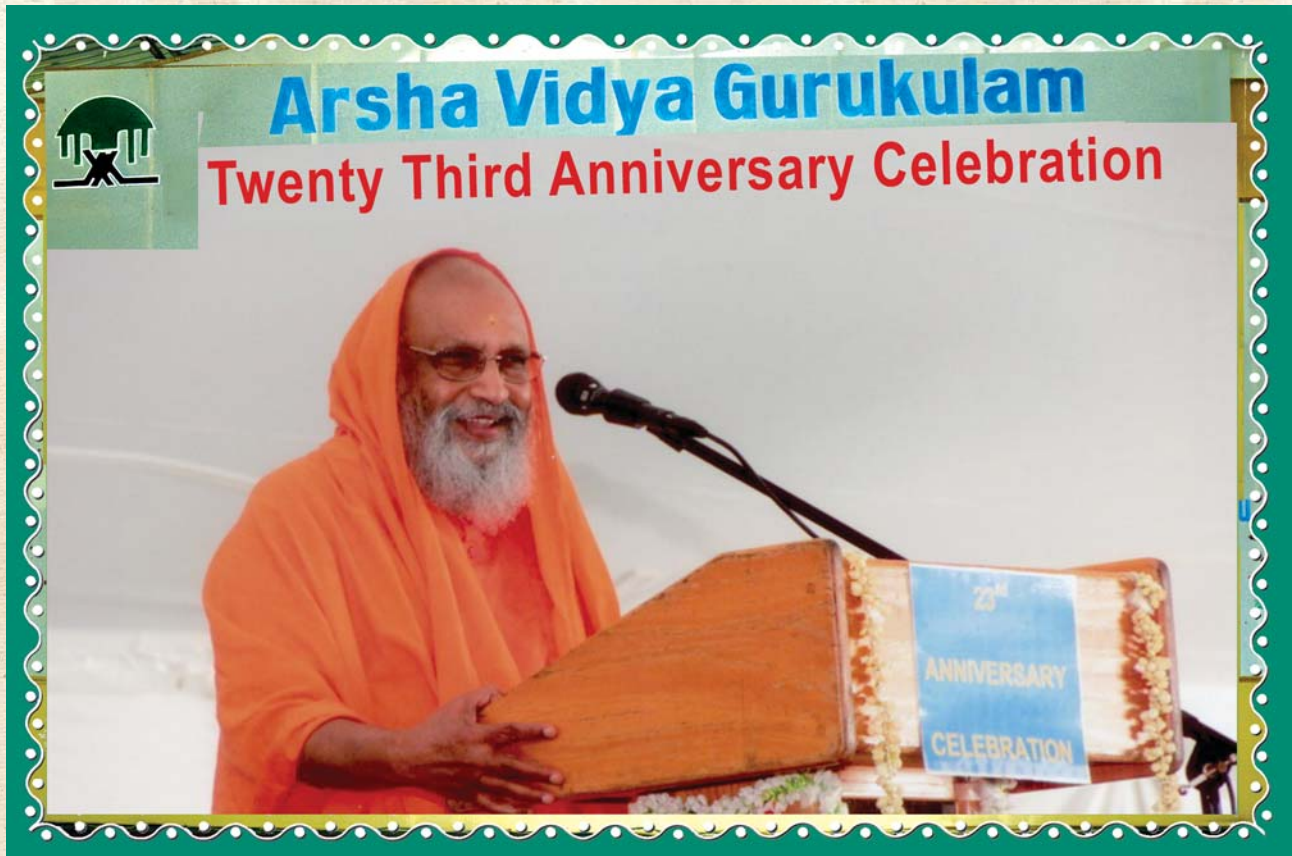




Arsha Vidya Newsletter

Rs. 15/-



23rd Anniversary Celebration of AVG, Saylorsburg, Pa, USA



कठोपनिषद् Kāthopaniṣad

Sruti talks about the Vastu again and again because what is being said is not easily understood. One does not become ārūḍaḥ—getting loaded in the buddhivṛtti. The buddhivṛtti has to undergo necessary change to eliminate the ignorance and that vṛtti vyāpti does not take place properly. Therefore, there is always doubt about why it does not take place. He says even though the person is a mumukṣu and a viveki, still buddhi has got varieties of arguments against what the Sruti says because of which the antaḥkaraṇa, the mind is taken away from jñānam. Because of the varieties of arguments advanced by different contenders, the mind is taken away from jñānam. Even though it is presented properly by pramāṇa, it is not properly understood. Sruti is unfolding only the Ātmā ekatva vijñānam; Sruti has got tātparya or a commitment to point out that differences perceived are due to upadhi and the Non-dual Ātmā is one and the same.

अग्निर्यथैको भुवनं प्रविष्टो रूपं रूपं प्रतिरूपो बभूव ।

एकस्तथा सर्वभूतान्तरात्मा रूपं रूपं प्रतिरूपो बहिश्च ॥ २।२।९

agniriyathaiko bhuvanaṁ praviṣṭo rūpaṁ rūpaṁ pratirūpo babhūva ।

ekastathā sarvabhūtāntarātmā rūpaṁ rūpaṁ pratirūpo bahiśca ॥ 2।2।9

As the One Fire, after it has entered the world, though one, takes different forms according to the thing it burns, so does the Eternal Ātmā, of all living beings, though one, takes a form according to the form. He enters and is (in itself) outside all forms (also).

Agniriyathaiko bhuvanaṁ praviṣṭo: Agni is one; it is potentially everywhere. Fire obtaining on this earth—bhuvanaṁ praviṣṭaḥ—takes different forms according to the material it burns. In terms of each form of the object that is burnt, the fire assumes a new form. Even though the fire is only one, it appears in different forms because of the objects of burning. It assumes the very form of the dāhyam. A candle flame is entirely different from a torch. Each has got a form.

Ātmā being the most subtle is in every deha. It is in prāṇa inside and outside. The mind's pervasiveness is more, and therefore, the subtlety is also more—

