



Arsha Vidya Newsletter

Rs. 15/-

Arsha Vidya Gurukulam
Twentysecond Anniversary Celebration
in the presence of
PUJYA SRI SWAMI DAYANANDA SARASWATI
21st October 2012



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***Arsha Vidya
Newsletter***

In fearless voice may
we proclaim

The Rishi's message
from all house-tops

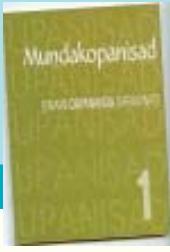
And bring the men
of different claim

To a fold of Love
where oneness lasts!



Muṇḍakopaniṣad

Mantrā 6



(continued from the last issue)

Brahman is not only the creator, katṛu, but also the created object, karma. How can the kartṛ be the karma also? It is like you scratching your body—the scratcher is you, the scratched is also you. Both the scratcher and the scratched happen to be same person. You are the scratcher from one standpoint, and the scratched from another standpoint. Two standpoints make out of you both the subject as well as the object. This is something peculiar, but tenable. It is something that does not require to be believed. What is said here is, ‘All that is here is Brahman’. This is the conclusion. The maker is Brahman, the material is Brahman, and the product, jagat—known and unknown—is non-separate from that Brahman. In fact, the jagat is Brahman.

If you understand Brahman, then you have understood everything. It is possible for you to know Brahman because Brahman remains the same. It has not become many. ‘Sir! You are blowing hot and cold here. You said that Brahman is the material cause. So, it must have undergone a lot of changes to become many.’ No. Brahman remains the whole without undergoing change, and at the same time, it has become many. How is that possible? When ‘something’ becomes ‘something else’, there is no rule that ‘something should intrinsically undergo change to become ‘something else’, like a piece of wood becoming a stone. The piece of wood has undergone so much change; it has fossilised itself to become a solid stone. That kind of a transformation is called *parināma*. This is one change. It is also true that without any intrinsic change an object can appear to be different, like the gold that has not undergone any intrinsic change to become the chain. The gold, retaining its atomic weight, its original shine, its quality and so on, assumes another form. That form is non-separate from the substance, gold. In fact the chain is gold. Here, without giving up the original form it assumes another form. This change is called *vivartta*.¹

A more appropriate example, from one standpoint, for *vivarta* is the rope becoming a snake. The rope has not undergone any change to become a snake.

¹ sva-svarūpāparityāgena rūpāntarāpattih

The rope assuming the form of the snake is only in the seer's mind; it is not there at all in the rope. Without giving up its original form, it appears to the seer to be in another form. When we say Brahman has become all this, we mean that without giving up its original form it has seemingly become many. Because it has no form, Brahman can assume any form by giving its existence and illumination to the other. Its formlessness, in fact, makes this jagat possible. Otherwise it is not possible. Being formless, Brahman can join any name and form.

Any one thing you take, it is Brahman. A guṇa, attribute, has its being in an attribute-free nirguṇa-vastu. If you take a particle, the particleness does not exist in the particle. The particleness exists in the non-particle. The particle is non-separate from that formless vastu which lends its existence to that particle, so that the particle can be a particle. If that vastu has its own attribute, that attribute will condition that particle. This particle is a particle because it draws its existence from non-particle. So all the way, the presence and the concept of the particle are sustained by the same consciousness. That means there is a certain seeming jagat. That is what we call mithyā. For that mithyā jagat, there must be an adequate cause. That adequate cause is Brahman plus mithyā. So, this 'plus' of māyā is not a plus, it is only to account for a non-plus creation. The creation itself is non-plus and a non-plus creation does not require a 'plus' factor. It only requires addition of a non-plus factor to Brahman. That non-plus factor is what is called māyā.

With māyā alone Brahman becomes all-knowledge and all-powerful, and ready for creation. Because it has not undergone any change, 'knowing which everything is known' is possible. Whether you open your eyes or close your eyes, whether you hear something or you do not hear something, all the time Brahman is available as it is, as the invariable in the knower, knowledge and known. That which is invariably present in all three is Brahman. That Brahman is caitanya, which is the knower's nature. If the knower is separate, then Brahman is not everything; it becomes an object, and therefore, inert. But it is not an object. It is cetana; therefore, it includes the knower too. When you know Brahman, then you know that the knower is Brahman. This is how you know Brahman. The knower, known and knowledge are Brahman. Not only that, Brahman itself is the cause for the knowledge. Literally there is nothing outside Brahman. Any concept of outside is only in space, and space is Brahman. So, the cetana creates everything out of itself.

Mantra 7

One may raise a question here. A pot-maker requires some help from outside, like clay, a wheel and so on. Should Brahman too not require some help from outside? No. Brahman does not require any help. That is being said in this famous oft-quoted mantra. A connection by way of objection also can be given for this mantra. How can Brahman be called bhūta yoni, the cause of everything? Everything that we find here has descriptions that are opposed to Brahman. Everything is subject to decline. Everything is an object of the senses and can be objectified. Everything has attributes. We do not see any connection between Brahman and this world. How can Brahman be the cause of all these things? That is being said here.

यथोर्णनाभिः सृजते गृह्णते च
यथा पृथिव्यामोषधयः सम्भवन्ति ।
यथा सतः पुरुषात् केशलोमानि
तदाक्षरात् सम्भवतीह विश्वम्॥ १११७ ॥
yathorṇanābhīḥ sṛjate gr̥hnate ca
yathā pr̥thivyāmoṣadhayah sambhavanti ।
yathā sataḥ puruṣāt keśalomāni
tadākṣarāt sambhavatiha viśvam || 1|1|7||

yathā – just as; ūrṇanābhīḥ – the spider; sṛjate - creates; ca – and; gr̥hnate – withdraws; yathā – just as; pr̥thiyām – from the earth; oṣadhayah – plants and trees; sambhavanti – come into being; yathā – just as; sataḥ puruṣāt – from a living person; keśalomāni – hair on the head and body (grow); tathā – in the same manner; akṣarāt – from the Brahman which is akṣara; iha – here; viśvam – the creation; sambhavati – comes into being.

'Just as the spider creates and withdraws the web, just as the plants and trees come into being from the earth, just as hair on the head and body grow from a living person, in the same manner, here, the creation (world) comes into being from the imperishable Brahman'.

Yathorṇanābhīḥ sṛjate gr̥hnate ca : Just as a spider creates a thread and takes it back to itself. The example of a spider is given here because in creating the thread, the spider is both the maker and the material. The spider does not

go outside itself for the material. Therefore, it is both causes. The spider does not need to seek outside help; it is adequately equipped to make that web out of itself²

It is very interesting to observe how it creates a web without any external help.

Similarly, Īśvara as the creator does not seek help from somebody. Nor does Īśvara requires a baby-sitter. It is not that he created the world and afterwards sought outside help, like you who, as father or mother, needs a baby-sitter. Then again, just as the spider creates the thread and withdraw it³, Brahman is able to project the jagat and withdraw it also. In fact, Brahman manifests itself in the form of jagat, and it can take back the jagat into itself. “That is why at all levels it is Brahman. You are this Brahman. When you are awake to the manifest jagat, you are Brahman. When you are dreaming you are Brahman. When you are sleeping also, and the whole jagat is resolved, you are Brahman. That is all you have to understand here. Never is there a time when you are non-Brahman. Time itself is Brahman. ‘Non-time’ is also Brahman. The projected jagat is Brahman, and the collapsed jagat is Brahman. There is some kind of a distinction between the jagat and Brahman, in that the jagat is Brahman, but Brahman is not the jagat. B is A but A is not B⁴. That is why you can know Brahman.

Why is the spider example given here? There is a reason for that. One may object that this world cannot come into being from Brahman because there is no material with Brahman. Being the very self, Brahman is a conscious being. It is not inert. Brahman perhaps can be an intelligent cause, the maker, but it has to find the material for the creation. Therefore, it cannot become the total bhūtayoni. Then it cannot be all-pervasive either. If Brahman is both the maker as well as the material cause, then Brahman is everything and also all-pervasive because the effect is never separate from the material cause. A pot maker, on the other hand, is only the maker and not the material. Therefore, he is not all-pervasive. His pot can go to America, but he remains somewhere near the Kerala border. Wherever the pot goes, however, the clay will go. The clay being the material cause, it pervades the effect. Since there was no material with Brahman before creation nor can caitanyam brahma be the inert material cause, therefore, Brahman cannot be vibhu either.

