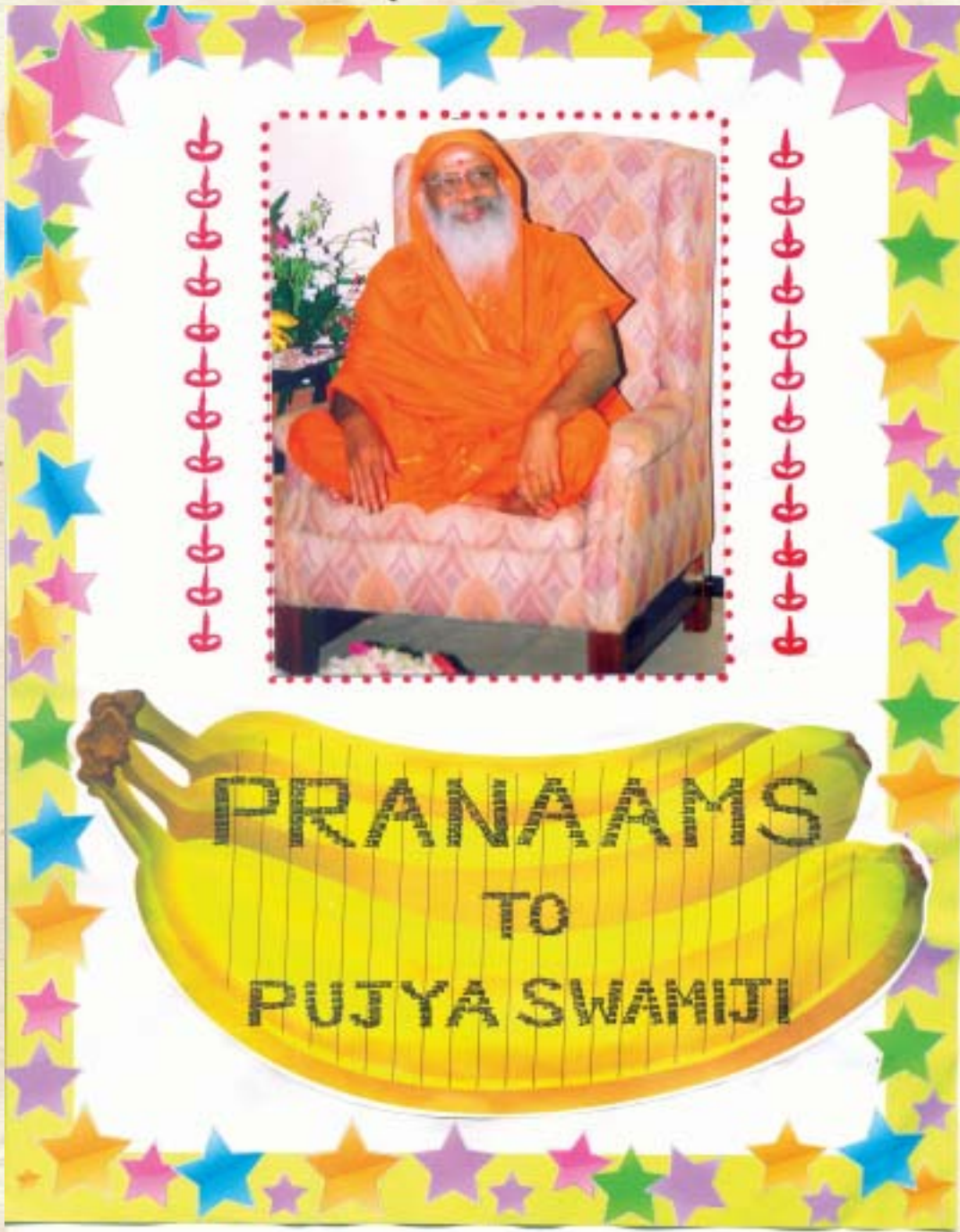


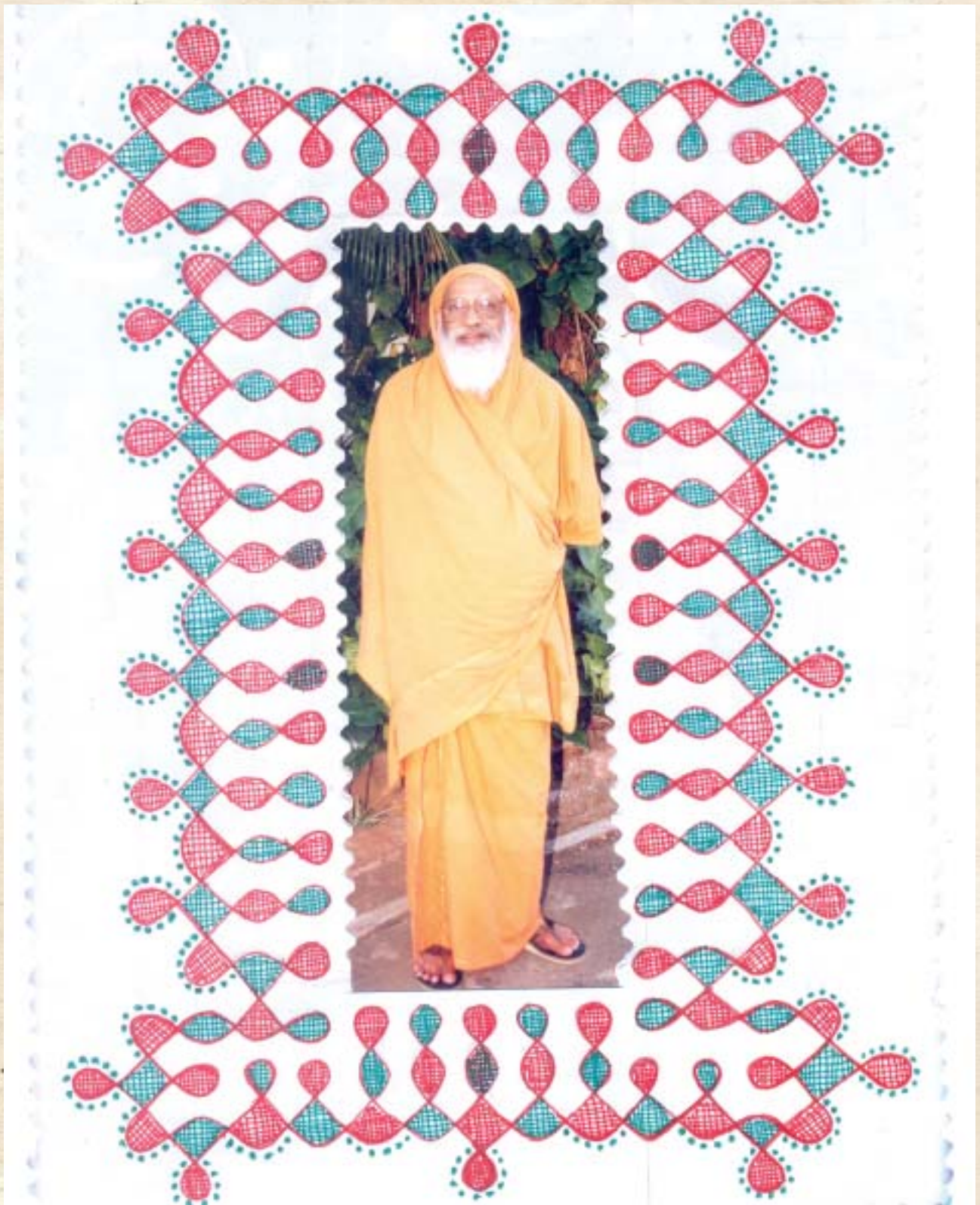


# Arsha Vidya Newsletter

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!