sūkṣmataram manaḥ because it can move to places without the body moving anywhere. Ātmā which is the adhiṣṭānam of the mind also is atisūkṣma—subtlest and hence sarvagataḥ—all pervasive. In all the beings, it is one—ekaḥ.—sarvabhūttāntara Ātmā ekaḥ. Then again, ekaḥ san, being one, it becomes many. It becomes as though many in various forms—sarvadehamprati praviśtatvāt pratirūpaḥ bhabhūva. Having entered into every deha, it appears in many forms. The sūkṣama śarīra is the one that determines the individuality. From its own stand point Ātmā is one and the same alone. From the standpoint of sūkṣama śarīra alone, there are different beings.

As one agni with reference to upādhi appears in different forms, Eka eva Ātmā appears as though many Ātmās, with reference to different dehas. If it became many, then the question is does it not become a vikāri, does it not undergo any change? No. ākāśavat bahiśca -like even the ākāśa, the space, outside. It enters into every form, meaning, it obtains in every form such as the body etc. and appears as though there is one here and one there, but at the same time, it stands outside, bahiśca, meaning transcends all the nāma rūpa. It does not undergo any change from its own stand point. It transcends all the forms. No form transcends the Ātmā. Ātmā transcends all forms.

Previously it was said no form transcends the Ātmā. Now it is said that it is true but Ātmā transcends all forms. Previously we have seen na atyeti kaschana iti. No object transcends the Ātmā because, nāma rūpa being mithyā depends for its sattā and sphūrṭi entirely upon this Ātmā. No object transcends the Ātmā whereas the Ātmā transcends all of them. Ātmā atyeti sarvam whereas Ātmānam na kinchit atyeti iti—Nothing transcends the Ātmā while Ātmā transcends everything. From this statement itself we can stretch it to prove satyam and mithyā. ‘Bahiśca’ is a very significant word here because by saying bahiśca, it stands as it was before; even now, it has not undergone any change, even though it obtains in the physical body etc. It does not undergo any change—yathā agniḥ. Fire is the same whether it appears in this particular form or in another form. Fire is the same and it is one. Similarly Ātmā is ekaḥ. Ekaḥ alone is the meaning of the example. Ekaḥ Ātmā; Agni ekaḥ. Agni appears in many forms; Ātmā appears in many forms. That is all the example.