² यथा लोके प्रसिद्धम् ऊर्णनाभिः लोताकीटः किञ्चित् कारणान्तरमनपेक्ष्य स्वयमेव सृजते स्व-शरीरावितरिक्तेनेव तन्तून् वहिः प्रसारयति । - मुण्डक भाष्यम्

³ पुनस्तानेव गृह्णते च गृणाति स्वात्मभावमेव अपादयति - मुण्डक भाष्यम्

⁴ B – Role that an actor plays. A – Actor who plays the role.

If the material cause is other than Brahman, then the material cause alone is presented as all-pervasive, and not Brahman. Sāṅkhyā philosophy presents pradhāna as the material cause, so pradhāna is considered all-pervasive. Puruṣas, the conscious beings are many. Sāṅkhyās do not accept both causes being one, yet, they cannot say, "We do not accept it because there is no śruti pramāṇa. This mantra reveals the oneness of both causes. If they say, "We will not accept it even if the śruti says so, then we have to meet them on their own ground—the logical ground. Their logic is: 'We do not see the pot maker making a pot out of himself'. We can give them another example and establish the opposite conclusion. That example is the spider. With this, the Sāṅkhyā logic is demolished. Logic is a donkey. It can take any load.

Some preachers say that one can reach the truth by many ways. They give the example of reaching a temple on the top of the hill. You can trek from all the sides. You can go walking. You can go by helicopter. That is true. But if you want to enter into the temple, there is only one door. In one sentence, you knock off the opponent. It is like the story of the rats and a cat. All the rats came to the conclusion that this cat is menacing. The menace of the cat can be stopped if the rats come to know from a distance when the cat is coming. The cat has a very soft movement. Naturally, the rats always get caught napping. The rats had a conference to find a way to know of the cat's arrival. After a great deal of brainstorming, one cat suggested that a bell be tied to the neck of the cat so that when it comes, the bell will make a noise and all the rats can go into their holes. Every rat applauded the suggestion and exclaimed, "Wonderful! Great! And so on. Then one old rat got up and said, "Who is ready to bell the cat?" The whole thing falls apart with just one sentence. Similarly, when a logician builds up a big contention, all that is to be done is to make one right statement and the whole thing falls apart. What remains is siddhānta.

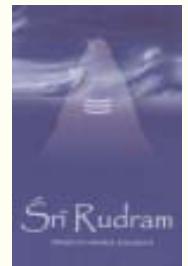
We assimilate what the śruti says with the help of logic. Śruti alone is the pramāṇa for us in all these things, so we are not logically establishing the statement of śruti. Śruti makes a statement here that Brahman is both intelligent and material cause. If one thinks that this is not logical due to the absence of an example, well, the śruti gives the spider example to illustrate that Brahman is the material cause also. Before the creation, Brahman alone was there, nothing else being there, like the spider before the creation of the web. So, Brahman is both causes.

(To be continued...)

Śrī Rudram

नमो भुवन्तये वारिवस्कृतायौषधीनां पतये नमः ॥ ११ ॥
namo bhuvantayे vārivaskṛtāyausadhinām pataye namah ॥ 11 ॥

namah - salutation; bhuvantaye - to the one who causes the growth of the earth; vārivaskṛtāya - who abides in the devotees (and blesses them); ausadhinām - of all herbs; pataye - to the Lord; namah - salutation



Salutation to the one who causes the growth of the earth, who abides in the devotees (and blesses them) and who is the Lord of all herbs.

Bhuvanti¹ means one who sustains, blesses and makes things happen. Now, the Lord makes things happen including events such as earthquake. Earthquakes create lands. Because of weak surface pressure, there is earthquake. If the surface is strong, then volcano erupts and the lava comes up. The core of the earth is nothing but lava. It is all fire. You find some of these chocolates hard outside and soft on the inside - this is how the earth is. We are sitting on volcano no matter where you sit. These volcanic activities are a blessing. Volcanoes also create lands. And the earthquake is also a blessing from the earth's standpoint as it is all a readjustment.

Vārivaskṛta² is one who abides in the devotees. Variva means paricaryā, service. Vārivaskṛta is one who does service, one who is ready to serve. He is a kiṅkara³. He is one who does service to the Lord. It is interesting to note that the prayer meeting on Sundays is called Sunday service. It is not like car service. But, it is bhagavat-sevā, service to Lord. In Kerala, Bhagavati sevā, service to Goddess, is common. Those who do pūjā are varivaskṛtas or bhāgavatās. Those who do pūjā are Vārivaskṛtas or bhāgavatās. Lord is varivaskṛta, one who abides in them.

¹ bhuvanti tanoti bhuvantih - One who protects the world is called bhuvantih.

² The derivation of the word 'vārivaskṛta varivāḥ paricaryā asya kartāraḥ varivaskṛtāḥ bhaktāḥ teṣu tiṣṭati iti vārivaskṛtāḥ variva - Variva means service. Those who do service are varivaskṛtas, devotees. One who abides in them is called vārivaskṛta.

³ kim kim na karoti iti kiṅkara - What does he not do? One who does everything is called kiṅkaraḥ, a servant.

Oşadīnām pataye namaḥ - Salutation to him who is the Lord of all oşadīs, herbs. Oşadī⁴ is that which gives us food. Oşadī is also called medicine. Food is medicine because it removes the disease called discomfort of hunger. The medicine for hunger is flood, ausadām. Not only is he the Lord of Oşadīs, he sustains them.

When the tree breathes, you are blessed since it gives you oxygen. It is a blessing that what it breathes out you breathe in. Your breathing out is also a blessing to the oşadīs and it comes back to you as oxygen. Every breath is a blessing. To sustain all these you require rains which come from clouds! Clouds are Bhagavjn. If oşadīs are a blessing, then that which blesses the oşadīs is also a blessing, the same Lord.

नम उच्चैर्घोषायाकन्दयते पतीनां पतये नमः ॥ १२ ॥
namā uccairghoṣayākṝṇdayatē pattiñām pataye namah ॥ 12 ॥

namah̄ - salutation; uccair ghoṣayā - to the one who makes loud noise (in war etc); ākr̄ṇdayate - who makes the enemies weep; pattiñām - of the soldiers; pataye - to the Lord; namah̄ - salutation

Salutation to the one who makes loud noise (in war, etc), who makes the enemies weep and who is the Lord of the soldiers.

That which the whole division of army can hear is a blessing of Bhagavan. It is because of his grace, one is able to shout, 'pāhi mām trāhi mām, protect me, help me cross'. This kind of loud prayer is also for Bhagavan's grace. The Lord is the altar of all and it is for his grace alone that they make uccair-ghoṣā. Lord is the altar of all uccair ghoṣāḥ. He is also the Lord of thunder.

Ākr̄ṇdayate namaḥ – Salutation unto the destroyer of enemies. Not only is he a blessing to the bhaktas, he is also the destroyer of enemies. He blesses his devotees by removing all the obstacles in their way.

Pattiñām pataye namaḥ̄ - Salutation unto the Lord of armies. Patti means a foot soldier. Kings in the olden days had ratha, chariot, gaja, elephant, turaga, horse and padātin, foot soldier, in their armies. He is the Lord of all armies. There is always a local commander, senāpati, who is a devatā

⁴ Taittir̄yopaniṣad (2.1) says, 'oṣadibhyah annam - from herbs came food'.

of sorts. Kārtikeya is senāpati, the Lord of armies. Because of the Lord, all these devatās enjoy power.