## मुण्डकोपनिषद् Muṇḍakopaniṣad Mantra 1.2.4



The agni is the carrier of oblations and it should be well lighted. Otherwise the effort is abortive. Any effort that does not produce a result is *bhasmani hutam iva*, like the oblation offered unto ashes. It is a wasted effort. If you offer this great oblation in the ashes, these oblations do not get carried. '*Bhasmani hutam*' is a religious illustration drawn from the Vedic ritual. The well-lighted fire implies effort. Therefore, the effort is pointed out here to make this agni flaming with all these tongues.

काली कराली मनोजवा च  
सुलोहिता या च सुधूम्रवर्णा ।  
स्फुलिङ्गिनि विश्वरुजी च देवी  
लेलायमाना इति सप्तजिह्वाः ॥१॥२॥४॥

kālī karālī manojavā ca  
sulohitā yā ca sudhūmravarṇā ।  
sphuliṅgini viśvarujī ca devī  
lelāyamānā iti saptajihvāḥ

kālī – the black; karālī – the terrible; manojavā – the swift; ca – also; sulohitā – the crimson; yā ca sudhūmravarṇā – the ash coloured one; sphuliṅgini – the sparkling; ca – and; devī – shining; viśvarujī – the one which is all over; iti – these are lelāyamānā – well-lighted; saptajihvāḥ – seven flames.

The black, the terrible, the swift, the crimson, the ash coloured one, the sparkling one and shining one which is all over – these are the well-lighted seven flames.

The well-lighted fire has saptajihvāḥs, seven tongues. So, the fire is called saptajihvā, the one who has seven tongues. These flames also have names. The Eskimos have many words for snow. No other language has so many words for snow. Eskimos live in the Arctic region where there is snow for months on end, so they can distinguish different types of snow and have different names for all of them. Similarly, when the people are always engaged in rituals, with fire in front of them, naturally they have all these nice names for the different types of flames that are compared to tongues.

Lelāyamānā saptajihvāḥ: seven well-lighted flames. The trembling seven tongues must be visible. Only then is the fire ready to swallow things. It is a very interesting imagery. When you are offering the oblation unto the fire, the fire should swallow it. So, it should have a tongue. Here, these flames are called tongues because they look like tongues.

Again like a tongue, they just swallow everything.<sup>1</sup>

The seven tongues are: 1. Kālī, the blue flame in the midst of smoke. This is seen when the twigs have some moisture on them. 2. Karālī, 'the terrible one.' It shoots out so suddenly and forcefully that you instinctively back away. 3. Manojavā – the swift one, like the mind. This flame appears and disappears repeatedly like thought forms do. 4. Sulohitā, thick and red. It is red because of high carbon content in the twigs. 5. Sudhūmravarṇā - the ash coloured one. 6. Sphuliṅgini, the sparkling one from which small sparks shoot forth. This happens when there are many tiny, dry twigs. They are very momentary in nature like fireflies. 7. Viśvarucī, a flame which is multi-coloured. Rucī means colour. In one flame itself all colours are there. Or it is the flame that reaches out in all directions. It seems to be interested in everything.

Devī means the bright one, the shining one. Like the word 'lelāyamānā, dancing' is an adjective to the flames, devī also is an adjective to each one of the flames. Each one is devī, shining. These are the seven flames. When they are up, one offers the oblation. The fire has to carry that oblation and therefore it should be well lighted. Śaṅkara says that they are meant to swallow the oblations that are offered.<sup>2</sup> That means all of them should be out, and for that, great effort is required.

### Mantra 5

एतेषु यश्चरते भ्राजमानेषु  
यथाकालं चाहृतयो ह्याददायन्।  
तं नयन्तेताः सूर्यस्य रश्मयः  
यत्र देवानां पतिरेकोऽधिवासः ॥ १।२।५।

eteṣu yaścarate bhrājamāneṣu  
yathākālaṁ cāhutayo hyādadāyan|  
taṁ nayantetaḥ sūryasya raśmayah  
yatra devānāṁ patireko'dhivāsaḥ || 1|2|5|

<sup>1</sup> It is interesting to note that a flame is called 'tongue' in the English language.

<sup>2</sup> kaLyaxya ivṣiCyNta lelayamana Aḥe> hivrait-ṣsnawaR @ta> sLijKHa> - mu{fk Īa:ym!



eteṣu – in these; yaś bhrājamāneṣu – shining flames; yathākālaṁ – at the right time; yaḥ - one who; carate – performs the rituals; ca – and; etaḥ – these; āhutayaḥ hi – very oblations; sūryasya – of sun; raśmayaḥ – the rays; ādadāyan taking; taṁ – him; nayanti – lead; yatra – where; devānāṁ – of devas; patiḥ – the Lord (Indra) ekaḥ – one adhivāsaḥ – is the unrivalled ruler.

‘If a person performs rituals in these shining flames at the right time, these very oblations take him and lead him to the world where Indra, the Lord of devas is the unrivalled ruler.’

Eteṣu bhrājamāneṣu yaścarate : when all these tongues are out, when they are effulgent, a person performs the ritual. He has to make the flames shine, for which a lot of effort is involved. In the effulgent tongues of fire he performs agnihotra daily.

Yathākālaṁ : without transgressing the time, that is, offering oblations at the right time. The word ‘yathākālaṁ’ is an expression meaning when something is to be done at a particular time, it is done at that time. One should not offer the evening oblation in the morning itself. One has to strictly follow the enjoined time. In the USA, if a birthday falls during the week, they will postpone the celebration to the weekend. Indians there will not celebrate even festivals like Dipavali on the date on which it falls. They will wait for Saturday or Sunday. One cannot do that here. If tomorrow is Full Moon day, you cannot say, “I have some work tomorrow; let me do paurṇamāsa ritual today”.

The āhutiḥ, oblations offered into fire, which are in the form of puṇya<sup>3</sup> become the rays of the sun, and lead the yajamāna, the one who had done the agnihotra ritual, to better lokas; they take him to svarga-loka, heaven. What is that heaven?

Yatra devānāṁ patireko’dhivāsaḥ : where Indra is the ruler. Heaven is a place where Indra, the Lord of all the devas, lives. Devas are denizens of heaven. Indra is the unrivalled Lord of the heaven because he is adhivāsaḥ<sup>4</sup>, the one who lords over all the devas. He is on top of all of them and there is only one Indra. Ekaḥ means the one who does not have a second. There is only one post of Indra, like the President of the country. Even when one goes to heaven, one will only be a citizen there. One will not be Indra.

The oblations mentioned above lead the person to heaven through the rays of the sun. That indicates the path of travel. When a person who has done all these rituals, prayers and so on dies away, the soul has to reach this heaven. The route by which

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<sup>3</sup> Results of right action are called puṇya

<sup>4</sup> सर्वानुपरि अधिवसतीति अधिवासः - मुण्डक भाष्यम्

he travels is called the solar route. There is another route, called the lunar route. Here, the soul is launched into the solar route, and it goes like a rocket. Led by the result of good karmas, he goes to heaven. It is all set-up—when to go, where to go and so on.