वायुयथैको भुवनं प्रविष्टो रूपं रूपं प्रतिरूपो बभुव ।

एकस्तथा सर्वभूतान्तरात्मा रूपं रूपं प्रतिरूपो बहिश्च ॥ २।२।१० ।

vāyuryathaiko bhuvanaṁ praviṣṭo rūpaṁ rūpaṁ pratirūpo babhuva ।

ekastathā sarvabhūtāntarātmā rūpaṁ rūpaṁ pratirūpo bahiśca ॥ 2।2।10 ।

Vayu-air, being one, having entered into the world, assumes separate forms in respect of different shapes. Similarly, the Self in all beings, though one, assumes a form in respect of each shape; and (yet) It is outside.

Here is another beautiful comparison to explain the same one-ness of Truth that was indicated in the previous Mantra. In stead of Fire, Lord Yama is explaining the same Truth with the example of Vayu.

Vayu in the physical body pervades in different forms as prāṇa, apāṇa, samāna, vyāna and udāna. These are the various forms in which prāṇa expresses itself. Similarly Ātmā, being one, assumes different forms and shapes,—rūpaṁ rūpaṁ pratirūpo babhuva. The Lord says, the prāṇa, being one, becomes different—bhinnah—because of the upādhi. Prāṇa, the vayu is the same, but obtaining in the sarira, it assumes different forms of its own and looks as though it is many. Similarly

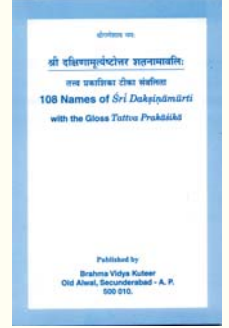
Ekastatha sarvabhūtaantaraātmā: the antarātmā, the pratyagātmā, is said to be the innermost essence in all beings. By saying that Ātmā, the self is innermost, its ati sūkṣamatvam alone is pointed out as 'inner'. Really speaking, there is no inner Ātmā or outer Ātmā; there is only one Ātmā, but then we are constrained to say inner Ātmā, because the anātmā, the deha, is taken to be the ātmā or prāṇa is taken to be the Ātmā. Similarly, manah, buddhih, or chittam is taken to be the Ātmā. Ajñānam is also taken to be Ātmā, when we say 'I am ignorant'. Since anātmā is taken to be the Ātmā, we have to say 'inner Ātmā' by drk drsya viveka. The word 'inner Ātmā' must be properly understood. By saying eka, that is completely negated—Ekah san sarvabhūtāntarātmā. It refers not only to the Ātmā of a wise person. The Ātmā of an ignorant person is the same. It is the same in all, and yet it transcends—bahiśca—all.

108 Names of Śrī Dakṣiṇāmūrti With the Gloss Tattva Prakāśikā

By Swami Tattvavidananda Saraswati
Translated into English by Puppala B.