नमः कृत्स्नवीताय धावते सत्त्वनां पतये नमः ॥ १३ ॥
namah̄ kṛtsnavītāya dhāvate sattvanām̄ pataye namah̄ ॥ 13 ॥

namah̄ - salutation kṛtsnavītāya - to the one who pervades everything; dhāvate - who is on the run (to protect his devotees); sattvanām̄ - of all good people; pataye - to the Lord; namah̄ – salutation

Salutation to the one who pervades the entire jagat, who is on the run (to protect his devotees) and who is the Lord of blessing to all good people.

Namah̄ kṛtsnavītāya - Salutation to the one by whom the entire world is pervaded. Even though he is all pervasive, he seems to move from place to place, to make himself available for his devotees. Unto him, dhāvate - who keeps running, my salutation. Here, the contradiction is clear. He is everywhere and he runs to bring redress to devotees.. How is this possible?

He is kṛtsnavītā, available everywhere in a potential form. Both avyakta and vyakta is īśvara. The potential tree in the seed is mithyā and the tree is also mithyā. And wherever mithyā exists, there exists satya. He is available as avyakta for the bhakta to tap.

Sattvanām̄ (satvikānām, vivekavatām) pataye namah̄ – Salutation unto the Lord who is the protector of people given to dharma, the people of discriminative thinking.

All the mantras in this anuvaka can also mean that the devotee is saluting the Lord as one because of whose grace the various things mentioned here remain what they are. A tree is a tree because of the grace of the Lord. This is so with everything in the creation.

To be continued...

22nd Anniversary Celebration of Anaikatti Gurukulam



Arsha Vidya Gurukulam, Anaikatti celebrated its 22nd anniversary at a vibrant function on the 21st of October 2012.

Sri Maharajapuram Ramachandran gave a wonderful music concert with Sanskrit and Tamil compositions of Pujya Swamiji.

Sri Ravi Sam, Trustee welcomed the gathering. He said that Pujya Swamiji's thinking, teaching and living were all aligned to the teachings of Sri Adi Sankara and he was aptly awarded Adi Sankaracharya Award by Sri Bharathi Theertha Swamigal, Head of Sringeri Mutt. He welcomed every one to attend Pujya

Swamiji's classes at Anaikatti and make the best use of the situation.

Sri V. Sivaprasad, Secretary presented the Gurukulam Report. He said during the



year, Arsha Kala Arangam awarded Arsha Kula Bhusanam to five accomplished artists and also held bhajan, music and dance performances by leading artists for three days. Sri Sankaracharya of Hariharapura Mutt visited the Gurukulam. Sri Bharathi Theertha Swamigal, Head of Sringeri Mutt honoured the Gurukulam by his holy visit. A camp for Teachers of Sandya

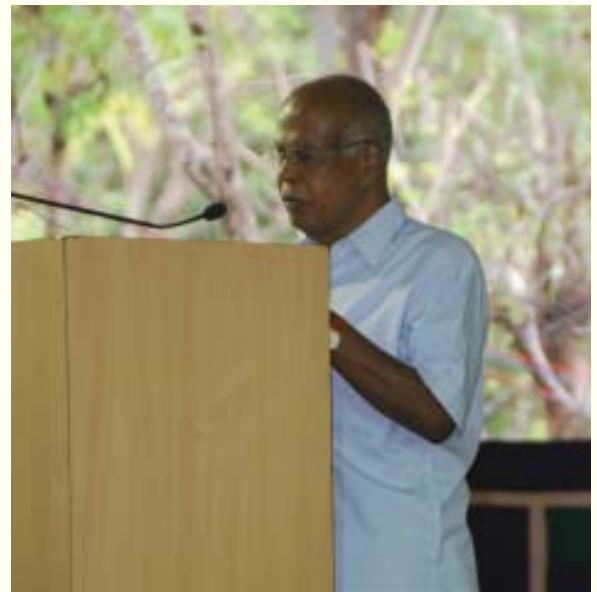
Gurukulam was held. The third year of the long term course was going on at Anaikatti with 80 students from all over the globe. Pujya Swamiji addressed students and faculty members of IIM, Kozhikode. He addressed an inter faith meet at Puttaparthi. He also addressed 1,00,000 students at Hyderabad organized by Swami Paripurnananda.

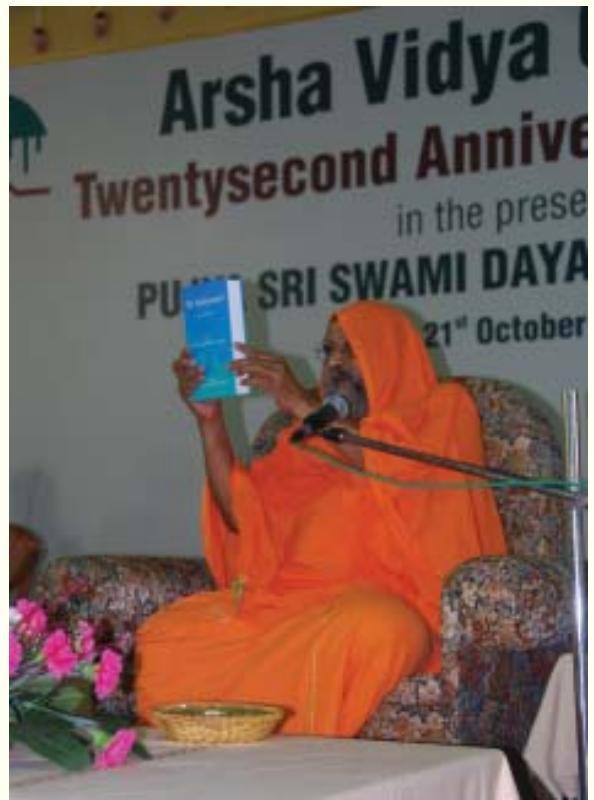
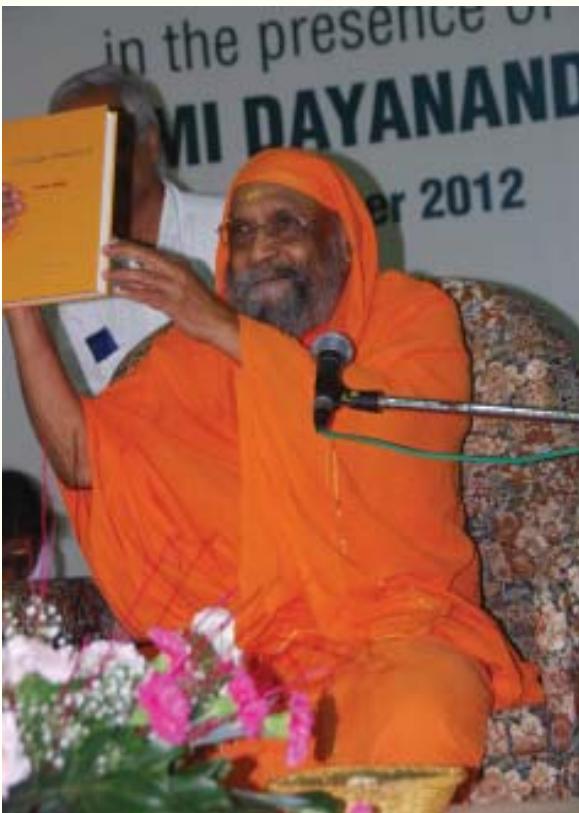
Sri M M Murugappan, Vice Chairman of Murugappa Group was the chief guest. He said that he wanted to prepare a speech for the anniversary function. He goggled



and was surprised to know that there were many websites about Pujya Swamiji. He was exhausted after reading a few of them as there was so much work done by Pujya Swamiji. He said that the country wanted many leaders like Pujya Swamiji with strong inner vision. "Pujya Swamiji's guidance will make our life meaningful", he said.

Sri V. Srinivasan, leading industrialist of WS Group and Chairman of Satya Sai Central Trust was the guest of honour. He







said that Pujya Swamiji addressed a symposium on Unity of Faiths, during guru purnima celebrations at Puttaparthi. He gave a scintillating speech with the message that there is only God and not one God or many Gods. Sri Srinivasan

said that both Sri Satya Saibaba and Pujya Swamiji stressed on the every lasting reality of Vedas. Both of them helped men in realizing the innate divinity within each one of us. He invited every one to visit Prasanthi Nilayam.

