonish his devotees "Become like a child". A Tamil Saint said "A sage will be like a born-child". We are doubtful whether it will ring true if we say that only by following these advices literally, some people doff their garbs to become Avadhutas (naked Sanyasins)!. However, we are sure the above advices only denote that one should get one's mind divested of all Vasanas, so that, like a child, he will have no sense of duality, and his mind can reflect, not different facets of the Truth, but the very Truth itself in all its one-ness and self-effulgence.



**Puja Swamiji's
Editorial in the magazine "Tyagi"
Of September 15, 1957**



An Eye Camp at AVG, Coimbatore



The Lotus Eye Care Hospital of Coimbatore gave an opportunity to one and all at the Gurukulam to have their eyesight and general eye health checked. A team of doctors led by Mr. Venkatramani, Marketing Manager set up their testing equipment at the Gurukulam on the morning of September 28, 2010, and worked throughout the day to ensure that all those who had requested received the eye-test.

All those who came for the check up, were given a series of eye-examinations. In the case of those who needed further examination or treatment, the Hospital staff gave the necessary recommendations.

The staff from the clinic was courteous and thorough in the testing. The Gurukulam members selected for detailed testing and treatment were sent to their hospital on Sunday October 3. The Hospital was kind enough to organize transport to and from Coimbatore.

In recognition of the services of the staff of the Lotus Eye Care Hospital, Coimbatore, Sri Swami Sakshatkritanandaji gifted selected books of Pujya Swamiji to every one of them.



Trust Pending Understanding, *Śraddhā*¹

Swami Dayananda Saraswati

What is *śraddhā*?

guruvedāntavākyaṣu viśvāsaḥ śraddhā.

Viśvāsa, trust, faith, in what? In the words of Vedānta, *vedānta-vākyaṣu*. What is that faith here? That they are a *pramāṇa*, a means of knowledge. You give the status of *pramāṇa* to the words of Vedānta. You don't look at them as theory, as speculation, as philosophy, but take them as an independent means of knowledge. That is called *viśvāsa*. If it is philosophy, you don't need *śraddhā*, but because these words are supposed to fulfill a promise, you do require *śraddhā*. If it is a philosophy, why do you need *śraddhā*? Do you have *śraddhā* in Kant? No, that is philosophy, so you have to understand what he says, and because it is speculation, you don't require *śraddhā*. But when you take Ayurvedic medicine, there is *śraddhā*, because you don't know what it is going to do. A promise is held out. Many people have taken this before and it has worked for them, so there is no reason why it should not work for you. One good thing about Ayurvedic medicine is that we do not know the contraindications. There is no pamphlet saying things like, "Sometimes people die;" this is wonderful. It is wonderful, because when I take medicine after reading all these contraindications, my *śraddhā* in it is only 10%. There is a 10% chance of getting a brain tumor brain, so I only believe in that 10%. It is only different in a

¹Excerpt from the forthcoming *Tattvabodha*,
Arsha Vidya Research and Publications, 2009

lottery, where even though you have one chance in a billion of winning, still, you will buy a lottery ticket. There, you think you are going to be the one in a billion, but here, the 10% chance is what you will believe in. In fact, that's how it should be, I suppose, but your trust in the medicine goes away. The advantage in Ayurveda is that you don't know. There are no contraindications

Vedānta itself is the *pramāṇa*,
and Vedānta itself tells us this.
What is already there, it is
supposed to reveal, and
I have nothing against that.
This is called *śraddhā*.



mentioned anywhere, so you take it with *śraddhā*. And then suddenly you get up in the morning and find that you are better. But it can prove itself otherwise. Ayurvedic medicine can also create problems, but unless it proves itself otherwise, there is faith, *śraddhā*, that it is verifiable. That faith, however, is different from the *śraddhā* we are talking about here.

Here, it is faith in a *pramāṇa*. This *pramāṇa* is more than verifiable; it is just you. Who you are—for this, it is a *pramāṇa*. You have no problem at all; it has to reveal itself. And therefore, it is more than *śraddhā*, really; it is surrender. It is surrender to the *pramāṇa* so that the *pramāṇa* can operate; that's how it presents itself. "I am a *pramāṇa*. *Ātman* is to be understood by Vedānta." That's how Vedānta presents itself—*vedānta-vijñāna-suniścītārthāḥ*.² Vedānta itself is the *pramāṇa*, and Vedānta itself tells us this. What is already there, it is supposed to reveal, and I have nothing against that. This is called *śraddhā*.