Really speaking, āhūti, oblations, do not lead the person. The oblations produce puṇya and that puṇya leads the person to experience various results. There are two types of puṇya, also called apūrvā. In an elaborate ritual, there are many satellite rituals. In that case a question arises as to which karma – a satellite ritual or the main ritual – produces that puṇya which leads one to the result promised by the śāstra. If a satellite ritual does not produce puṇya and the main ritual alone produces it, then why should one do the satellite ritual? The pūrvamīmāṃsā śāstra says that each satellite ritual produces a result known as utpatti-apūrvā that is kept in suspense, to join later the phala-apūrvā which is the result of the main ritual. It is the phala-apūrvā that takes the person to lokas. What kind of karma it is, what is the level śraddhā, all these things are computed according to the law of karma. Here, the tātparya is not the type of loka that the person goes to, but that the person goes to a loka through the solar path. This path is also called the arcirādi mārga. The lunar path is dhūmādi-mārga, which will take one to pitṛ-loka, the world of the manes. It is definitely better than ours here, as far as the enjoyments are concerned, but in pitṛ-loka one cannot get mokṣa. That is possible only here.

One may note here that the karma like agnihotra enjoined in Veda can be substituted. Because it is karma, it is available for vikalpas, alternatives. The same result can be accomplished by doing the karma in some other form. Nowadays, only a rare few perform agnihotra. The rest of the people with śraddhā perform prayers like pūjā, pārayāṇa, kīrtana, japa and even meditation. This is said in a verse: “In Kaliyuga, hari-nāma, taking to Lord Viṣṇu’s name, alone is the means for the people whose minds are afflicted by pāpas, whose livelihood is not always earned by fair means and who do not perform the daily Vedic rituals<sup>5</sup>. When people do not have time to perform rituals enjoined in the Veda, the only way to get rid of the pāpā is to take to the name of the Lord. The Lord will help the person to gain the purity of mind necessary for gaining the knowledge that frees one from saṁsāra. Or, one can gain lokas also, and continue to be in saṁsāra.

The next mantra praises the yajamāna, the one who has performed rituals like agnihotra properly, by praising the karma and karma-phala. The karma-phalas give the doer of the karma a red carpet welcome in heaven. That is being said in the next mantra.

*To be continued...*

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<sup>1</sup> kṛtā kṛmā; icāna pap-Ōvyaepjlivna< ivix-i<sup>3</sup>ya-ivhInana< hrenaRmEv kevlm!,

श्री रुद्रम्  
Śrī Rudram  
Anuvāka 5

Ṛṣi - Bhagavān; Chandas – Mahāvirāt; Devatā - Bhagavān

Dhyāna śloka

गौरीकराम्बुजन्यस्तं स्वर्णशैलशरासनम् ।  
इक्षुहस्तं नरारूढं नरनारीतनुं स्मरेत् ॥

gaurīkarāmbujanyastam svarṇaśailaśarāsanam ।  
ikṣuhastam narārūḍam naranārītanuṁ smaret ॥

May one meditate on the Lord who is in the fold of the lotus hands of Pārvatī, who has got the Meru mountain shining like gold as his bow, who has a sugarcane arrow, who obtains in every human being and who is in the form of both male and female, Ardhanārīśvara

Result for the chanting of the fifth and sixth anuvākās: One who chants the mantras of these two anuvākās continuously for eleven days with the rules given for this purpose, will win in litigation, gain longevity, prosperity and good progeny.

नमो॑ भवाय॑ च रुद्राय॑ च

namāḥ bhavāya ca rudrāya ca

namāḥ – salutation; bhavāya – to the one from whom the universe is born; ca – and; rudrāya ca – to the one who removes the sorrow;

नमः॑ शर्वाय॑ च पशु॒पातये॑ च

namāśarvāya ca paśupātaye ca

namāḥ – salutation; śarvāya ca – to the Lord who is destroyer; paśupātaye ca – to the Lord of all beings;

नमो॑ नीलग्रीवाय॑ च शि॒ति॒कण्ठाय॑ च

namo nilagrīvāya ca śitikanṭhāya ca

namāḥ – salutation; nilagrīvāya ca – to the one who has a blue neck; śitikanṭhāya ca – to the Lord who is white-necked;



नमः कपदिने च व्युप्तकेशाय च

namaḥ kapardine ca vyuptakeśāya ca

namaḥ – salutation; kapardine ca – to the one who has matted hair;

vyuptakeśāya ca – to the one who has a shaven head;

नमस्सहस्राक्षाय च शतधन्वने च

namassahasrākṣāya ca śatadhanvane ca

namaḥ – salutation; sahasrākṣāya ca – to the one who has a thousand eyes;

śatadhanvane ca – to the one who has countless weapons;

नमो गिरिशाय च शिपिविष्टाय च

namo giriśāya ca śipiviṣṭāya ca

namaḥ- salutation; giriśāya ca – to the one who has a mountain as his abode;

śipiviṣṭāya ca – to the one by whom everything is pervaded through his rays;

नमो मीढुष्टमाय चेषुमते च

namo mīḍhuṣṭamāya ceṣumate

namḥ – salutation; mīḍhuṣṭamāya ca – to the one who is the ultimate cause of the universe; iṣumate ca – to the one who has a bow

नमो ह्रस्वाय च वामनाय च

namo hrasvāya ca vāmanāya ca

namḥ - salutation; hrasvāya ca – to the one who is short; vāmanāya ca – to the one who is small footed;

नमो बृहते च वर्षीयसे च

namo br̥hate ca vārṣīyase ca

namḥ – salutation; br̥hate ca – to the one who is big; varṣīyase ca- to the one who is full of virtues;

नमो वृद्धाय च संवृद्ग्वने च

namo vṛddhāya ca saṁvṛdgvaṇe ca

namḥ – salutation; vṛddhāya ca – to the one who is in the form of the total cosmos; saṁvṛdgvaṇe ca - to the one who is recognised as the limitless by the praises showered on him;

नमो अग्रियाय च प्रथमाय च

namo agriyāya ca prathamāya ca

namḥ – salutation; agriyāya ca – to the cause of everything; prathamāya ca – to the first among all;

नम॑ आ॒शवे॑ चा॒जिरा॑य च  
namā āśave cājirāya ca

namḥ – salutation; āśave ca – to the one who pervades everything; ajirāya ca – to the one who swiftly moves also as pervader;

नम॑श्शी॒घ्रिया॑य च शी॒भ्या॑य च  
nāmaśśighriyāya ca śibhyāya ca

namḥ – salutation; śighriyāya ca – to the one who obtains in the moving things; śibhyāya ca – to the one who obtains in the swift flow of waters;

नम॑ ऊ॒र्म्या॑य चा॒वस्व॑न्याय च  
namā ūrmyāya cāvasvanyāya ca

namḥ – salutation; ūrmyāya ca – to the one who obtains in every wave; āvasvanyāya ca – to the one who obtains in quite waters;

नम॑स्स्रो॒तस्या॑य च॒उ द्वी॑प्याय च ॥  
namāssrotasyāya ca dvīpyāya ca ॥

namḥ – salutation; srotasyāya ca – to the one who obtains in small streams; dvīpyāya ca to the one who obtains in islands

Salutation to the one from whom the universe is born, who is the remover of sorrow, unto whom everything resolves, who is the Lord of all beings, whose neck is blue with a white spot therein, who has matted hair and has a shaven head, who has a thousand eyes, who has countless weapons, whose abode is the mountain, whom pervades everything through his rays, who is the ultimate cause of the universe, who has a bow, who is short, who is small footed, who is big, who is full of virtues, who is in the form of the total cosmos, who is recognised as the limitless by the praises showered on him, who is the cause of everything, who is first among all, who pervades everything, who swiftly moves also as pervader, who obtains in fast moving things and in the swift flow of waters, who is in every wave and in quiet waters too, who obtains in small streams and in islands.

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## 83<sup>rd</sup> Birthday Celebration of Pujya Swamiji at AVG



sahasranāma was chanted together by all the students.