A new building with 36 rooms for lady students was inaugurated at Anaikatti Gurukulam. Smt. Krishna Kejriwal and her family who were donors for this project were honored. Another donor Sri Subha Madhava Rao could not attend due to a family function. The builders, contractors and the engineer were honoured.

Revised edition of nine volumes of Bhagawad Gita Home Study in Tamil on the title "Veeduthorum Geethai" was released by Pujya Swamiji.

Kathopanisad written by Smt. Sarojini Varadarajan, based on Swami

Paramarthananda's bhasyam classes, was also released by Pujya Swamiji.

In his anugraha bhashanam, Pujya Swamiji said that he had recently conducted a retreat at Rishikesh for Heads of Business Houses. The purpose was, as leaders they could make a lot of difference in the lives of so many people working under them. He hoped to have good leaders in future. He said that everyone who was a father or mother was a leader at home. Children look up to them as role models. Hence parents should live up to a credible value system.

He said: "Ahimsa is paramo dharma. What one does not want other to do to him; he should not do to others. Only our Sastra confirms this universality of dharma. Every living being has an instinct to survive and does not want to get hurt or die. Animals are totally programmed. Only human being has the faculty of choice. Choice means responsibility and not to disturb others. Universality of dharma is not acknowledged by some religions. Hence it is the responsibility of religious leaders to sensitize people regarding universal structure of dharma. Every one or every thing has a place in scheme of things. So our life should be of least disturbance to the environment and other living beings. Even for one's own body there are so many claimants like parents,

spouse, children, etc. But only one person knows when there is pain, thirst or hunger. That person is managing trustee of the body. When one is just a trustee for one's own body, then how can he be owner for any external wealth? One is disturbed by so many happenings around. To be insulated from the disturbances, one should know the greater purpose of life. Study of Bhagawad Gita will help one have proper attitude and clear knowledge".



Sri S. Sairam, Manager proposed a vote of thanks.

Report by N. Avinashilingam

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Vedanta Camps in March/April 2013

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CAMP No.	DATE	TOPIC
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2	(7 days) March 23rd - March 29th 2013	Bringing Vedanta into Living
3	(10 days) April 1st - April 10th 2013	Only God

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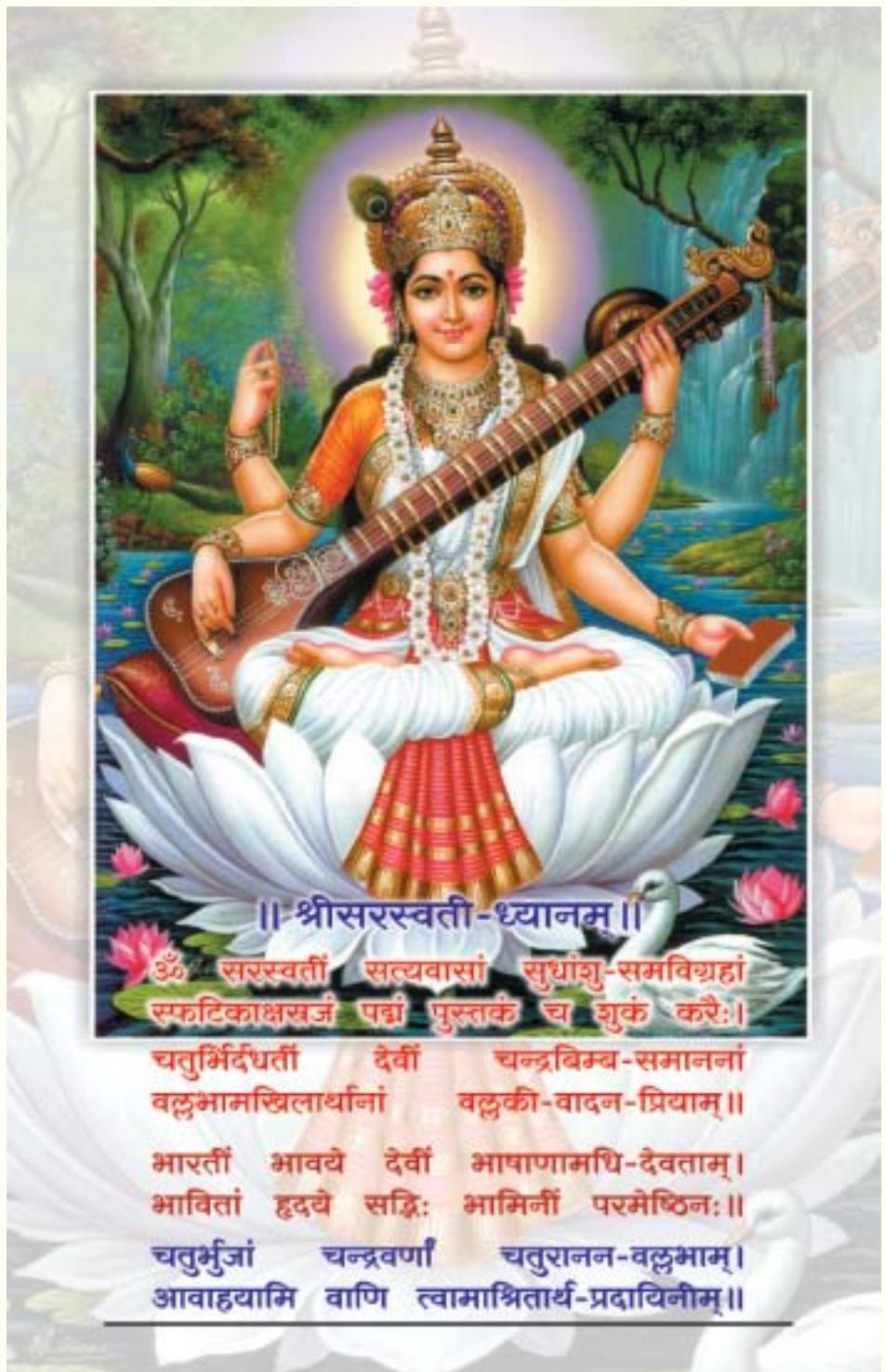
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॥ प्रार्थना-प्रणतिः ॥

सरस्वति नमस्तुभ्यं वरदे काम रूपिणि।
विद्यारम्भं करिष्यामि सिद्धिर्भवतु मे सदा॥

बन्दे सर्व-सुरादिभिर्निगदितां लोक-प्रसिद्धां प्रभां
शुभ्रां शास्त्र-पुराण-नाटक-महाकाव्यादि-सञ्चारिणीम्।
ब्रह्मादि-त्रि-दशैरनिन्दित-गुणैरावेष्टितां सर्वदा
नाना-भूषण-भूषितां नतजनाभीष्ट-प्रदां भारतीम्॥

दोर्भिर्युक्ता चतुर्भिः स्फटिक-मणिमयीमक्ष-मालां दधाना
हस्तेनैकेन पद्मं सितमपि च शुकं पुस्तकं चापरेण।
भासा कुन्देन्दु-शङ्खस्फटिकमणि-निभा भासमानाऽसमाना
सा मे वागदेवतेयं निवसतु बदने सर्वदा सुप्रसन्ना ॥

पाशाढ्कुश-धरा वाणी वीणा-पुस्तक-धारिणी।
मम वक्त्रे वसेन्नित्यं सन्तुष्टा सर्वदा शिवा॥

चतुर्दर्शसु विद्यासु रमते या सरस्वती।
सा देवी कृपया युक्ता जिहासिद्धि करोतु मे॥

देहि देवि कलादाक्ष्यं वाणि वाक्पदुतां दिश।
सरस्वति सुतान् रक्ष कले पालय मे कुलम्॥

पाहि मां पावने देवि रक्ष राक्षसनाशिनि।
अब मामम्बुजावासे त्राहि मां तुहिनप्रदे॥

पाहि पाहि जगद्वन्द्ये नमस्ते भक्तवत्सले।
नमस्तुभ्यं नमस्तुभ्यं नमस्तुभ्यं नमो नमः॥

Yoga and Sound Retreat 2012 Report



The Yoga and Sound Retreat was held at Arsh Vidya Gurukulam from September 7th to 14th. Pujya Swami Dayanandji, Sri Ramanandji Patel and Pandit Mukeshji Desai conducted this camp.