In the *śāstra* there is *satya-buddhi*, the attitude, "This is true." Only when there is the attitude towards the *śāstra* that it is true, is it a *pramāṇa*. If it is regarded as

speculation, we don't have *satya-buddhi*, and with *satya-buddhi*, it becomes a *pramāṇa*. Suppose I hold up a flower and say, "This is a rabbit." When I say this, you have no *satya-buddhi* in my words. You have *satya-buddhi* in your eyes. What your eyes see, alone, is true, not what the Swami says. If I say that this is a rabbit you are not going to accept it. Why? Because what your eyes see, that sight, cannot be denied.

Because your whole soul, your *ahankāra*, your ego, everything is at the altar of your eyes. And therefore, when I say, "This is a rabbit" you cannot accept that, because *satya-buddhi* is only in the *pramāṇa*, your eyes. Similarly, when the words of the *śāstra* tell you that you are the whole, *tat-tvam-asi*, because it is a *pramāṇa* for you, you have *satyabuddhi* in those words. Even though you have every reason to believe that it is not true, in your question, "How can I be the whole?" you can either dismiss the whole thing, or mean, "I think I don't understand this." Then you give the benefit of the doubt to the *śāstra*, and you enquire. And when I say that you are not only the whole, you are the center of the entire creation, *jagat*, this is a statement which is not going to be understood by you as it is said. It requires analysis leading to understanding, because it is an equation.

An equation is never understood just by seeing it. It is understood only when you inquire into both sides of it. The equation which is Vedanta is *tat tvam asi*, you are that. *Tvam*, you, is one side of the equation, and *tat*, that, is the other side. Now *tat* means the cause of the entire world, *jagat-kāraṇa*. That is what we call *Īśvara*, the lord. This individual, *jīva*, who is ignorant, who is of limited knowledge and limited power, is equated to *Īśvara*, and therefore, this equation is not tenable. But at the same time, the *śāstra* makes the equation about

you, and therefore, you have to look into your own notion about yourself to determine whether it is true. And then, you have to know what is *Īśvara*, what is the reality, etc. When you look into all this thoroughly, it becomes clear to you, but until then, you have *śraddhā* in the *śāstra*. The *śraddhā* in the *śāstra* is a *śraddhā* pending discovery.

An equation is understood only when you inquire into both sides of it. The equation which is Vedanta is *tat tvam asi*, you are that, the cause of the entire world. When you look into all this thoroughly, it becomes clear to you, but until then, you have *śraddhā* in the *śāstra*, a *śraddhā* pending discovery.



The Vedanta *vākya* is taken to be true. Even though it doesn't seem to be true for me, I accept that the meaning is true, and that I have to enquire and discover that. This is *śraddhā*. Therefore, when there is a doubt, I don't dismiss the *śāstra*, I question my understanding. This is what we gain through *śraddhā*. If we dismiss the *śāstra*, "Oh, it says things that are not true," that is not *śraddhā*. The

śāstra says deliberately that you are the whole, knowing full well that you are a limited being, that your body is limited, your mind is limited, and so on. All these limitations are accepted by the *śāstra*; otherwise it wouldn't even talk to you. Why should it? Unless there is an apparent difference, there is no necessity for an equation. An equation is necessary only when there is an apparent difference, and the difference is obvious, while the non-difference is not obvious. The non-difference is what is being unfolded. Therefore, you give the benefit of doubt to the *śāstra* and then enquire. This is called *vedānta-vākyeṣu śraddhā*. And this is extended to the Veda *vākyas* in general. The Veda *vākyās* also talk about what is beyond my reason, so I have nothing against that, and therefore, have *śraddhā*. Even though I am not interested in heaven, I cannot dismiss it either, so what is said by the *śāstra* is accepted as true. The whole Veda is looked upon as a *pramāṇa*. And for us, Vedanta, is unfolding a fact about the reality, about oneself, so in

the Vedanta *vākyas* we have *śraddhā*. And also, in what the teacher says, *guru-vākyaṣu*.