Pujya Swamiji's birthday as per his date of birth, was celebrated on August 15, 2013 at Sri Medhā Dakṣiṇāmūrti Temple at AVG, Anaikatti. The students were formed into 10 groups with 10 members per group.

Pujya Swami Dayananda Saraswati's 83<sup>rd</sup> birthday as per his nakṣatra was celebrated on July 28, 2013 at AVG, Anaikatti.

Praying for Pujya Swamiji's good health and longevity Gaṇapati homa, Mṛtyunjaya homa, Āyusya homa and Navagraha homa were done. Viṣṇu

Lamp was kept as the altar of worship for



every group. While chanting, 1000 names of Sri Medhā Dakṣiṇāmūrti, flower was offered to the altar by every student. One thousand chants by 100 students means a total chant of 1,00,000. Hence it was a grand lakṣārcanā.

Pujya Swamiji delivered his anugraha bhāṣaṇam. He said that doing a group puja was a nice way to observe the birthday. The most complex thing is networking of karma done by Bhagāvan. We are all connected to one another by this network.

The 15<sup>th</sup> of August is a good occasion because it is Independence Day. It is also Aurobindo's birthday. When India became independent, I had great hope for the Nation. My hope has been fulfilled to a great extent in many areas and spheres. I hoisted the National flag before the Perumal Temple at Manjakkudi. I had invited the village elders. But except for my neighbour, others did not turn up. Only boys like me were there. I made my first public speech. I told that the Perumāḷ in the temple should



give good sense to the village elders and inculcate patriotism in them.

It is because of the networking we have come together today. Many people have contributed to this place. People have created this place for themselves. I am only a nimitta. Lord Dakṣiṇāmūrti is the Guru here. This is Lord Dakṣiṇāmūrti's gurukulam

When we face unfavorable situations, we should accept that as exhaustion of our pāpa karma. We should recognize Bhagāvan as the giver of karma phala. We should live one day at a time. It will be 84 soon. Om Tat Sat.

*Report by N. Avinashilingam*

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## Brahma Sūtra Class at AVG

Pujya Swami Dayanada Sarasvati taught Brahma Sūtra to the students of the fourth long-term course at Anaikatti. He kept the students spell bound by elucidating the Brahma sūtra as per sampradāya. Based on Vaiyāsika Nyāyamāla, a succinct presentation of the classes held in July and August 2013 is made.

Śaṅkara bhāṣya is prasanna gāmbhīra and unparalleled and unique in detailed analysis of the śāstra. In order to appreciate the Sūtra, in correct perspective Śaṅkara bhāṣya analyses the Sūtra by giving saṅgatiḥ, viśaya, saṁśaya, purvapakṣa and siddhānta.

### Jijñāsā Adhikaraṇam:

**First Sūtra: ATHĀ' TO BRAHMAJIJÑĀSĀ:**

**Meaning:** Thereafter, therefore one desires to know Brahman.

Upaniṣad Mantra: Vyāsa had in his mind the Taittiriya Upaniṣad mantra 3.1.1 “yato va imāni bhūtani jāyante yena jātani jīvanti yatprayantya bhisamvisanti tadvijijñāśasva” for this Sūtra as indicated by the word vijijñāśasva.

Saṅgatiḥ: Being the first sūtra, there is no adhikaraṇa saṅgatiḥ

Viśaya: Vedānta śāstra

Saṁśaya: Whether Brahman is subject matter of enquiry or not?

Pūrvapakṣa: Adhyāsa not established. Hence problem cannot be solved by mere knowledge. There is no benefit of this knowledge

Siddhānta: adhyāsa is there in terms of aham buddhi. This adhyāsa is due to ajñāna.

Whereas śāstra says Brahman/ Ātma is asanga. Mokṣa is the benefit of knowing the Brahma ātmā. Hence śāstra has to be enquired into.

### Janmādhyadhikaraṇam:

**Second Sūtra: Janmādhyasya yataḥ**

**Meaning:** Brahman is the cause from which the jagat has come, by which the jagat is sustained and to which the jagat goes back.

Upaniṣad mantra : Vyāsa had in his mind the underlying mantra for this Sūtra as indicated by the word yataḥ. Taittiriya Upaniṣad mantra 3.1.1 “yato va imāni bhūtani jayante”. This sūtra gives the tatastha lakṣaṇa of Brahman. This is only an incidental feature of Brahman from the stand point of the jagat. Later in the Taittiriya Upaniṣad mantra 3.6.1, going through vicara the student concludes “anado brameti vyajanath”, which gives the swarupa lakṣaṇā.

Saṅgatiḥ : Brahman is to be known. It is ākṣepa saṅgatiḥ in terms of Brahma lakṣaṇā.

Viśaya: Brahma lakṣaṇā

Saṁśaya: Brahma lakṣaṇā is possible or not?

Pūrvapakṣa:: There is no lakṣaṇā for Brahman.

Siddhānta: There is lakṣaṇā for Brahman. Brahman is the cause from which the jagat has come, by which the jagat is sustained and to which the jagat goes back.

Acetana pradhānam, prakṛti, śūnya or svabhāva cannot be the cause of the jagat.

Yataḥ means from which cause, all these take place. The focus is on upādāna kāraṇa. The mention of anandam Brahman in the

Upaniṣad implies abhinna nimitta upādāna kārāṇa

### ŚĀSTRAYOINTVADHIKARANAM:

#### Third Sūtra: ŚĀSTRA YONITVĀT:

In the sampradāya, this sūtra is read twice. This is because the sūtra can be interpreted in two ways.

First Interpretation:

**Meaning:** Brahman is cause of the Veda.

**Upaniṣad Mantra:** Vyāsa had in his mind the underlying mantra for this Sūtra. Brahadaranyaka Upaniṣad mantra II.iv.10 “*asya mahato bhutasya nihsvasasitam eta dyad rg vedah*”

**Saṅgatiḥ:** Sarvajnatva Brahma lakṣaṇā not clear.

**Viśaya:** Veda karana

**Samśaya:** What is karana of Veda?

**Pūrvapakṣa:** Brahman is not the cause of the Veda. Veda is nitya.

**Siddhānta:** Brahman is cause of the Veda. Brahman revealed the Veda effortlessly like breathing. Brahman manifested the Veda along with the jagat at every cycle of creation.

Veda reveals many Viśaya. Writer of a book knows more than what he has written. Hence Veda karta Brahman is sarvajna.

Second Interpretation:

**Meaning:** Śāstra alone is the pramāṇa for knowing Brahman.

**Upaniṣad Mantra:** Vyāsa had in his mind the underlying mantra for this Sūtra. Brahadāranyaka Upaniṣad mantra III.ix.26 “*taṁ tvaupaniṣadm puruṣaṁ prcchāmi*”.

**Saṅgatiḥ:** In the previous sutra, Brahma lakṣaṇā is presented. In this sūtra the basis for arriving at pramāṇa for Brahman is presented.

**Viśaya:** Pramāṇa for Brahman

**Samśaya:** Is śāstra the only pramāṇa for Brahman?

**Pūrvapakṣa:** Brahman being a siddha vastu can be known through other pramāṇa  
**Siddhānta:** Śāstra alone is the pramāṇa for Brahman. We cannot prove by reasoning eka karta. Unlike a pot, Brahman is not an object. Hence śāstra is the only pramāṇa.

### Samanvayādhikaraṇam:

#### Fourth sūtra: Tattusamanvayāt

**Meaning:** Brahman is consistently the central theme of Vedānta Śāstra

**Upaniṣad Mantra:** Vyāsa had in his mind the underlying mantras for this: Chāndogya mantra II.ii.1 “*sadeva somyedamagra asīt ekamevādvitīyam*”. Aitreya mantra II.iv.11 “*ātmā vā idam eka evāgra āsīt*”. Brahadāranyaka mantra II.v.19 “*tat etat brahma purvam anaparam anantaram abahyam, ayamātmā brahma sarvānubhuḥ*”. Mudaka mantra II.ii.12 “*brahmaivedam amṛtam purastāt*”.