Approximately fifty students attended the camp. Pujya Swamiji conducted classes every day along with a satang in the evenings. The Yoga and sound workshop was held at the Yoga Studio. On the 7th of September Suddhatmaji opened the orientation with an introduction. Mark Hertel, the resident yoga teacher, explained the camp schedule and the facilities at the Gurukulam. Mark is a yoga teacher with many years of experience. He studied yoga at the Ramamani Iyengar Memorial Yoga Institute in Pune and has been associated

with Ramanandji for a long time. Mark teaches yoga at the Gurukulam. Ramanandji and Mukeshji conducted the Yoga and Sound Camp. Both are considered experts in their fields. They have developed a method of utilizing sound as yoga to promote deeper understanding of asanas, the breath, the sense and ultimately the self. Sound is also used to facilitate harmonious breath and movements.

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Some of the students were well accomplished in yoga and were themselves teachers of yoga for a long time.

Pujya Swamiji conducted classes on selected verses from Bhagawan Raman Maharshi's Upadesa Saram. . Pujya Swamiji explained in details the Sadhak and Sadhanam relationship, Mana, Budhi, Chit and Anthakaran and their interaction. This was followed by a profound discussion on Ichha Shakti and Prana Shakti, and the resolution of thoughts through which a person can reach the self. Pujya Swamiji thoroughly explained the terms Laya and Vinashanam. In Laya the resolved thoughts will come back but in Vinashanam- these thoughts will not come back. It was a scholarly teaching which Pujya Swamiji made simple to understand.

On the 12th of September Swami Parmatmanadaji from Portugal and Bawa

Jainji, the General Secretary of the World Council of the Religious Leaders visited the Gurukulam. A group from Portugal, are campaigning for dedicating June 21st as International Day of Yoga, accompanied Swami Paramatmanandaji. They are on the campaign to promote an International Day of Yoga. The group presented a Physical Fitness and yoga co-ordinated with music at the temple. It was an absolutely beautiful presentation.

The Kitchen staff worked Hard to serve good food and the meals were served on time. Pujaris Sri Ravichandran and Sri Ganesa performed the pujas regularly.

Suddhatmaji and the staff, the teachers and the volunteers worked hard to make this camp a success.

The camp ended on September 14th 2012.

Report by Arvind Bagal

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One Week Vedanta Course Report



The One Week Vedanta Retreat was held at Saylorsburg PA from the 15th of September to 22nd.

Approximately 80 students participated in this camp. Pujya Swami Dayanand Saraswati expounded Kathopanishad II.iv verses 1-4.

Swami Tattvavidananda taught Pancadasi Mahavakya Vivek Prakaranam. Suddhatmaji taught chanting. Pandit Mukesh Desaiji conducted Indian Music classes. Yoga classes were conducted by Mark Hertel during the camp. Additionally, the students enjoyed two Music Concerts and a Dance Drama during this camp.

Registration was complete during the day on the 15th of September. Suddhatmaji held the orientation in the evening. Suddhatmaji explained the camp schedule and provided information about the facilities available at the Gurukulam.

Pujya Swamiji taught campers four mantras from Kathopanishad. This Upanishad is one of the earliest in Vedanta. It is in the form of dialogue

between Naciketas and Lord Yama. Pujya Swamiji emphasized that a Guru is essential for the knowledge that comes when the ignorance ends. Then there are no worldly desires. 'I am Brahman' is the inner vision. Such a person is complete and full. He attains Moksha. Pujya Swamiji gave several illustrations to bring home this important fact from the Upanishad. Campers who attended this retreat had a chance of getting resolved all their doubts in question and answer sessions of Pujya Swamiji.

Swami Tattvavidananda Saraswati taught Mahavakya Viveka Prakaranam of Pancadasi. Swamiji expounded the four Mahavakyas from Pancadasi :

Swamiji expounded the meaning of the Mahavakyas in detail. This was a scholarly teaching of the great statements from Vedas. It required complete attention from the students for a clear understanding. It is a search of the seeker into who he is. He has to find out what he is not rather than what he thinks he is. It is the understanding that the knower, the known and the knowing are one and the same.



Swamiji conducted guided meditations which helped everyone to remain relaxed and serene.

On the morning of the 16th of September, Maharajapuram Sri Ramchandranji presented a delightful Carnatic Music Concert. Every one enjoyed this program.

On the evening of 16th of September, a dance drama 'Nayani' was presented by Aim for Seva at the Nash Theater of the Raritan Valley Community College in Branchburg, New Jersey. Many students at the camp travelled to New Jersey to watch this show depicting the story of a beautiful tribal girl. The program was presented by Rukmini Vijayakumar and her dance group. It was a delightful evening for the students. Pujya Swamiji presented 'Arsha Kala Chudamani' citations to the artists.

On the 19th of September, Ganesa Chatruthi was celebrated at the temple with a special puja to Lord Ganesa. The Ganapati Visarjan was performed on the 20th of September after a procession on the Gurukulam campus.

On the 20th of September, a Carnatic Music Concert was presented by Sri B. Balasubrahmaniyam. He was accompanied by Sri Kalyan Gopalkrishnan on violin and by David Nelson on Mridangam. Compositions of Tyagaraja, P. Subramanya Ayyar and Pujya Swamiji were highlights of the program.



Suddhatmaji conducted chanting classes. He taught mantras from Ganapati Atharvashirsha and the chapter Purusottamayogah of Gita,. Suddhatmaji explained how to chant the mantras properly and answered questions from students.



Pandit Mukesh Desaiji taught the Indian Classical Music. For this camp Panditji presented Raga Kedar in Eka Taal, as a Ganesa Bhajan.

The kitchen staff worked hard to serve good meals on time. Priests Sri Ravichandran and Sri Ganesa performed the pujas regularly.

Suddhatmaji and the staff, the teachers, and volunteers worked hard during the camp to make it an enjoyable event.

This camp was full of activities and programs. The students were entertained by renowned and accomplished artists and received valuable teaching from Pujya Swamiji and Swami Tattvavidananda.

The camp ended on the 22nd of September, 2012.

Report by Arvind Bagal

Two-Weeks Vedanta Course Report



A two-weeks Vedanta Course Retreat was held from the 23rd of September to the 5th of October at the Arsha Vidya Gurukulam in Saylorburg PA. As many as 80 students attended the camp.

Pujya Swami Dayanananda Saraswati taught Chapter I and II of Sri Sankara's Upadesa Sahasri. Sri Swami Tattvavidananda Sarswati taught Chapter VIII to X of Narda Bhakti Sutra. Sri Sudhhatmaji conducted chanting classes and Sri Mukesh Desaiji taught the Indian classical Music. Sri Kapalesh taught Sanskrit classes. Mr. Mark Hertel conducted Yoga classes during the camp at the Yoga Studio.

Pujya Sri Swami Dayanandji taught Sankara's Upadesa Sahasri starting from Advaya Prakaran, Chapter II. The Sahssri draws from various sources of Vedanta and it is in the form of a dialogue between a Guru and Shishya. It includes the concepts of consciousness, right knowledge and the obstacles in realization

of Brahman. It highlights the fact that a finite individual can discover the infinite Brahman. Swamiji highlighted the fact that time or space does not have any effect on Self. The Self is pure consciousness. Everything in the Universe is evident to Self. Knowledge is evident to Self. That Self is you. Therefore Self is self evident. Pujya Swamiji gave several illustrations to bring out this fact in Vedanta.