Śraddhā is not only in the *śāstra*, but in the words of the guru. The *guru-vākya* is also important, because this *śāstra* has to be handled. How do

you handle the *śāstra*? The whole thing is a method, and this method is something that is held by the *sampradāya*, the tradition. This tradition holds the key to unlocking the meaning of the *śāstra*, and therefore, the words of the guru also become important. Sometimes a custom made approach to the subject matter is required, based on who is the student. You have to find out where the student is and take off from there. You don't take off from where the *śāstra* is, but from where the student is. So what is not even said by the *śāstra* may be said by the teacher. For the time being, he may tell the student to follow a certain *sādhana*, a certain means, which is necessary to prepare oneself. To help the student gain a mind that is

conducive for this knowledge, the guru may add a few things which may not be there in the *śāstra* at all. Knowing the student, he will know that this may be necessary, at this time, in this place, etc., understanding all the contributing factors to the student's mind. The modern student has his own problems, and the ancient student had his or her own problems, but one thing is consistent—the mind is typical. Still, whatever the problems are, they have to be taken into account, and then the preparedness, *adhikāritva*, has to be taught. There definitely there won't be any big discussion on psychology in our *śāstra*. It only talks about a simple *rāga-dveṣa* psychology; you learn to manage likes and dislikes and you will be okay. This is

very simple psychology, but things are not that simple. Things are complex. The human mind is complex, so we have to address that also. The modern teacher has to take into account the factors that contribute to the complexity of the mind. Naturally, therefore, there may be a statement from the teacher which may not be

This tradition holds the key to unlocking the meaning of the *śāstra*, and therefore, the words of the guru also become important.



found at all in the Vedanta *śāstra*. But that doesn't mean you dismiss it—as long as the main vision is unfolded and the teacher is a *sampradāyavit*, one who knows the tradition of teaching. He knows not only the

meaning of the teaching, but the tradition of teaching, the method of communicating it to another person. And I find that those who don't have the tradition always commit mistakes in their statements, and people don't grasp exactly what they say. They say one thing, and what happens in the mind of the listener is entirely different. The *sampradāyavit* is the one who has the key. So in the *guru-vākya*, in the words of the teacher, also, we have *viśvāsa*, *śraddhā*.

Sometimes a custom made approach to the subject matter is required, based on who is the student. You have to find out where the student is and take off from there.



Śraddhā means trust. This is a must because the knowledge is gained only by the person who has *śraddhā*, *śraddhāvan labhate jñānam* (*Bhagavad Gita* 4.39). And this *śraddhā* is entirely different from the *śraddhā* in a non-verifiable belief. That one will go to heaven is a non-verifiable belief. There also, *śraddhā* is involved. Even if somebody says, "God talks through me," you have to accept that, and there will be ten fellows who will accept it. Suppose someone says, "God talks to me every night in my dreams," and someone else says, "Once God came to me in a dream and told me, 'I never come in dreams'." Who will you believe? What if somebody were to say, "God talks to me." In those days, he would become a prophet, but

these days you would refer him to a specialist. If somebody says, "God talks through me," you and your friend look at each other knowingly. This is a belief. You have to totally believe—the person, his words, his promises. And if that person says, "God talks through me and says that you are the whole," I don't care whether god talks to him or not—whether or not I am the whole, that is the question. But if he says, "God talks to me and says that you will go to heaven if you accept me," I have a problem with that. Those who want to believe that can believe it, but I don't need to believe that, because I am not interested in heaven in the first place.

Now, when the teacher says that the teaching is that you are the whole, you don't have any reason to disbelieve it either. What reason do you have to disbelieve it? We can help ourselves to understand this with the tenth man story. It is a thing to be said here. Ten *śiṣyas*, disciples of a guru, decided to go on a pilgrimage. The guru said, "No, I have some other work and I cannot take you now." In any class, there is always a leader, and in this class, there was a big guy who was the leader of the ten, the monitor, and he said, "You need not come, sir; I will take them."

"Will you?"

"Yes. I will take care of them. I will bring them back."