**Saṅgatiḥ:** It is ākṣepa saṅgatiḥ in terms of kriya paratvam of Veda vakya

**Viśaya:** Vedānta śāstra

**Samśaya:** Whether Vedānta vakya reveal Brahma-atma aikyatvam independently or connected to Karma or Upasana?

**Pūrvapakṣa:** Karmaparam is tātparya of Veda. Siddhabodaka vedānta vākyas have to be connected to karma bodhaka vākya or taken for upāsana .

**Siddhānta:** Vedānta śāstra is Brahma param having Brahma-Ātma aikyam as its central theme. It is not connected to karma or upāsana.

Brahma param is established by the following six lingas in the Vedānta Śāstra: introduction and conclusion, repetition, non availability in any other pramāṇa, benefit, praise of the knowledge and being logical. The anubandha catuṣṭayam for Pūrva mīmāṃsa and Uttara mīmāṃsa are different.

*Report by N. Avinashilingam*

## Birthday Mahotsavam at Coimbatore

Arsha Kalarangam and Sri Krishna Sweets organised 83<sup>rd</sup> Birthday Mahotsavam of Pujya Swami Dayananda Sarasvati on August 15, 2013 at Kikani School, Coimbatore.

First programme was bhārata natya performance by Kumari Archana. The second programme was bhārata natya performance by Kumari Iswarya.

Third programme was carnatic music concert by Dayananda Sisters Kumari S. Darshana and Kumari T.S. Sowmya. Kumari Amsavani of Malaysia , who is a student of the fourth long term course at AVG, Anaikatti, played the thambura.

Sri M. Krishnan said that Pujya Swamiji is Bhagavan, who has come in disguise as a Swamiji.

Pujya Swamiji rendered his anugraha bhasanam. He said he wanted to encourage the gifted artists Darshana and Sowmya. Hence he requested Sri Krishnan to organise a concert and he had made it a grand celebration. He said that he generally did not take celebration of birthday.





Birthdays upto 25 can be celebrated as there is growth. After a certain age, it not a matter of celebration as we are getting nearer to the end.

Like animals, human beings will also physically grow. But human beings can only grow intellectually and become a contributing person in many roles such as son, husband, father, etc.

Only when a person has value for his heritage, he will have self worth and self-respect. Only our culture tells all that is here is Iswara. You are born here, because you deserve it. You should make use of the opportunity given to you.

*Report by N. Avinashilingam*





## Report on 2013 Upanisad-Bhasya Retreat and Children Retreat II

at Vidya Gurukulam, Saylorsburg PA USA  
With *Swami Veditatmanananda Sarswati*

The Bhāṣyam Vedānta Retreat was conducted from July 14 to July 20 at Arsha Vidya Gurukulam in Saylorsburg PA. Approximately eighty adults attended this camp and forty two junior children from ages 8 to 10 also attended the camp.

The registration was complete on the 14<sup>th</sup> of July and Suddhatmaji held an orientation in the evening. He explained the course schedule and the facilities available at the Gurukulam.

Swami Veditatmananda Sarawati taught Brahadaranyaka Upanisad Passages 1-4-7, 8, 9 and 10 with Sankarabhasya. It was continuation of last year's course. Swamiji held three classes every day and a satsang session in the evening.

Swamiji taught this Bhasya verse by verse explaining the meaning and implications. The Bhasya is in the form of discourse and objections. It is essentially a discussion in which Sankara refutes the objections and the teachings of Daiita. Swamiji explained the concepts of the undifferentiated and the differentiated self.

For the children, Lance Daniels provided outdoor activities, games and snacks service. Gambhiraji conducted classes in Vedic Heritage. Manaswiniji conducted Yoga Classes. Ushaji taught Sanskrit. Suddhatmaji taught the children Vedic chanting.

Many volunteers participated in providing various services and in organizing a Cultural Evening for the children.

On July 19<sup>th</sup>, Savithri Maniji presented a children's Cultural Evening. It was a beautiful presentation organized in a short, limited time. The program included Marathi Bhajan dedicated to Panduranga. Then followed a



Where there is an inner freedom, the external world is unable to create any bondage or dependence. The wise man becomes free while in this body itself. This is the goal of human life. The vision of oneness fulfills this goal.

**Swami Veditatmananda Sarswati**

dance sequence composed by Manaswiniji, Chanting " Aditya Hridayam " by junior children trained by Suddhatmaji, and another chanting " Laghunyasa " by senior children trained by Gambhiraji. A play "Kannappa Nayanar " was performed by senior children. The junior children performed a play depicting Sarva Dharma Sama Bhavah.

In his vote of thanks Suddhatmaji thanked Savitriji as he acknowledged her long dedicated work performed for many years in organizing and presenting Children's programs at this Gurukulam.

Yoga classes were conducted by Susan Lalji which included Surya Namaskara Classes in the morning. Sanskrit classes were conducted by Kalpesh Jasapara.



The Gurukulam Temple was under renovation. However, the pujas were conducted at the temple. The priests Sri Ravichandran and Sri Ganesa performed the Pujas regularly.

The Bhasya classes and the Yoga classes were held at the Yoga Studio. Children's programs were conducted in Pampa and Ganga buildings.

The study of Upanisad started with the explanation of the undifferentiated and the differentiated universe. The universe is differentiated in name and form. The meditation however, must be on self because everything is unified in it. The self is immortal. The self is dearer than anything else and it should be meditated as dear.

Elaborate objections and replies follow regarding how the Brahman became Brahman, how the Brahman acquired the knowledge to become Brahman, who gave this knowledge to Brahman and what is this knowledge. Swamiji presented a chart to illustrate the contradiction of one entity being the knower and the known and the possibility of infinite regression in trying to find out what did the Brahman know because of which it became everything.

Swamiji explained in a great detail why human being is uniquely qualified to achieve



moksha. Viveka can help a person to see himself as others, recognize his limitlessness and the ignorance that prevents him from recognizing this reality. With viveka, a Jiwa can achieve moksha.

The jiva has a notion that it is limited. It does not know that it is, in fact, the Brahman. This notion of limitedness is superimposed on it. The Brahma Vidya removes this superimposed ignorance and it reveals jiva's true nature. Additionally, the knowledge that 'I am not limited' is consolation to the jiva and it relieves much of the pain and suffering in sansara.

This Upanisad is one of the major works of Sankara. The mantras studied in this course reveal the nature of Brahman and that of the Jiva. The emphasis is on the Sankara's teaching of Advaita. Swamiji explained step by step and in detail all the mantras. The students enjoyed the course and are looking forward to the continuation of the study of this Upanisad next year. The students appreciated the way Swamiji conducted the classes and answered the all questions during the Satsangs.

The kitchen staff provided good food and served it on time. Suddhatmaji and the Gurukulam staff, the teachers and the volunteers worked hard to make the camp a success.

The camp ended on July 20, 2013.

*Reported by Arvind Bagal*

## **“Gurupurnima & Book Presentation at Fundacion Arsha Vidya, Buenos Aires, Argentina”**



Guru Pūrṇima Arati was performed in Buenos Aires, Argentina, on the 21st of July, 2013.

Special Guest Jorge Luis Jáuregui, Teacher of Vedanta for 40 years and translator of two new books by Swami Dayananda Saraswati published by Fundación Arsha Vidya in Spanish, “El Valor de los Valores” and “To do sobre Sadhana”, gave a talk on the content of the books.