Swami Tattvavidananda taught verses 74 to 84 from Narad Bhakti Sutra. In his teaching Swamiji emphasized the fact that Bhakti is love for Iswara. Desire is becoming. It creates a conflict between

what you are and what you want to be. This is why desirelessness is essential. Love of all is love of Iswara and it is Bhakti Yoga. Ahimsa is love for all. One needs to look at sukha and dukha with samatwam. For all conflicts love is the solution. Chinta (worry) is hindrance to love and it should be removed. Sharanagati (self surrender) to Iswara requires giving up all controls, giving up fears, and giving up the responsibility which means giving up all illusions. As for the future one should let it unfold itself, respect it and be happy with it. Swamiji described various forms of Shaktis and that these should be properly understood in order to live a good religious life. Proper Shravana and Manana are also essential for understanding the Sutras. Thus as Narada says devotion is the greatest path and it is also the easiest path to Moksha.

On 27th of September Prodosha Puja was performed at the temple. This is an auspicious Puja for Lord Dakshinamutri, which includes Abhisheka and chanting of Mantras.

On 29th of September Rajeswari Satish presented a concert in Carnatic Music. She was accompanied on violin by Radha Mani and on Mridungam by Akshay Anantapadmanabhan. It was delightful classical music and everyone enjoyed it.

On 1st of October, Lalgudi Vijayalakshmi presented Violin Concert at the temple. She was accompanied by Bangalore V. Praveen on mridagam. Praveenji has the distinction of accompanying in concert the famous Carnatic Music stalwarts M. S. Subbulakshmi and Dr. Balamuralikrishna. Vijayalakshmiji is daughter of India's famous musician Lalgudi Jayaraman. The concert was absolutely enthralling. It was

a masterful rendering of South Indian Music on Violin.

On the 4th and 5th of October, the students had an opportunity to attend a seminar on 'Temple Art and Culture' presented by Dr. R. Nagaswamy, former Director of Archeology and Vice Chancellor of Kanchi University. Dr. Nagaswamy related the long struggle he was involved in getting back a lost Nataraja image during the British Raj in India. He showed beautiful slides of the old temples from Tamilnadu, Orissa, Kerala, Karnataka Gujarat and other parts of India. Some of these temples were carved in the hills while others were built by various emperors in India. Dr. Nagaswamy described the temple as not only a place of worship but it is also a center of learning, poetry, music and dance. Dr. Nagaswamy continued the valuable and beautiful presentations at the Gurukulam even after the camp was over.

Sri Ravichandran and Sri Ganesan, priests performed pujas regularly. The Kitchen staff provided good meals on time for the large gathering.

Suddhatmaji and the staff, teachers and volunteers worked hard to make the camp successful.

Although there were many regular students who attended the camp, there were many new students in this camp also. It was a camp with full of valuable teaching and a wealth of information about the Indian Culture. It was full of entertainment as well. The students enjoyed it.

The camp ended on 5th of October, 2012.

Reported by Arvind Bagal

Valedictory Function of Swami Sudeerananda's Gita Class



Swami Sudeerananda has been conducting Vedanta classes in Tamil language in and around Coimbatore for the past 18 years. With the blessings of Pujya Swami Dayananda Saraswathi, he established 13 years ago the Arsha Vidya Vardhini Trust. The kuteeram is in Sowripalayam, Coimbatore.

He has completed the teaching of Bhagawad Gita for the second time in the kuteeram. A valedictory function was organized on the 7th of October 2012 in the morning.

Led by Swami Sudeerananda, the students chanted the entire 18 chapters of Bhagawad Gita. After that, led by Swamiji the students chanted Krishna Astotram. Puja was performed for the murthi of Lord Krishna.

Swamiji gave his benedictory address. Swamiji congratulated the students for the meticulous chant. He said that we should all be grateful for Veda Vyasa. Veda Vyasa had codified Vedas and written 18 puranas. Each purana will



teach one dharma. But an itihasa like Mahabharata teaches all dharma.

It is not possible for every one to study Vedas. But every one can study the essence of the Vedas in the form of Bhagawad Gita. Every one should study at least a few slokas of Bhagawad Gita daily. Swamiji blessed the students to attain jnana prapthi and jnana nista prapthi.

Report by N. Avinashilingam



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A Very Special Retreat



In Rishikesh, where the Swami Dayananda Saraswati's ashram sits, there is an auspicious bend in the Ganga. The murmur of rippling water is a constant call to stand in awe of its magnificence and power.

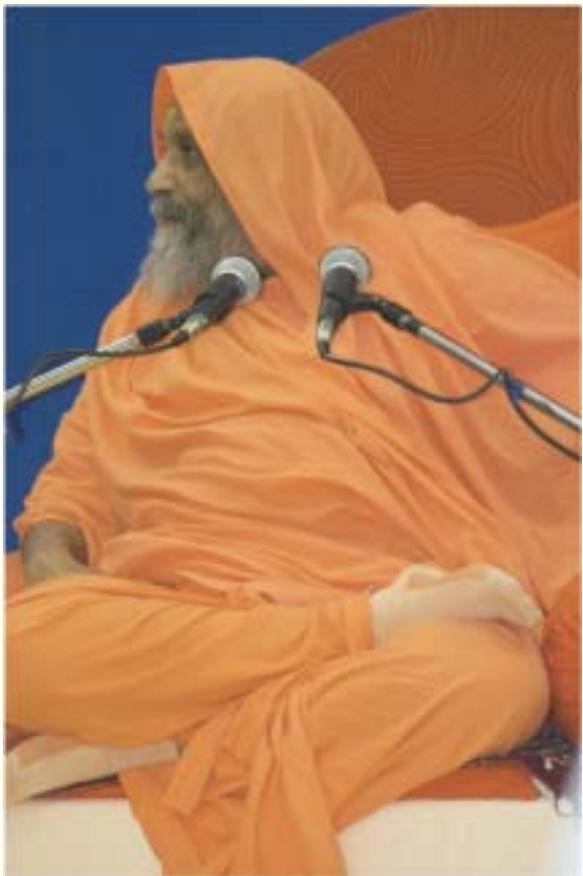
Pujya Swamiji had personally extended an invitation to CEO's and VIP's to attend a

Special Vedanta retreat from October 8 to 14, 2012. The purpose was to give the group useful insights on leadership through the GITA, which would not only transform one's perspective to life, but also enable participants to influence the lives of many others around them and to contribute towards shaping a more sustainable and responsible society.

Participants aged 30 to 75 came from India, Oman, Dubai, France, Thailand, Nepal and the US. Some had grown-up under Swamiji's gaze, others experienced their first introduction to Vedanta.



In the vast lecture hall overlooking the river, there is an overwhelming sense of admiration, reverence and deep affection for Swamiji as he enters the room and invites us to be seated. Almost a minute passes before he speaks, where only the whirling of the ceiling fans can be heard. In the softest of voices he says into the two microphones installed in front of him: "*Fasten your seat belts, we are taking off*".



And take off we did. The master's first lecture began with one of the many anecdotes he was to share over the week:

"A boy is happily playing with a balloon and all of a sudden the balloon bursts. He is inconsolable despite his parents' attempts at



comforting him and promises of other balloons or treats. All in vain."

"Do you know why he is crying?" Pujya Swamiji asks, "Do you know?"

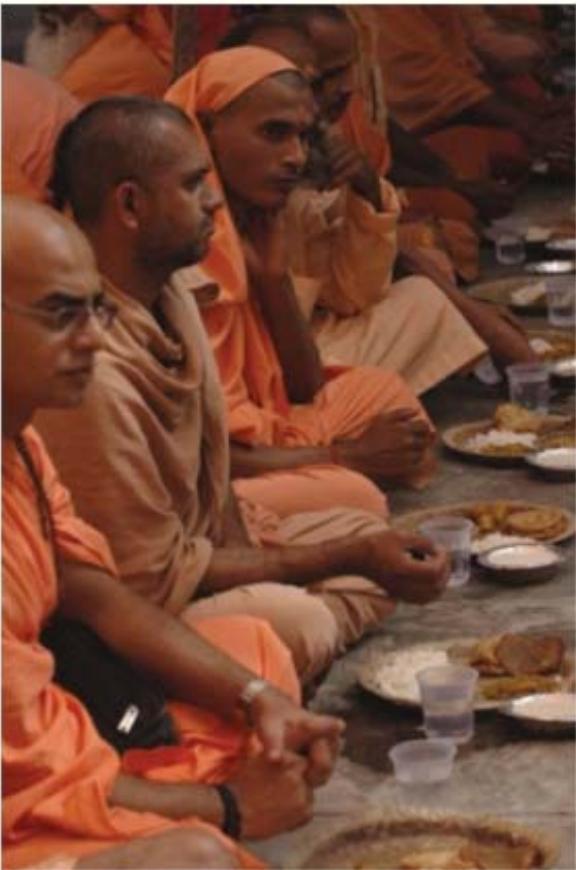
He narrows his eyes and scans the audience. A seemingly obvious answer floats in the air silently.