"Okay, be careful," the guru said. These ten students have come from ten different families, and he is responsible for all of them. His name is Paramānanda and these are all the *śiṣyas*, Paramānanda-śiṣyāḥ. So the Paramānanda-śiṣyas start on a pilgrimage. On the way there was a small river which everybody could swim across. They could cross it by boat also, but all these youngsters could swim, so they decided to swim across. And they reached the other bank. Of course, this leader of the group, who is a responsible person, counted all of them. One, two, three, four, five, six, seven, eight, nine. Where is the tenth man? Where is the tenth man? The

tenth man is gone! He thought he had counted wrongly, so again he counted, and again he got nine. Then one fellow said that he should group them and then count, so he tried eight plus one, seven plus two, six plus three, five plus four, he counted this way and that way and got nine each time. Naturally this fellow was alarmed. He cannot proceed with the pilgrimage. How can he go on without the tenth fellow? He can't proceed, and he can't find this fellow. Though he searched all over, there was no trace of that tenth man. So all of them became sad and were sitting under one tree with the leader, who was trying to figure out who is that tenth man. The tenth man is missing, but who is he? He cannot even remember his face. He tries to objectify the tenth man, but he cannot. So, this tenth man is gone, *daśamo naṣṭaḥ*. All of them became sad. Then, an old man who had seen them singing and whistling, as they were coming, saw them now, all sad, sitting there under a tree. "What happened?" he asked. The leader approached him and said, "We were ten, sir, now we are nine. One man is gone; we should have taken the boat, but we swam and this is what happened. One fellow is gone."

"Were you ten?"

"Yes, sir, we were ten."

"You say you are nine?"

"Yes, sir, we are nine." Listen. He said, "The tenth man exists." You know, "The tenth man exists" can be a statement of some assurance. What assurance? The tenth man exists in heaven; I see with my bionic eyes that he is there in heaven. That doesn't really solve my problem. How am I going to answer my teacher? Thus, "The tenth man exists" is not an adequate statement, so he asked him, "Where? Where is he?" and the old man said, "Here."

"Here? The tenth man is here? Do you see him?"

"Yes I see him."

"Oh! Oh! Will you call him?"

"Yes. I will call him."

"When?"

"Now."

“Now?!”

“Oh!” The fellows had a relief. A relief from what? From this sadness of losing the tenth man. What is the relief? The tenth man exists—not in heaven; there is no promise held out. He doesn’t say that later he will produce the tenth man. That would mean an investment of your emotions, of your life, of many things. There is no investment here. He says, “The tenth man is here, now, and I will show him to you.” ‘Here, now’ means there is no reason for any of them to disbelieve his words, because there is no promise held out. There is no future involved here. “You will join the tenth man in heaven” also means that I should die now. This is not the promise; the promise is now, here, which is not a promise at all. ‘Now, here’ is only a method of discovery; he is going to call the tenth man. Let him call him. There is no reason for disbelief. This is *śraddhā*, a peculiar *śraddhā*. You allow the old man to call the tenth man, to show you the tenth man.

Your allowing him is called *āstikya-buddhi*, the attitude that the tenth man is around, and you are going to see him. This itself removes the sadness which was there in the loss of the tenth man. He was irremediably lost. Now he is not lost; he exists.

But do you know the tenth man? Have you see the tenth man? Not yet. The old man is going to show him now, here. No traveling is necessary, no treading the path, no *bhakti-yoga*, *karma-yoga*, etc. He is going to show the tenth man right now. The joy which will be there in the wake of the tenth man’s sight is not yet born, but the sorrow which was there because of the loss of the tenth man, that is gone. There is no irretrievable loss now, because there is trust, belief, *śraddhā*. Let us use the word ‘*śraddhā*’ for *śraddhā*. ‘Belief’ and ‘trust’ don’t quite capture the meaning, so we will use ‘*śraddhā*’. “The tenth man exists, but I still have to see him;” this is *śraddhā*, *guru-*

vākyeṣu śraddhā. Similarly, this *śraddhā* in the Vedānta *vākyas* itself brings about a relief. The searcher has found an assurance here, more than an assurance, because the *śāstra* tells you, “You are the whole.” That itself is enough. I have been searching in order to become free from being small, and someone says, “You are.” There is no reason to disbelieve that, so I allow the *śāstra* to show it to me. I allow the old man to show the tenth man. I allow him, and he follows a method. It is a very interesting method.