Swamini Vilasananda Saraswati presented the new books to Jorge Luis and honored him with a flower mala and shawl. Jorge Luis has translated most of the Bhagavadgita Home Study Course and many other books by Pujya Swamiji to Spanish. This day was also the final event of a Vedanta jnana yajna by Jorge Luis that began in Bucaramanga, Colombia on the 27th of June, continued in Bogotá, Columbia, and later in five cities of Argentina. Jorge Luis was initiated into the Vedanta study by Sri Swami Chinmayananda in 1971 and from 1976 studied under Sri Swami Dayananda Saraswati.

## Summer Spiritual Camp at Rishikesh



As many as 21 students of Sri Swami Tannishtanandaji belonging to Balangir and Kalahandi assembled at Arsha Vidya Pitham, Rishikesh for a five-day spiritual camp commencing from the 19<sup>th</sup> to 23<sup>rd</sup> of May 2013.

Sri Swamiji selected Bhagavāt Gītā and a stotrā of Bhagavān Ādi Śaṅkarācārya for vicāra. The talks were so absorbing that the students could not realize that five days had passed away like five seconds. The āśram's atmosphere was most absorbing vibrant and this was enhanced by the calm and serene beauty of Mother Gaṅgā.

Classes commenced at 6.30 a.m. after the temple pūjā with morning meditation and concluded with satsang and a question and answer session.

It was interesting that six members from one family representing three generations had together participated in the camp.

All the members in the camp were highly impressed to see Sri Swami Suddhanandaji, who, in spite of old age, managed the ashram very smoothly and excellently and with good spirit.

On the last day, all the members shared their camp experience in the presence of Sri Swami Tannishtanandaji.

On the morning of the 24<sup>th</sup> of May, Swamiji bid us farewell for Himalaya darśan along with chanting of śānti mantrā. Swami Paritriptanandaji was with us all along till our buses left the ashram.

*Reported by: Brajabhusan Das*



## Silver Jubilee Celebration of Veda Patashala at Coimbatore



Pujya Swami Dayananda Sarasvati was the Chief Guest of the silver jubilee celebrations of Veda Patashala at R.S. Puram, Coimbatore. Sri Ravi Sam - a Trustee of AVG, Anaikatti - is the Managing Trustee of Sree Annapoorneswari Temple and the Veda Patashala.

Pujya Swamiji awarded the course completion certificates to the students. He also honoured the Teachers.

Pujya Swamiji delivered his anugraha bhāṣaṇam. He said that earlier Tamil Nadu was leading in Vedic studies. Tamilians were leading Teachers in Sanskrit grammar, Mimamsa and other disciplines, in various

Vedic institutions and Universities all over India.

It was due to Iswara's grace that he studied Sanskrit from Sixth Standard in School. We have Vedas, Puranas, literature, astrology, astronomy and various disciplines of knowledge in Sanskrit.

Indians have great memory power. There are persons who can recite from memory, the entire Panini Sutras and the entire Sanskrit dictionary. Vedic study helps them get amazing memory power.

We have been able to preserve the Vedas till date. The Teachers and Students sacrifice



a lot for Vedic study. The commitment is amazing. The commitment has preserved the Vedas with no official support during Mughal and British rule of India. During those times only Community leaders, families and Rajas of small kingdoms and businessmen funded.

Vyāsa is not the author of Vedas. He only edited and codified the Vedas. Even in the Vedas it is mentioned that Vedas are ancient and they were taught by their Teachers. Vedas have pravāha nityatvam. The Vedic teaching is “All that is here is Īsvarā”. All the five elements are worshipped as Lord Siva. He is worshipped as space in Chidambaram, air in Kalahasti,

fire in Tiruvannamalai, water in Thiruvanaikawal and earth in Kanchipuram. Wealth is worshipped as Lakshmi. Knowledge is worshipped as Sarasvati. In no other culture this vision is there.

If Vedic students study Narayana Upanishad, that would be adequate for doing pujas and ceremonies. That would be enough for them to make a living. But that would not be enough to preserve the Vedas. To preserve the Vedas, we should provide opportunity and facilities for Vedic studies. The public should respect the Vedic scholars like scholars in other disciplines. Now there are a few institutions to support Vedic study like Kanchi Sankara Mutt, Veda Vidya Pratishthan Ujjain and Tirumala Tirupati Devasthanam.

Pujya Swamiji congratulated and appreciated Sri Ravi Sam for his commitment over a period of 25 years in successfully running the Veda Patashala.

*Report by N. Avinashilingam*



## PŪRṆA VIDHYĀ AŚRAM - Foundation Stone Laying Function



July 19, 2013 witnessed the birth of Pūrṇa Vidhyā Aśram at Coimbatore , in the divine presence of Pujya Swami Dayananda Saraswati as he laid the foundation stone of this new Institution.

Pūrṇa Vidhyā Aśram is located at Molapalayam Village near Alandurai, off Siruvani Main Road. It is located at a distance of around 20 km from Coimbatore City. The Ashram is located at the foothills of Western Ghats mountain range. The drive to the place is scenic with lush green agricultural farms all the way.

At 8 AM, Vedic prayers were done. At 9 AM, Pujya Swamiji laid the foundation stone for the Ashram. Pujya Swamiji blessed Swamini Pramananda and Purna Vidya Trust.

Pūrṇa Vidhyā Aśram will run its programs in three broad forums: Awareness programs, Study programs and Residential Courses.

Awareness programs are aimed at specific audiences such as families, young couples, homemakers, young professionals and corporate personnel. These programs vary from a day-long workshop to a week-end retreat.







Study programs are structured programs of learning, designed to impart spiritual values and heritage, based on Vedic teachings. The Pūrṇa Vidhyā books are systematically taught through communities, schools and colleges.

Residential courses are programs for those who seek an in-depth study of the scriptures. It includes learning of the Upanishads, the Bhagavat Gītā, Meditation, Vedic Chants, Sanskrit & Yoga. These courses extend from one week to one year.

For more details please contact [admin@purnavidya.com](mailto:admin@purnavidya.com) or [purnavidya@gmail.com](mailto:purnavidya@gmail.com)

*Report by N. Avinashilingam*





## Thinking, Talking and Treading the Path of Tapas by Julie Carpenter and Mrinalini Rao

We are poised at the edge of the 18<sup>th</sup> Chapter here at Anaikatti. Behind us are 17 Chapters of *Bhagavad Gītā*, Arjuna's questions having kept *Kṛṣṇa* busy teaching, while the battle of Kurukṣetre awaits. As one follows Arjuna's line of questioning, and hears how *Bhagavān Kṛṣṇa* chooses to answer, the obstacles to gaining the knowledge are exposed. Words, carefully selected by Pujya Swamiji to unfold the *śāstra*, chip away at tightly held notions that maintain the mistaken belief that all that is here is other than oneself. Pujya Swamiji's clarity of vision brings to bear the full blessings of the *sampradāya* and *śabda-pramāṇa*.

Chapter 16, *daiva-asura-sampat vibhaga yoga*, discussed becoming and unbecoming dispositions. The final verse of that chapter introduced the 17<sup>th</sup> chapter by saying:

*tasmāt śāstram pramāṇam te kārya-akārya vyavasthitau  
jñātvā śāstra-vidhānuktam karma-karttum iha ārhasi.*

Therefore, *śāstra* is the means of knowledge for you (Arjuna) in the determination of what is to be done and what is not to be done. Knowing what is said by the mandates of the *śāstra*, you are obliged to perform action here (in this world).