108 Names of śrī Dakṣiṇāmūrti With the Gloss Tattva Prakāśikā



५८। तपनोदुपलोचनाय नमः।

तपनः सूर्यः उदुपः नक्षत्राधिपतिः चन्द्रश्च तनोदुपौ, तौ एव लोचने यस्य सैः, तस्मै नमः।
विराडूपस्य भगवतः पृथ्वी पादौ, आकाशः ग्रीवा, सूर्यचन्द्रौ लोचने इति श्रुतिस्मृतिपुराणेषु प्रायशः वर्णनमुपलभ्यते।
भक्तः पृथिव्यां तिष्ठन् आकाशे पश्यन् विराट् रूपं मनसा धारयति चेत् एतद्वर्णनं अतीव समीचीनमिति स्पष्टं भवेत्।

58. Salutations to the One who has the Sun and the Moon as His eyes.

In the śruti, smṛti, purāṇas, we generally come across the description of the cosmic body of the Lord as having the earth as feet, the sky as neck, and the Sun and Moon as the eyes. If the devotee standing on the earth and looking at the sky contemplates upon the cosmic body in the mind, it becomes clear that this description is very apt.

५९। ओं यमसन्नुतसत्कीर्तये नमः।

यमेन सम्यक् नुता सती पावनी कीर्तिः यस्य सैः, तस्मै नमः।

दक्षिणादिपालकः सर्वप्राणहरः धर्मस्य पालकः स्वयं ब्रह्मविद्याचार्यः भगवान् यमः श्रीदक्षिणामूर्तेः पावनी कीर्तिं अगायदिति पौराणिकी गाथा।

59. Salutations to the One whose lasting glory is extolled by Yama (the Lord of death and the upholder of dharma).

There is a story in the purāṇas that the Lord Yama, the ruler of the south direction, the one who takes away the life of everyone, the upholder of dharma, himself a teacher of the knowledge of Brahman, sang about the auspiciousness and glory of Dakṣiṇāmūrti.

६०। ओं यमसंयमसंयुताय नमः।

यमैः संयमेन च योगशास्त्रप्रसिद्धैः संयुतैः, तस्मै नमः।

अहिंसात्यागऽस्तेयब्रह्मचर्याऽपरिग्रहा यमाः। त्रयोदशयोगदर्शनम् (२-३०)। धारणाध्यानसमाधीनां त्रयाणां योगशास्त्रे संयम इति परिभाषा। हिरण्यगर्भो योगस्य वक्ता नान्यः पुरातनः। इति याज्ञवल्क्यस्मृतिः।

60. Salutations to the One who is endowed with the disciplines of yama and samyama of Yoga.

Ahimsā (non-violence), satya (truthfulness), asteya (non-stealing) brahmacharya (continence), aparigraha (non-acquisition or absence of greed)) are called yama (Yogadarśanam, 2-30). Dhāraṇa (concentration), dhyāna (meditation), and samādhi (superconscious state) —these three together are called samyama (Yogadarśanam, 3-1, 2, 3, 4). According to Yājñavalkya smṛti, none other than the Hiraṇyagarbha, the creator, is the one who pronounced Yoga.

६१। ओं यतिरूपधराय मौनिने नमः।

यतेः रूपम् , धरतीति धरः, यतिरूपस्य धरः, मौनं वाक्संयमः मनस्संयमपूर्वकः। तदस्यास्तीति, तस्मै नमः।

भगवतः अवतारा असंख्याकास्सन्ति। तेषु यत्यवतारः अतीव विलक्षणः। यदा वाक् संयम्यते सा मनसि विलीना वर्तते। मनः अपि यदा संयम्यते तस्मिन्नमनीभावे तत् आत्मनि अखण्डचैतन्ये विलीय वर्तते। दक्षिणामूर्तिः एतं मनस्संयममेव सनत्कुमारादिभ्यो बोधयति स्म। अभिधावृत्त्यगोचरमात्मतत्त्वं नेति नेतीति निषेधमुखेन लक्षणावृत्त्या च बोधयामासेत्यपि मौनी इत्यस्य व्याख्याता। अर्वाचीनकाले भगवान् रमणमहर्षिरपि अनयैव विधया साधकान् मनस्समाधानमेव शिक्षयति स्म।