He asked all of them to line up, and all of them lined up. This is not obedience. Because they want to find out, they are ready to follow any method. They are ready to go through the whole process. Once they had all lined up, he called the leader and asked him to count them. One, two, three, four, five, six, seven, eight, nine. The tenth man is gone. In fact, he didn’t

want to count again, because he had counted so many times; that ‘nine’ is the most irritating number for him now. But, even though he didn’t want to count, still, he has to follow the method, so he counted, “One, two, three, four, five, six, seven, eight, nine. The tenth man is missing, *daśamo naṣṭaḥ*.” Then the old man said, “That tenth man you are, *tat tvam*

Intelligent living is seeking help when you are helpless. . . Here, since the searcher and the one who is searched for is myself, naturally, I require some help in the form of someone to point out what I am.



asi.”

This fellow got enlightened. But at the same time, he can’t say, “Eureka!” like Archimedes, who jumped out of the bath and ran down the street shouting, “Eureka!” This fellow can’t do that, because this is entirely different. This is not Archimedes Principle. The tenth man can’t even talk about his story; he can’t relate the whole thing. He is humbled, really. Why? Because he has realized. Realized what? “I have been a fool.” This is the realization. There is no other realization. And so the man who was seeking that

tenth man happens to be the sought tenth man. And the moment he seeks him, in the very seeking there is a denial of the tenth man. Therefore, he has to stop seeking. But if he stops seeking, he won't find the tenth man, and if he seeks, he won't find the tenth man. What a position. Therefore, deliver yourself to the hands of the old man, when you are in such a helpless situation.

What is intelligent living? Intelligent living is seeking help when you are helpless. This is a helpless situation, and therefore, seeking help is intelligent living. If you can help yourself, help yourself. When you cannot help yourself, seek help. We all know about self-medication. Everybody has, in his room, lots of containers containing all kind of medicines, especially if he is coming to India from the west. Generally they keep it in the bathroom. I don't know why, but the whole bathroom is full of medicine—these tablets, those tablets, vitamin tablets. In a day they take half a kilo of tablets, because they are used to self-medication. For a headache, you yourself buy some brand of aspirin, or whatever, and take that tablet. But if the headache continues, you stop self-medication and go to a doctor. That is intelligent living. Seeking help is an intelligent approach; you know this very well. And we may have to seek help. That is why we have prayer, etc., which is seeking help. Here, since the searcher and the one who is searched for is myself, naturally, I require some help in the form of someone to point out what I am. At least, here in the tenth man story I may come across 'me', because it is my body. But if it is the owner of the body, the knower of everything, who is hidden in the knower as the one to be known, my God, there is no way of coming across that person accidentally. No way.

And therefore, because what is to be known is hidden in the knower, you require a *pramāṇa*. *Jñeya*, what is to be known, is the nature, *svarūpa*, of the knower, *jñāta*. What is to be known³, we will see later. Now we are just understanding that what is to be known is hidden in that very knower. The knower is good enough for knowing the world. Employing his perception and enhancing his perception by instrumentation, and inferring too, with the backing of all his education, the knower is adequately equipped to know the world. But to know himself, he is not equipped at all. This much he has to know. Only then will he seek help from outside, and the outside help here is the *pramāṇa*. That is the *śāstra*, which is to be handled. Medicine cures; the doctor doesn't cure at all. But don't self medicate; go to a specialist. Similarly here, even if you are a *śāstrajñā*, someone who knows the language, etc., and can read the *śāstra*, that is not enough⁴. Language is a necessity, but mere language will not help you; you have to go to a teacher. More about the teacher, etc., I will be saying all through this course. Thus, you have to seek help here, and when you seek help, you must have *śraddhā* in the source of help. If you go to a doctor and doubt, "Is he a doctor? He doesn't look like a doctor; he looks odd," it is a problem. When you go to a doctor, you trust the person; you have to. Especially if it is Ayurveda. It is purely *śraddhā*, and if it is Homeopathy, even more so, because Homeopathy is one system of medicine which cures you without medicine. Honestly, in those homeopathic pills, there is no medicine. That is their greatness—they don't have medicine and they cure you. And, they not only don't have medicine, but, at the same time, they have different medicines. The medicine doesn't have any measurable medicinal properties. Honestly, what can be detected in those pills is only sugar, but they have been 'potentized'. According to homeopathy, substances cause diseases. They are not cause by microbes, or anything, but by substances. Microbes are always present, so why does