"He is crying, not because his balloon burst, but because his brother's balloon is still flying"...

Almost 5 hours every day for the rest of the week, Pujya Swamiji took the group on a journey of self-discovery, adequacy, and yes, ...happiness. *"The goal of life is self-acceptability,"* he told the audience several times. *"Animals do not have a problem accepting themselves,"* he says drawing laughter, *"the mosquito does not lament that it is small and insignificant"*. In his unique style Pujya Swamiji shared his vision on freedom, compassion, result of action, choice, relationships and attitude, all the while referring to verses from the Bhagavad Gita.

Imperceptibly, the teaching became increasingly more complex as the week went on, leaving all of us with a healthy thirst to delve deeper into the understanding of Vedanta.

Despite Pujya Swamiji's admission that his lectures are "improvised", everyday he took the participants to new heights, to finally touch on the vast notion of Iswara. One could almost feel the silent gasps of recognition and "A-HAs" during the lectures, that Pujya Swamiji punctuated with mischievous humour drawn from every day situations. Most



of all, he told us in many different ways that "*everything was the way it should be*".

In addition to the lectures, the retreat offered a full programme of guided meditations, chanting, yoga and cultural evenings. The week also saw a wave of visitors, young and old coming to pay their respects to Swamiji.

A touching moment was a presentation by Ms Sheila Balaji of Swami Dayananda's AIM for SEVA school project, which aims to bring education and life skills to tribal and rural children throughout India. Touching the lives of 10 million people with almost 100 schools already established, the project is rapidly expanding to all districts of India.

Retreat participants took turns in offering bandaras at the ashram. Almost every day saw a *bandara* where 200 to 500 *Swamis* sat under a white and saffron canopy erected for them to receive food and gifts. Swamiji had told us to observe carefully how swiftly they came and vanished in utmost silence.

Participants' reactions:

"I feel adequate, I am where I should be, I am home"

**Xavier, Executive Coach
from France**

"I cannot imagine my life without Swamiji's teaching, I want my relatives and my friends to know that fact about me"

Pael, young script writer

"I cannot say that I understand all very clearly, but I seek fervently... for me a big part of this experience is being here" says CEO Prabha from Oman pointing at the Ganges.

It is my first time, I came because a friend encouraged me to attend and I intend to take it further as I feel there is truth in Swamiji's words.

Vivek, Entrepreneur.

Thanks to this teaching, I know I am a good mother, a good friend and a good professional, says CEO Marisa, Private company CEO, Thailand.

A Report by Marie Ange- Head Communications, UN.

Southampton Priest Bans Yoga From Church Hall

Source

UNITED KINGDOM, September 26, 2012 (BBC): A priest has banned yoga from a church hall because the class was “not compatible” with the Catholic faith. Instructor Cori Withell from Hampshire said her yoga and Pilates classes at St. Edmund’s Church building in Southampton were cancelled with 10 days to go. Father John Chandler said that the hall had to be used for Catholic activities, and he banned it because it was advertised as “spiritual yoga.”

Ms. Withell, from Eastleigh, said the church accepted the booking two months ago. She was called later and told that yoga was “from another religion,” so she could not have the hall. A separate Pilates class she had booked was also cancelled. Ms. Withell said she did not use meditation in her classes, just exercises. She added: “As a nation we have an obesity epidemic. I was trying to bring some exercise to the community and coming across blocks like this is frustrating.”

Fr. Chandler said the church was “misled” by Ms. Withell’s booking because he said at first the hall was booked for Pilates and then he found out it was also for spiritual yoga. He said: “Yoga is a Hindu spiritual exercise. Being a Catholic church we have to promote the gospel, and that’s what we use our premises for. “We did say that yoga could not take place. It’s the fact that it’s a different religious practice going on in a Catholic church. It’s not compatible. We are not saying that yoga is bad or wrong.”

A spokesman for Portsmouth Catholic Diocese said: ‘It’s not possible for Catholic premises to

be used for non-Christian activities, and there is a dilemma with yoga as it can be seen as Hindu meditation or as relaxation. “There is no national policy on this and the decision is for each priest.”

Golden Future for Gujarat's Somnath Temple

Source

GUJARAT, INDIA, September 30, 2012 (Daily Mail): Gujarat’s Somnath Temple is set to receive a grand gift, of a size more often associated with the Tirumala Temple in Tirupati.

Two diamond merchants, who have chosen to remain anonymous, have pledged a gold-plated Gauripeeth (the rounded elevated area around the Shivalingam) for Lord Somnath. P.K. Lahiri, secretary of the Somnath Trust, said they have been exploring possibilities with the goldsmith who did a similar job in Badrinath, but no decision has yet been made.

“Gifts have been coming to the trust and big ones at that,” Lahiri said, noting that Maheshwari Samaj made a pledge of US \$760,000 last year, paying it in installments to build a guest house, and Kokilaben Ambani recently gifted US \$380,000 to the trust.

“People make pledges for certain reasons and we implement their wishes with the money they donate,” he said. He confirmed this one, if done, would cost around US \$1.33 million to US \$1.425 million and would be the biggest ever.

Museum of Hindu Civilization

Source

TORONTO, ONTARIO, September 30, 2012 (Marketwire): The Board of Directors at the Canadian Museum of Hindu Civilization were awarded the Canadian Forces Medallion for Distinguished Service today for their role in creating a monument for fallen soldiers.

The memorial, called Monument to the Fallen, was built by the Indo-Canadian community to offer respect and gratitude to the Canadian Forces.

"The Board of Directors, committee, and donors of this monument embody the kind of public support that means so much to the men and women serving in our military," said Brigadier-General Omer Lavoie, who presented the medal on behalf of the Chief of Defense Staff General Walt Natynczyk.

The medallion is awarded in recognition of outstanding service performed by persons or organizations outside the active military community. It is the highest honor bestowed upon civilians for service of a rare and exceptionally high standard, which accrues great benefit to the Canadian Forces as a whole.

Harvard seeks collaboration with Patanjali Yogpeeth

September 27, 2012

By: Jagdish Bhatt

Dehra Dun: Though yoga guru, Baba Ramdev and his Patanjali Yogpeeth of late seem to be in the news for wrong reasons, but there is something for the saffron clad Baba, who is all out to take against the centre on the issue of FDI, something to cheer about.

The Harvard University, has written to the Patanjali Yogpeeth that with its collaboration, the world renowned University would like to

undertake courses in both yoga and ayurveda. While Baba Ramdev is in doldrums in the country because of his ante against the Congress, his efforts are being appreciated the world over.

In fact, both yoga and ayurveda have been under the constant watch of the world community since quite some time and of late their importance has not only been recognized, but appreciated even by well known scientists in the field of medicine, which is perhaps why Harvard has approached Patanjali Yogpeeth.

Sources in the Patanjali Yogpeeth said that they had received a letter from senior vice president and secretary of Harvard University, A H Covan in which the latter had proposed that courses in yoga and ayurvedic medicines be started at Harvard in collaboration with the Yogpeeth, which was being looked into.

They said that of late the western world had recognized the importance of both yoga and ayurvedic medicines and the letter mentioned that even NASA is now keen to ensure that its scientists benefit from yoga and ayurveda.

Asked as to by when the proposal would get through, he said that right now the issue is just at a proposal stage and various aspects of the issue have to be studied, but every effort would be made to start the courses at Harvard at the earliest.