Amongst many important topics discussed in Chapter 17, we here summarize the discipline, *tapas*, regarding the body, speech and mind.

A common understanding of *tapas* is the severe affliction one's body for some gain or, for the purpose of causing harm to another. This is known as *tamasika tapas*. So, can *tapas* be said to be that which is only publicly performed for the sake of receiving honour and respect? Certainly not! This is *rajasika tapas*. What other reason is there for performing *tapas*? *Antaḥ-karaṇa śuddhi*, preparation of the mind for those engaged in the *sattvika* pursuit of self-knowledge.

Everyone is endowed with *sattva*, *rajas* and *tamas* in varying degrees. When *sattva* is predominant knowledge takes place due to alertness and concentration. When *rajas* is predominant activities are undertaken as a result of mental and physical restlessness, and longing. When *tamas* is predominant, there is sleep, absence of activity, dullness and delusion. Known as *guṇas*, *sattva*, *rajas* and *tamas*, dynamically manifest in everyone's orientation.

This brings to mind the story of the sincere seeker who asks her guru, 'oh revered guriji, there are three entities in my heart called *sattva*, *rajas*, and *tamas*, they fight all the time. Who do you think will win?' The guruji smiled saying, 'my dear child, the one you feed'. The student became silent. After sometime she looked up, and asked, "how to 'feed' and practice *sattvika tapas*?"

Those who are interested in *antaḥ-karaṇa śuddhi* and not expecting or desiring any other result, observe physical, verbal and mental *sattvika tapas* with *śraddha*.

*Sattvika tapas* that is related to the body, means regularly offering worship to *Īśvara* in some form; being respectful to *brāhmaṇas*, teachers and wise people; external cleanliness – both of one's body and the environment in which one finds oneself; straightforwardness, described by Śaṅkara as alignment between thought, word and deed; *brahmacaryam*, leading a life of discipline living and studying *śāstra* at the *guruklam*; and *ahimsa*, not hurting other beings.

With regards to *sattvika tapas*, speech is another area where there is “acres of room to grow” a phrase used by Pujya Swamiji. What is the purpose of speech and how does it become *tapas*? Śāṅkara says, that a sentence is used to create an understanding. When *tapas* is involved, speech must have four characteristics.

The first is *anudvegakaram*, speech that does not cause agitation or hurt. Second is *satyam*, truth. We may think that we are speaking the truth, however, without verifying that what is being said is indeed true, we may unintentionally sometimes colour the truth with our own subjective views. The third, *priyam*, means speech that is pleasing. If one cannot think of something pleasing, then it is better to refrain from speaking. Fourth, speech should be *hitam*, beneficial to the listener. Śāṅkarācārya gives an example of *sattvika* speech in his *bhaṣya*. He says, “My dear child, be calm, follow the daily study of your *veda* and *karma yoga*, and then all good things will happen to you.” It is worth noting that speech must meet all four criteria, if one or more is not present it is not considered to be *vāk tapas*.

With reference to *tapas* of the mind, it is a discipline that helps one acquire and maintain mental cheerfulness, *mana prasāda*. The emphasis on ‘mental’ cheerfulness differentiates it from merely an external expression of cheerfulness. Some people may express a cheerful countenance while internally they are experiencing acute emotional pain. Cultivating mental cheerfulness requires that one have a *prasāda buddhi*, that is a glad accepting attitude towards oneself, towards others and towards all situations. All *karma-phala* is from *Īśvara* alone. Keeping this in view it is easier to accept what comes. As Pujya Swamiji pointed out, ‘if *prasāda buddhi* is there, there will be *manah prasāda*’. He added that this is easier to accomplish when one lives one day at a time.

Bhagavān Kṛṣṇa also brings the word *maunam* to the discussion of *mana tapas*. What does *maunam*, a discipline whereby one does not verbally interact with others for a period of time, have to do with *mana tapas*? *Maunam* is brought in here to show the correlation between *vāk tapas* and *manas tapas*. The pressure to talk, irrespective of the listener’s desire to listen or interact, is resolved before the words leave the mouth. One’s *vak tapas* may become easier if one resolves the pressure to talk prior to speaking!

*Saumyatvam*, is a reflection of mental cheerfulness in one’s countenance. The *tapas* involves bringing the mind back to a pleased condition when you are displeased, which in turn brings about a smile. This is not a forced expression, rather it is the natural result of a change of thought. Connected to the ability to bring the mind back to a pleased condition is *ātma vinigraha*, mastery over the mind. What does it mean to have mastery over the mind? As Pujya Swamiji so succinctly says, it is “making the mind available for oneself”. If one is constantly dwelling on guilts, hurts and inadequacies, whether one’s own or those of others, one’s mind is not fully available for what is going on at this moment.

The last characteristic of *mana tapas* is *bhāva saṁsuddhi*. This is a clean, deceit free intention in one’s interaction with others.

May we all cultivate these three-fold *tapas* with *śraddha* for both our own maturity and the benefit of all those with whom we interact. It is just as Pujya Swamiji says, “The big picture is infinite. When one is focused on the absolute reality everything falls within the big picture and cheerfulness can be retained.” Om Tat Sat.



Om

**Three-month Residential Course  
by  
Arsha Vidya Vikas Kendra  
Bhubaneswar**

With the permission and blessings of Pujya Sri Swami Dayananda Saraswati, Arsha Vidya Vikas Kendra, Bhubaneswar, announces a Short Three-month Residential Course on Vedanta, Sanskrit, Chanting, and Indian Culture commencing from October 6<sup>th</sup>, 2013 (open-ended).

The course will be conducted, by Swamini Atmaprajananda Saraswati, student-disciple of Pujya Sri Swami Dayananda Saraswati.

Brahmacaris/Brahmacarinis familiar with the traditional Gurukula teaching parampara may apply to,

**Swamini Atmaprajananda Saraswati**

Founder Acarya

Arsha Vidya VikasKendra

A 1/1 Palaspalli

Bhubaneswar – 751 020

ODISHA

atmaprajna@gmail.com

providing requisite details. One may also see the following, for various activities of the centre.

[www.arshavidya.net](http://www.arshavidya.net)  
[www.atmaprajanandasaraswati.blogspot.com](http://www.atmaprajanandasaraswati.blogspot.com)  
You Tube - Atmaprajananda Saraswati

The Kendra will provide facilities that are possible.



## 4th National Conference

By Arsha Vidya Vikas Kendra

Convenor – Swamini Atmaprajnananda Saraswati

The 4th National Conference by Arsha Vidya Vikas Kendra was held on 2<sup>nd</sup>, 3<sup>rd</sup> and 4<sup>th</sup> March 2013. The theme was ‘Spectrum of Indian Philosophy, Culture and Literature’

Out of eighteen broad themes offered, seventeen papers on seven major themes were presented. Sixteen Delegates and Research Scholars participated, and presented their papers over the three days.