³ *anādimad param brahma nāsatlan nāsaducyate,*
Bhagavad Gīta, 13.12

⁴ *śāstrajñānopi brahmāṇamveṣanam na kuryāt*

one person get a disease, while another person doesn't? Substances cause diseases. So what do you do? If sulfur has caused the disease, you take one drop of the mother tincture of sulfur, drop it in a gallon of water, and stir it for two and a half hours. Then take one drop out of that gallon, and put it in another gallon of water, and stir it forever. This means that it is more powerful than the first one. There is not an atomic trace of that medicine anymore, but then, you take one drop of that and put it in another gallon of water, and stir. Now it is more powerful, more 'potentized'. I love this system, because there are two things in this. There are different medicines, because the original tincture was different, but without any medicinal properties. If you start from iodine tincture, it is a different medicine. So there are different medicines, but none of them has any medicinal trace. You can only detect the sugar. They give you dummies and tell you, "Take seven of them." All you need is one, and in those seven there may be only one that was originally taken from the vat of medicine. Not that there is any measurable medicine there, but it is medicine, according to them, because it started with sulfur. This is Homeopathy; it is a marvel. It works. When other systems don't work, this works. Of course, there is a time when nothing works; that is different. But this works. It is an amazing system. Similar cures similar. The gross substance causes illness, and the subtle aspect of the same thing cures. Similar cures similar.

This is the safest place where one can have *śraddhā*. Here, there is no way of it not working, because it is just talking about you, the self-evident you, being free.



And there is no cost at all. Only the charge for stirring. It is an amazing system, for which you must have *śraddhā*. If you know all these things, it is very difficult to start taking that medicine, but it works, and therefore, you have *śraddhā*.

There it has to work, but here, it is to be seen right away. This is the safest place where one can have *śraddhā*. In all other places, *śraddhā* is necessary, but the *śraddhā* can be wasted. Here, however, there is no way of it not working, because it is just talking about you, the self-evident you, being free. All your notions are falsified because these notions are notions. And their falsity is not difficult for anyone to see through. So what is said stays. And therefore, it is a different type of *śraddhā*. It is like the *śraddhā* in the words of the old man who said, "I will show you that tenth man now, here." When he is showing what is now, here, he doesn't produce anything; he only has to follow a method.

Not by time you are away from being the whole, not in terms of place you are away from being the whole. Then what is it that denies your being the whole? Only a method has to be followed to take care of that. That is all. Therefore *śraddhā* in the words of the guru and Vedanta is required, *guru-vedānta-vākyeṣu viśvāsaḥ, śraddhā*.



'Saraswati Puja at AVG Coimbatore'



'Vijayadasami Day at AVG Coimbatore'



All India Coordinators meet at Anaikkatti - August 2010

Date : September 27, 2010

AIM for Seva arranged for an All India Coordinators meet at Anaikkatti on 27th and 28th of August, 2010. 24 Coordinators, who are managing many of the Projects all over the country, attended the Meet and took active participation in the deliberations. On the first day, the inaugural address was delivered by Swami Sakshatkruthananda Saraswati of Arsha Vidya Gurukulam, Anaikkatti. He expressed that such meetings help to understand mutually the problems faced by the field set up and the Administrative office. Smt. Sheela Balaji, Managing Trustee and Secretary, AIM for Seva welcomed the gathering and observed that the Administrative Office is a facilitator for the field set up.

All the participants elaborately narrated about the institutions under their management, achievements by the students in the Chatralayas and also the problems to be solved. Lot of suggestions were made about fund raising, enlisting the co-operation of the parents, the teachers associations and local bodies. Pujya Swamiji's observation that NOTHING IS WASTE in God's creation was well-understood by some of the Chatralayas and implemented through bio-gas plants, solar lighting, vermiculture and preparation of natural manure for plants etc. The Secretary desired that this may be replicated by all the Institutions of AIM for Seva.

There was also a suggestion from a few participants that the students, who remain

with us upto 10th or 12th standard, are to be further provided with free shelter and food during their diploma courses etc, in selected cases, where the family is not able to meet the expenses. It was decided to take a final decision on this before the next Meet, taking into account the financial implications. On the second day, Shri R. Ganesan, Hon. Adviser and Retd. Secretary to Govt. of India, addressed the meeting with power point presentation about streamlining the functions and futuristic view of the Organisation.