Now, Crash Course For Priests To Counter Crunch During Durga Puja

KOLKATA, INDIA, October 18, 2012 (firstpost.com): As the city remains busy doing last-minute shopping before the Durga Puja festivities kick off this weekend, a group of young men rehearses shlokas and rituals at a crash course to counter a priest shortage in Kolkata. Due to the mushrooming puja committees in the city and its outskirts, a

shortage of skilled priests has been felt each year. To match the demand, the West Bengal Pandit and Purohit Association is running a crash course at Maniktala temple for priests ahead of the Durga Puja.

"The number of pujas is increasing, but the number of priests has remained the same. As a result, those without having complete and proper knowledge of the rules get engaged as priests. Many of them chant wrong or miss steps while performing rituals," Netai Chakraborty, president of the association, said. Applicants with a basic knowledge of rituals are allowed to enroll in the week-long workshop. Under the guidance of veteran priests, the students, mostly from the districts, are taught the rituals of worship and how to carry out the deity's puja in accordance with Hindu scriptures. Not only does the course encourage newcomers to take their ancestral profession, but it also acts as a refresher course for those who have been into the profession for a few years

Devotees Converge At Temples As Nine-day Long Navratri Festival Begins In India

New Delhi/Faizabad/Ramgarh, Oct. 16 (Asian News International): Devout Hindus queued up at various temples across India to mark the beginning of the nine-day long festival of Navratri, which is held in honor of the Goddess Durga which is observed twice a year, once in April and the second time in October. A majority of Hindu devotees fast during these nine days and offer fruits and flowers to Goddess Durga as an act of worship. In Jharkhand's Ramgarh district, foreign tourists also are arriving to participate. A priest, Girdhari Lal, said "Many priest and saints have also come, as they know about the importance of the festive season. People from across the country are also arriving."

The devotees believe their wishes are fulfilled if they pray to Goddess Badi Devkali during the nine-day festival. The festival lasts for nine days in honour of nine manifestations of Durga, goddess of power, and fall in the months of April-May and September-October. It is believed that during the Navratri, Goddess Durga descends on earth to rid it of the demons and blesses her devotees with happiness and prosperity. On the tenth day people celebrate Dussehra, which marks the triumph of good over evil. According to Hindu mythology, on this day, Lord Rama beheaded the demon-king Ravana.

Srirangam Temple Among Five Tamil Nadu Sites In Unesco Tentative List

KUMBAKONAM, INDIA, October 15, 2012 (India Times): The Union minister for culture, Kumari Selja on Sunday visited famous temples around Kumbakonam and said that the culture ministry has included five sites in Tamil Nadu, including the famous Lord Sri Ranganathar temple in Srirangam, in the tentative list for UNESCO world heritage status.

She was on a heritage tour to Thanjavur on Saturday and on Sunday she visited some famous temples including the Lord Iravatheeswarar temple in Kumbakonam. Later, addressing media persons in Swamimalai, Selja said that Fort St. George in Chennai, Kazhugumalai in Tirunelveli district, Chettinad in Sivaganga district and Pulicat Lake in Tiruvallur district are the other four sites included in the list for world heritage status. Moreover, if the state government and the local administration send the proposal, the Centre would consider them for inclusion of the sites in the world heritage status list, she added

Shiva temple reopens in Srinagar after 22 years

SRINIGAR, INDIA, October 20, 2012: As part of continuous efforts to revive the centuries-old harmony and brotherhood in the Kashmir Valley, a Shiva temple at Rainawari in the city here was thrown open on Saturday to public after a gap of 22 years. The dilapidated temple was recently renovated by the Jammu and Kashmir Dharmarth Trust at a cost of US\$33,400.

Opening the temple, Rajya Sabha member Dr. Karan Singh said in 1846, Maharaja Gulab Singh, had set up Dharmarth Trust to look after the functioning of the various new and old temples so that the devotees can perform their religious activities. He said the trust looks after 100 temples in the state including more than 20 temples of the Valley at Pahalgam, Gulmarg, famous Kheer Bhawani, Sathoo Barbarshah in Srinagar.

The temples like Shri Amarnath Ji and Vaishno Devi are being run by the Trusts established by the government of Jammu and Kashmir through an Act and maintained that ten million devotees visited Mata Vaishno Devi while 500,000 pilgrims paid obeisance at the holy cave of Amarnathji, Singh said. He said Jammu and Kashmir has a unique identity of thousands of years of composite culture and a number of holy shrines including Alamdar-i-Kashmir Sheikh Noor-ud-Noorani at Charar-e-Sharief, which has been reconstructed after it was gutted in a fire incident. Singh said it is very unfortunate

that one of the holiest shrines Peer Dastigheer Sahib was damaged in a fire and on which all the sections of the people of the state expressed their sorrow and grief.

Bangladesh Parliament Passes Hindu Marriage Law

DHAKA, BANGLADESH, September 20, 2012 (Hindu Business Line): Bangladesh's parliament has passed a landmark bill aimed at protecting the rights of the Hindu community members, especially women from marriage-related cheating. The new law — the Hindu Marriage Registration Bill 2012 — aims to provide legal and social protection to members of the Hindu community.

State Minister for Law, Justice and parliamentary Affairs Qamrul Islam moved the bill that was passed by voice vote, it was reported. The bill was placed in parliament on July 3. He said the law was being formulated since there was no such law in the country to register the marriages of Hindus. The minister said the marriage of a Hindu couple is held under religious customs and so has no documents.

The law would authorize the government and the local government authorities to appoint a marriage registrar to be known as the Hindu Marriage Registrar at every ward of the City Corporation and municipality. The bride would have to be minimum 18 years old and the groom 21 years, the report said.

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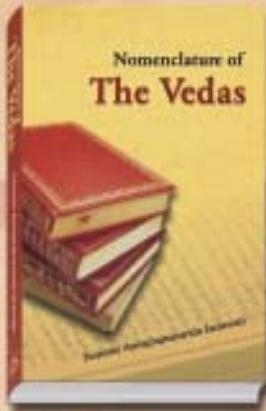
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With elaborate notes on legends of the Vedas, the book attempts to study various aspects of the Vedas. It presents a detailed study of Indian traditionalists on the Vedic literature, beginning from Veda Vyāsa to Sāyaṇa and other Ṿāiryas including modern saint-scholars. It also views researches of the Western scholars and historians who have critically studied various aspects of the Vedic corpus. It conducts an in-depth exploration of the commentaries on the Vedas, focusing on noted traditional Vedic commentators like Yāska, Jaimini, Kumārila Bhaṭṭa, Sāyaṇa and Mahīdhara as also the modern Indian commentators including Swami Dayananda, S.D. Satavalekar, Sri Aurobindo, Devi Chand, Sriram Sharma and the Western commentators like H.H. Wilson, F. Max Müller, R. Roth, A. Weber, W.D. Whitney, A.B. Keith, and R.T.H. Griffith.

The volume deliberates on definition of the Vedas, division of the Vedas and various *sākhās* of the five *Samhitās* as well as a list of *Samhitās*, Brāhmaṇas, Āraṇyaka and Upaniṣad that are extant. It delves into details of the Rgvedic Maṇḍalas and the *Yajurveda*, *Sāmañveda* and *Atharvaveda* with reference to their subject matter, divisions and even their cultural value. It also examines the phenomenon of oral tradition, especially in conveying the Vedas and secret of preserving the Vedas — Vedic chanting. It has numerous illustrations that include maps, charts and pictures.

Swamini Atmaprajnananda Saraswati, a first class science graduate, joined as a Probationary Officer in a Public Sector Bank in 1978, and worked in various managerial capacities in India until 1992. She studied Vedānta and Pāṇini under Swamiji Dayanand Saraswati, in his *gurukulas* at Rishikesh, Coimbatore and Sailorsburg, before taking Sannyāsa in 2008. In the meantime she completed Masters (2005) and PhD (2012) in Sanskrit. Her other areas of interest are — Vedic chanting, Temple Architecture, and Buddhism. A Vedāntin, a committed scholar and an enthusiast of Indian culture the Swamini set up her *Arsha Vidya Vikas Kendra* in 2004.

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