61. Salutations to the One who assumes the form of an ascetic, and teaches Self-Knowledge through silence.

The Lord's incarnations are many. Among them, the incarnation as an ascetic is very special. When the speech is controlled, it is resolved in the mind. When the mind is also controlled, and where there is a silence of the mind, it is resolved in the Self that is indivisible and undivided. Dakṣiṇāmūrti taught only this silence of mind to Sanatkumāra and others. There is also another way of explaining the word maunī. Ātman is not available for direct description by words. Therefore, it can only be taught by an indirect method of negating all non-Ātman as 'not this', 'not this'. It is taught by employing a methodology called Lakṣaṇāvṛti, wherein Ātman or Brahman is indicated marking it out from everything else. In modern times, Bhagavān Ramaṇa Maharṣi taught seekers abidance in Ātman through resolution of mind by this method only.

६२। ओं यतीन्द्रोपास्यविग्रहाय नमः।

यतिः यत्नशीलः, यतीनां इन्द्राः श्रेष्ठाः, तैरुपास्यः पूजनीयः ध्येयः विग्रहः मूर्तिः यस्य सः, तस्मै नमः।

सर्वसंगपरित्यागिनो यतयः विद्वांसः विविदिषवो वा प्रायशः ज्ञानावतारं दक्षिणामूर्तिमतिशयादरेण आराधयन्ति। सगुणब्रह्मणः श्रीरामादेः निर्गुणब्रह्मणश्च यद्यपि वस्तुनि अभेद एवै, तथापि साधनकाले भेद इव भासते भेददर्शकानां भक्तानाम्। दक्षोणामूर्तिस्त यद्यपि अवतारत्वेन सगुणस्साकारैः, तथापि निर्गुणो निराकारश्च। दक्षिणस्चासौ अमूर्तिर्हि।

62. Salutations to the One who has a form that is meditated upon by the foremost among the ascetics.

The ascetics who are free from all attachments, those who have attained Self-Knowledge, and those seeking Self-knowledge too, generally worship Dakṣiṇāmūrti, an incarnation of the Lord for establishing Ātmadharma, with deep reverence. Even though the unmanifest Brahman and Rāmā and others in the manifest form is one and the same Reality, it appears as if there is duality for the devotees who see division while they are on the spiritual path. Even though Dakṣiṇāmūrti, being an incarnation has attributes and a form, He is unmanifest and formless also. For, He is dakṣiṇa (capable of creation, sustenance and dissolution), and is also amūrti (without any particular form).

ARSHA VIDYA PITHAM

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Purani Jhadi, Rishikesh-249201 (Uttarakhanda), India
Phone : 0135-2430769/ 2431769
E-mail Id: dayanandacamps2010@gmail.com
Website : www.dayananda.org

PUJYA SRI SWAMI DAYANANDA SARASWATI

**Will be conducting THREE CAMPS
at Dayananda Ashram, Rishikesh**

During February - March - April 2010

As per details given below:

CAMP NO.	FROM	TO	TOPICS
CAMP NO. 1	24-02-2010	05-03-2010 (10 DAYS)	PANCADASI, CHAP-1
CAMP NO.2	08-03-2010	17-03-2010 (10 DAYS)	PANCADASI, CHAP-2
CAMP NO.3	20-03-2010	03-04-2010 (15 DAYS)	UPADESA SAHASRI- PROSE SEC.

ADDRESS FOR COMMUNICATION

Swami Aparokshananda Saraswati

Swami Dayananda ashram, Purani Jhadi, Post Box No.30
Rishikesh-249201 (Uttarakhanda), India

CONTACT PHONE NUMBERS

Ashram General Number : 0135-2430769/ 2431769
Swami Aparokshananda : 0135-2433769 (only between 7-30 to 9-30 P.M.)
E-mail ID for the 2010 camps: dayanandacamps2010@gmail.com



Arsha Vidya Gurukulam
Anaikatti, Coimabtoe - 641108

is pleased to announce
a three-month residential course
at the Gurukulam

on the subject

Bhagavad Gita - Eighteen Chapters

From April 20-July 20, 2010

by

Pujya Sri Swami Dayananda Saraswati
(Pujya Swamiji will cover the essence of each chapter
through significant verses in each chapter)

Interested persons can send their applications to
Sri Swami Sakshatkrtananda
at sakshat49@gmail.com

Application form is available at www.arshavidya.in
which can be filled up and sent back through email,
not later than the **15th of March 2010**.