Some of the other Staff Members from the Administrative Office presented articles on the topics like proper administration, necessity for submission of monthly accounts by each institution, liaison with Govt. offices, donor relationship and how to make a consumer into a contributor etc. Action points emerged as a result of the Meet was listed out and remedial measures were explained by the Secretary.

To facilitate easy and speedy communication between the field units and the Admn. Office and also to update the website information with relevant photos, it was agreed to provide a PC with broadband connection to each field unit and a camera to each Co-ordinator. Shri R. Balasubramanian, Chief Administrative Officer, Anaikkatti projects proposed a vote of thanks. The inmates of AIM for Seva Chatralayas at Anaikkatti presented two tribal group dances and this was quite enjoyable.

Toppers in the Various Disciplines - 2007 - 2010

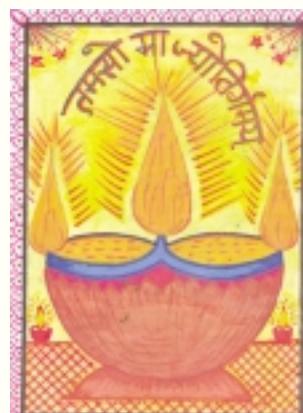
Date : October 08, 2010



Congrats! Under Graduates of the 2007 -10 batch of The Swami Dayananda College Of Arts & Science, Manjakkudi , fare well in the final exam , with the toppers scoring on an average 76.5%.The post graduates toppers of the 2008 -10 batch of the college scored an average of 77.6%.The commerce stream the pass percentage recorded as 97 % and in post graduation 91%; in C.sc. the pass percentage was 82% and 100% respectively.But for the dedicated team work of the Principal and staff of the college, this would not have been only a farfetched dream for all. Thank You .

Date : October 18, 2010

Congrats boys! Keep it up!Pradeep Singh (Std. VII) and JayPal Lal (Std. VIII) of the Srinagar Student Home, Uttarkhand, have been honoured with merit scholarship for their brilliant performance throughout the academic year 2009 - 10. Pradeep Singh has scored an average of 82% and Jaypal Lal 91%.They have been awarded cash prize of Rs.2600 and Rs.3600 respectively, by the SVM Inter College, where they are studying. In addition to academics, Pradeep Singh is talented in singing Garhwali folk songs and Jaypal Lal hobby is painting.



Puja Workshop To Help Priests Stick To Tradition

Source: timesofindia.indiatimes.com

KOLKATA, INDIA, September 2010: Just a few weeks before Durga Puja (Navaratri), several families of the city are organizing training camps for priests to bring authenticity into community pujas. While the old family pujas still follow tradition rigorously, when it comes to community pujas, the general complaint is that the piety gets drowned in merrymaking and that even priests take it easy.

Hindu Mandir Executives' Conference 2010

Source: mandirsangam.vhp-america.org

HOUSTON, TX, USA, October 8, 2010 (from the press release): The 5th Annual Hindu Mandir Executives' Conference will be held on October 22-24, 2010, at the Sheraton Hotel in Houston, Texas. It continues the tradition of the previous four successful conferences gathering many of America's Hindu leaders.

The Hindu Mandir Executives' Conference (HMEC) is an annual initiative seeking development of network between the executives of all Hindu mandirs of America. Temple leaders understand Hindu-American needs and challenges. At HMEC-2010 the goal is to deliberate on ways of ensuring the sustenance of Hindu Dharma in North America, exploring ways of anchoring Hindu Dharma's values in the hearts of coming generations and roles which mandirs can play to make that happen.

The Conference will also be a place where participants will share their experiences and offer wisdom in specific areas for everyone's benefit.

[HPI note: Two members of the Hinduism Today Staff will be present at the HMEC Conference. Paramacharya Palaniswami, Editor-in-Chief, will give a presentation on the Festival Media Outreach Initiative. Sannyasin

Senthilnathaswami, A. Editor, will present the Hindu History Lessons #4 and #5. Also, the Hindu Heritage Endowment (another organization based at Kauai's Hindu Monastery) will be the theme of a presentation by Rajkumar Manickam].