Delegates	Language	Papers
1 Prof. Godabarisha Mishra	University of Madras	Is Darshna a Philosophy- Intervention from Sankara
2 Prof. Godabarisha Mishra	University of Madras	Sankara and Sankarites: Continuity, Discontinuity and Interaction
3 Prof. Ganesh U. Thite	BORI	Vedic Ritual, Ramayana and Mahabharata
4 Prof. Rahdhamadhab Dash	Utkal University	Paninian Grammar
5 Harekrushna Mishra	Visvabhārati	Dharma: An Analysis
6 Dr. Saroj Kumar Sahoo	Utkal University	Yoganidra
7 Debajani Dash	Christ College	Role of Yoga in shaping Human Personality
8 Purna Chandra Sahoo	Deccan College	Uparavas in the Srauta-Sutras and the Vedic Interpretation
9 Subhadra Mishra	A B Women’s College	Status of Women in Odishan Sanskrit Plays:
10 Diptiranjana Senapati	Pondicherry University	Treatment of Lakāras in Bhatti-Kāvya
11 Soumyajyoti Saha	SJSV	Dharma: The Soul of Indian Culture
12 Sushant Pradhan	Utkal University	Rasa in the form of different elements in the Kāvya
<b>Sanskrit</b>		
13 Pushpendu Das	SJSV	<i>vaidikasaṁskṛtau ekatā</i>
14 Madhab Chandra Ratha	SJSV	<i>arthāpatter-anumānāntargatatvaam</i>
15 Surajit Samanta	SJSV	<i>ashtadhyayi-racanayah vaicitryam</i>
16 Nibedita Pati	Utkal University	<i>tikākaranam drshtyā</i>
		<i>meghadutasys parvatānām-ullekha</i>
17 Somina Kar	Utkal University	<i>tathāpi satyasya mukhe</i>
		<i>saundaryadhanam</i>

There was a Panel Discussion on ‘Apurusheyattvam of the Vedas’, wherein five Professors participated. There was also a ‘Poetry Reading Session’ in Sanskrit, wherein few Sanskrit scholars recited their compositions.







## ARSHA VIDYA PITHAM

Swami Dayananda Ashram

**is pleased to announce Four Camps by**

*PUJYA SRI SWAMI DAYANANDA SARASWATI*

**at Swami Dayananda Ashram, Rishikesh**

as per details given below:

CAMP	FROM	TO	TOPIC
CAMP NO. 1 (7 DAYS)	19-02-2014	25-02-2014	Advaita Makaranda
CAMP NO.2 (7 DAYS)	02-03-2014	08-03-2014	Gita Chapter 15
CAMP NO.3 (7 DAYS)	11-03-2014	17-03-2014	Pancadasi Chapter 4 - Dvaita Viveka
CAMP NO.4 (10 DAYS)	20-03-2014	29-03-2014	Yoga Sutras Ch. 2

**Those who are interested in attending are requested to apply  
on or before 20 NOVEMBER 2013.**

**Kindly find the online application form at our website:  
[www.dayananda.org](http://www.dayananda.org)**

### **Instructions to fill the online form:**

- Go to [www.dayananda.org](http://www.dayananda.org) or type [http://www.dayananda.org/course/register\\_form.php](http://www.dayananda.org/course/register_form.php)
- Click on the link Online Application 2014 from our website.
- Fill up the registration form.
- Choose the course you wish to attend for completion of application.

### **Note:**

1. It is important to select one (or two courses maximum) in order for the registration process to be completed successfully. Registration without selecting any course shall be considered void.
2. Overseas Applicants can register for 2 courses (maximum), Indian applicants for one course only.
3. You can also use your previous login username and password to apply at [www.dayananda.org/course/login.php](http://www.dayananda.org/course/login.php)
4. Due to large number of applications we can entertain online applications only.  
However, we can assist you with your enquiries at [dayanandacamps2014@gmail.com](mailto:dayanandacamps2014@gmail.com)  
or at +91-135-2430769/2431769 between 08:00 to 12:00 & 15:00 -19:00 Hrs only.
5. All applicants will be given equal opportunity. With your username and password you can check the status of your application online. The status of successful applicants will be displayed as "CONFIRMED".
6. An online taxi reservation facility is also available.

**Acharya**

### **Landmark Temple In London Celebrates Its Historic Silver Jubilee**

Source

LONDON, ENGLAND, July 26, 2013 (Express): A Historic Hindu temple which was the first of its kind to be built in Europe is celebrating its momentous Silver Jubilee in Willesden, London this week. People from as far afield as Australia, India and America travelled to the UK for the 25th anniversary of the landmark Shree Swaminarayan Temple.

The temple is the first Swaminarayan Mandir, a temple for followers of a Hindu sect called Swaminarayan Sampraday, to be built in the capital. The sect was established over two centuries ago by Lord Shree Swaminarayan and has over 20 million followers worldwide.

Celebrations included a street festival attended by thousands, a live music concert and an opening ceremony choreographed by the youth of the Temple. The festivities, which mark the 25th anniversary of the temple, have run from July 20 till July 2013 during the religious festival Patotsav.

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### **A Peacock Dance For Goddess Amman**

DURNTEN, SWITZERLAND

DURNTEN, SWITZERLAND, July 20, 2013 (Bezirk Hinwil): For more than a week now the fourth annual festival of Sri Vishnuthurkkai-Amman temple in Durnten

has been in full swing. As in previous years, several hundred faithful were expected daily. The core of the festival is the homage of the Gods.

The Deity that is the focus of worship may differ in each temple: In Durnten it is the Goddess Amman. Every day elaborate ceremonies are being held - on Sunday morning there'll be a water ritual at the nearby creek.

"The beginning of the festival was timed to coincide with the last day of school in Zurich Canton," says the chief priest T. Sarahanabavananthan. He wants to give as many believers and their families a chance to participate in the festival. Most of them are originally from Sri Lanka. The priest emphasized that guests are welcome at any time. "We want the people in Switzerland to see our culture up close. Therefore, interested parties can stop by if they like."

A particularly good opportunity was offered on Saturday morning. At about 10.30 the main event of the twelve-day festival took place: the procession in honor of Goddess Amman. Here her statue was drawn around the temple on a trolley. Worshipers made offerings, and there was a peacock dance.

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### **Annual Chariot Festival Canadian Temple**

TORONTO, CANADA, July 26, 2013 (Inside Toronto): The glory of Lord Ganesha will be celebrated in Scarborough this Saturday, July 27, as a gigantic hand-carved chariot circles the parking lot of a Kennedy



Road temple. As part of an annual Hindu Chariot Festival, the Deity will emerge from Sri Varasiththi Vinaayagar at 9 a.m. and ride outside for about two hours while offerings are made.

The event always draws a crowd of many thousands, and temple officials have said all are welcome to watch. The Chariot Festival is an important event for Sri Lankan Tamil Hindus in Toronto, and thousands are expected to attend Saturday's event.

On this day the statue of the Elephant God Lord Ganesha is kept on the pedestal of the chariot and slowly drawn around the temple by the devotees. For this purpose, the chariot is attached to two long heavy ropes enabling all who wish and cherish to pull it, a chance to hold on to the rope.

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## New Canadian Hindu Temple Completed

Source

GRANDE PRAIRIE, CANADA, July 28, 2013 (Daily Herald Tribune): Grande Prairie's growing community of Hindus celebrated the official opening of the first temple in the province north of Edmonton on Sunday.

The day was marked by a traditional ritual of "prana pratishta," a rite in Hindu theology that distinguishes the consecration of the deities, followed by an inauguration by Mayor Bill Given. With that, the formal ceremony transformed a patch of ground east of the city limits into a sacred dwelling of public worship.

"This is such a joyous occasion," said Ratna Kali Roy, the wife of Nikhilesh Roy, president of the Grande Prairie Hindu Association (GPHA). "We consider ourselves very lucky that we have been able to do this."

The notion of a cultural center is rooted in the need for one by Grande Prairie's practicing Hindus. According to Roy, the families have had to travel 280 miles to Edmonton, if wanting to visit the nearest temple rather than gathering in private homes. "It worked before when the (Hindu) community was quite small, but now it has grown a lot, and we definitely needed a space to call our own and celebrate properly," she said.

"This will be a place for us to celebrate our festivals, instill our traditions in our children and showcase our culture to the people of peace region, said Roy."

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**Pujya Swamiji at the Birthday Mahotsavam held at Kikani School, Coimbatore.**



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