For those who do not have the facility of internet,
the form is attached in the middle of this Newsletter
which may be filled up and returned to
Swami Sakshatkrtananda,
Arsha Vidya Gurukulam,
Anaikatti, Coimbatore - 641108, TN.

Please mention on the cover
“Bhagavad Gita Three Month Course”



APPLICATION FORM FOR THREE-MONTH COURSE IN VEDANTA AND SANSKRIT

(April 20 - July 20, 2010)

Full Name:.....

Present Address:.....

Pin/Zip:

Permanent Address:.....

Pin/Zip:

Phone: Land Line:.....Mobile:.....

Email ID:.....

Date of Birth:..... Nationality: Marital Status:

Parents' Name and Occupation:.....

.....

Do you have dependents? If yes give details:.....

.....

How will you support yourself financially during the course?

.....

.....

Emergency Contact: Name:.....

Address:

Relationship:..... Mob:.....

Email:.....

One Reference with name, phone and address (whom we may contact if necessary):

.....

.....

Educational Details (college onwards):.....

.....

.....

Languages you can read, write & speak:.....

.....

Can you read, write and speak fluently in English?.....

Your level of proficiency in Sanskrit:.....

Job Information (last three jobs held):.....

.....

.....

Details of your previous exposure to Vedanta (including place of study):

.....

.....

Area of your voluntary service (for two hours):.....

Complete details of your health condition (treatments, medicines, fitness, diet etc):

Past:.....

Present:.....

Please state your purpose in applying for this course. Also state your plans for the future and any additional information that may aid in evaluating your fitness for this course:

.....

.....

.....

.....

Signature:

Photograph



PROGRAMMES IN ARSHA VIDYA GURUKULAM ANAIKATTI, COIMBATORE 641108

2009

December 13 to 18

Swami Brahmaparananda's Camp

December 31 to January 3

Swami Brahmayogananda's Camp

2010

January 4 to 11

Neema & Surya's French Camp

January 16 & 17

Dharma Rakshana Samithi Meet

Pujya Swamiji addresses
Presidents, Vice-Presidents & Secretaries
on January 16

January 16 to 24

Neema & Surya's English Camp

January 19 - 24

Ekal Vidyalaya

February 14 - 19

Sandhya Gurukulam

March 12 - 14

Dharma Rakshana Samithi meet

23rd Anniversary Celebrations of Arsha Vidya Gurukulam, Saylorsburg, Pa, USA

Gurukulam's 23rd Anniversary celebration was a wonderful success, with over 900 in attendance.

The event commenced with a devotional vocal concert by Sri Maharajapuram Ramachandran.

Dignitaries who graced the occasion included **Ms. Anju Bhargava**, Principal Director at Global Synergy Associates and member of President Obama's Council on Faith Based and Neighborhood Partnerships, **Dr. Rajendra Pachauri**, one of the top climate change specialists in the world and co-recipient of the 2007 Nobel Peace Prize, **Mrs. Chandrika Tandon**, Chairman Tandon Capital Associates, a financial advisory firm and Chairman Tandon Foundation which supports non-profit organizations and **Mrs. Francois Gilo**, a painter and book writer of international acclaim who worked with Pablo Picasso for a number of years earlier in her career.

Eleven books authored by Pujya Swamiji were released by Pujya Swamiji on the occasion- Kenopanisad, Need for Cognitive Change, Morning



Meditation Prayers, The Need for Personal Reorganization, Surrender and freedom , Stress-free Living ,Freedom from Helplessness, Conversion is Violence, & Japa . Kaivalyopanishat by Swami Tattvavidananda and "India's Gift to the World is Light Spiritual" by Swami Jyotirmayananda.