The training camps are trying to bring back authenticity to community pujas. One such camp is on in full swing at the Daw family mansion at Girish Park. The camp is being conducted by Sanskrit scholars like Murari Mohan Bendanto Tirthaand Jayanta Kushari. At least 150 priests were being instructed why they should not take tea breaks in between the pujas and how to get the Sanskrit accents right. "The magic of the mantras lies in the diction. The right mantras will make you feel the presence of the divine, they are so powerful," said Kushari.

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Bengaluru To Host World Samskrit Book Fair

Source: groups.google.co.in

BENGALURU, INDIA, September 2010: More than 10,000 Sanskrit Scholars from across the world and over 150 publishers from 14 countries will participate in the World Samskrit Book Fair to be held at Bangalore Karnataka from January 7 to 10, 2011. Samskruta Bharati, an RSS affiliated organisation for Samskrit speaking-learning activities will be organizing this mega event.

Sanskrit Promotion Foundation spokesperson Srinivas announced that the fair, to be organized jointly by various Sanskrit organizations and the Karnataka government, will be the first of its kind. More than 500 new publications would be released, he said. He stated that conferences and workshops would also be held to provide a platform for discussion on translations, new vocabulary and the role of Sanskrit, management and leadership principles in its literature

Tamil Nadu Sculptors Renovate Delhi Temple

Source: www.thehindu.com

NEW DELHI, October 11, 2010: A group of artisans from Tamil Nadu is trying to rebuild the Sri Lakshminrisimha temple in Karol Bagh, Delhi. A team of 10 artisans is in the Capital to reconstruct and rebuild the structure. The objective of the temple's managing committee is to bring to the city one more example of the art of carving temple structures — shilpa-shastra — seen in some of the most magnificent structures of southern India.

Senthil, one of the artisans, has been working from the age of 18. "This isn't just a source of income for us," he says. "We worship this art. And if you do this for money, the perfection will never come." Srinivasan, the co-ordinator, adds, "One also needs to be happy from the inside as this would reflect on the structure."

The vimana, the central structure of the temple, depicts the gopuram tangis, who are followers of deity Narasimha (an incarnation of Vishnu). The followers are shown holding the deity in their hands. The vimanna is supported by pillars that have intricate designs from the Chola period. The gate tower rises in multiple levels tapering to the top. A brass kalash (pot) containing grains is placed on the top of this structure in conformity with the old belief that grains when mixed with copper have the power to nullify the effects of lightning and thunder. The vimana is a three-story structure rising between 20 and 22 feet.

A great deal of patience and dedication is required to make sure the structure looks as it is intended to, say the artisans. They add that an artisan needs to be aware of the Deity of the temple and the religious lore surrounding the various Gods and Goddesses to infuse life into the sculptures, an intimate connection between artist and Divinity.



Pujya Swamiji, in his foreword to the book says Smt. Meena Hariharan is endowed with skills to draw and paint which she dedicates always to express her devotion. She is now offering this small book with different patterns of rangoli, each one drawn with राम् in place of the usual dot. The whole pattern is presented through the name of the Lord Rama in Devanagari script. This book contains not only her various patterns of rangoli but also the songs composed on different occasions. It can be a good book to learn rangoli as well as songs, besides other stotras.

The book is available with the Book Dept. of Arsha Vidya Gurukulam, Anaikatti, Coimbatore 641108
Email : books.cds@arshavidya.in

The book is priced at Rs.250/-.

शगम् - शैवती ॥ शिवः ॥ तालम् - आदि
 पल्लवी भो शम्भो शिव-शम्भो स्वयम्भो
 गङ्गाधर शङ्कर करुणाकर
 मामव भवसागर - तारक (भो शम्भो)
 अनुपल्लवी निर्गुण-परब्रह्म-स्वरूप
 गमागमभूत-प्रपञ्च-रहित
 निजगुहा-निहित नितान्त-अनन्त
 आनन्द अतिशय अक्षयलिङ्ग
 (भो शम्भो)
 चरणम् द्विमित द्विमित द्विमि तरिकिट तकतोम्
 तों तों तरिकिट तरिकिट तकतोम्
 मतङ्ग-मुनिवर-वन्दित ईश सर्वदिगम्बर -
 वैष्टितवेष
 नित्य-निरञ्जन नृत्यनटेश ईश सभेश सर्वेश
 (भो शम्भो)
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