Two CD's were also Released by Pujya Swamiji "Om Namo Narayanaya" by Chandrika Tandon and Aditya Hrudayam & The quintessence of Vishnu Saharsanama by Unni Krishnan, Music composed and produced by Rangasami Parthasarthy of Oriental Records Inc, NY (USA) and India.

The highlight of the event was the keynote address by Pujya Swamiji on "**Healthy Response to All Situations**", wherein Pujya Swamij encouraged the human being to practise a "2-Step Response" to every situation. Swamiji emphasized that instead of acting impulsively one could *first* inquire into any difficult situation and *secondly* act with deliberation, from a place of wisdom.

After the talk, everyone adjourned to the banquet tent for lunch.

Our gratitude & Pranams to Pujya Swamiji for his thorough guidance and support to one and all for this great event.

Our heartfelt thanks to Mr.Raju Venkataraman, MC, who kept all the events moving in time with his humor and cool, all the coordinators, all the volunteers for working devotedly to make this anniversary function a



memorable one. The Gurukulam's dedicated staff led by Sri.Suddhatma, General Manager, extended the whole hearted support to everyone which added flying colors to this function.

As usual Pujya Swamiji was very fresh and energetic for the second session of Q&A. The event successfully concluded with a Q&A (Satang) session by Pujya Swamiji.

The 2009 Six-Week Vedanta Camp At AVG, Saylorsburg

The glorious tradition of studying major Upanishadic texts and Bhagavad Gītā with the support of Śaṅkara Bhāṣya reached yet another milestone this fall at our Gurukulam in the Pocono Mountains of Pennsylvania. On November 21, Svāmi Tatvavidānandāji concluded the six-week Vedanta camp where he enlightened the students on Gauḍapādācārya's Kārikā (Advaita Prakaraṇa) on the Māṇḍūkya Upaniṣad and on the Dhyāna Yoga from Chapter 6 of the Bhagavat Gītā.

The third chapter of Kārikā, the Advaita Prakaraṇa, presents a lucid account of the Eternal Reality of Non-Dual Self. It proclaims that Ātman/Brahman is the One, the whole and the only reality and that the world is an illusion. The Ācārya systematically develops one of the declarations made at the beginning of this Upaniṣad – Advaitam Satyam – which is both deep-rooted in our scripture and supported by reason. Our perception of the diversity of the material world occurs because of incorrect knowledge of Brahman. The ākaśa (space) dṛṣṭānta (illustration) is used in the Kārikā to negate the multiplicity and to establish the non-difference of a Jīva and Brahman. Ātman or Brahman can be imagined as infinite space and the jivas are the same space enclosed in various pots. When the pot is smashed, the pot-space merges into the open space. Similarly, when the knowledge of the self destroys

ignorance, the different jivas merge into one Ātman.

Gauḍapādā has put forward Ajātavāda - the doctrine of non-creation or non-origination - in this Prakaraṇa. This principle rejects the various theories of creation described in the scripture. It states that the creation that we see has never been created at all. The world appears overwhelmingly real to us only because we think of it all the time. The world is simply an illusion and is not really there. Even an attempt to find out how this creation has taken place becomes pointless and reveals the lack of true knowledge. Śrī Ramaṇa Maharīṣi also agrees that the world never happened at all and has stated that Ajātavāda is a part of the highest form of Consciousness that one can attain. Whenever scripture speaks of creation or plurality, its purpose has been to help the beginners' understanding. The well-ripened aspirants (like the students of Māṇḍūkya!) realize that plurality could rise only from some cause; but nothing exist other than the highest Truth; therefore, nothing has ever been born. "No jīva ever comes into existence. There exists no cause that can produce it. The supreme truth is that nothing ever is born." (III. 48.)

Swamiji also taught the sixth chapter of the Bhagavat Gītā – the Yoga of meditation. This is one of the most practical parts in

Gītā. Although the primary emphasis is on describing all aspects of meditation, subjects such as renunciation, samadṛṣṭi or samatvam sarvātma bhāva, and the rebirth of a devotee are all discussed. The discourse begins by Lord Kṛṣṇa challenging every meditator to become a yogārūḍhaḥ, or attain equanimity by throwing away all desires and psychological dependencies. The Lord provides instructions to remove every possible obstacle in taking control of a restless mind, and to practise and increase the power of true meditation. The prime objective is to silence the wavering mind, and turn total attention to one's own Self, which ultimately helps to resolve the mind in the timeless reality of one's inner silence. There is also an assurance given to a sincere seeker that if he should die before attaining the cherished state, any spiritual progress made by him will not be in vain. The Lord reveals various kinds of superior births possible for such a person that will allow him to easily continue on the path from where he left off. *Krishna extols the glory of the Dhyāna Yoga so much so as to conclude that a man of meditation is superior to a man of penance, a man of learning and a man of action, as the latter have not been able to control their desires and remove their ignorance. 'Failure in meditation is any time more valuable than success in the material world' thundered Swamiji.*

The Advaita Prakaraṇa and the chapter on the Dhyāna Yoga perfectly complemented each other. The clear message from both texts was that we have to set ourselves free from kārpaṇyam – constant seeking and constant fear. To put an end to this kārpaṇyam or to achieve a kārpaṇyam – fearlessness or the absence of helplessness

-, we need to conquer the mind and eliminate the ignorance about our Self. Having the mind at my command means that I am not the mind's slave and therefore it becomes easy to cultivate serenity within and without. The entire effort in the Dhyāna yoga is to silence our mind or to reach a 'thoughtless' state so as to allow the truth to reveal itself. Such an ideal state of quiet mind has been described as 'Amani-Bhava' by Gauḍapādācārya. It is only when silencing of mind is brought about by the conviction & knowledge that 'I am Brahman' and 'All that is objectifiable is Mithya' that we attain a state of 'Amani-Bhava'. To realize this non-dual absolute, Gauḍapāda asks us to practice 'Asparśa yoga', which is a practice to live without touch or without attachments or identification to any things of the world. The allusion is that one cannot understand the world by being deeply involved in it. Only by withdrawing or dissociating from it, one begins to understand its dream-like unreality. The Asparśa Yoga, also called 'Brahma samsparśa, could be looked at as a practical application of Ajātavāda or the theory of non-causality.

In addition to Swamiji's talks, the students also benefited from expert training in other important areas. Sri Suddhatmaji taught us Vedic chanting and Bhāṣya paṭhanam with his melodic and riveting voice; Br. Shankar earnestly tutored us in Saṁskṛt and made even the Vyākaraṇa seem within reach; Sri. Lance Daniel kept us in perfect shape with regular yoga lessons. There were over 70 students attending this camp from across the U. S. as well as from around the world. The Gurukulam staff had their days full

attending to our needs and making every attendee feel at home. Each day began with a guided meditation in which Swamiji carefully brought out the principles discussed in the class. The day concluded with an hour-long satsang with Svāmiji. Each satsang included Swamiji's commentary on selected verses from Kālidāsa's Raghuvamśa and concluded with Śrī Rām bhajan.

As usual, Svāmi Tatvavidānandāji surpassed the very high expectations of the students. Every one of his classes, from the beginning to the very end, was both engaging and instructive. He inspired us to practise constant meditations and abide in the bliss of inner silence. His exposition of Vairāgya and Viveka was always fresh as ever and his assertion that we need not learn anything new but only unlearn

everything we have learned was clear and helpful. As Svāmini Vidyānandā remarked during the concluding ceremony: "Svāmiji took us hand-in-hand and with unending patience, on the wings of Mandukya and Bhagavad Gītā, a quantum leap to another dimension, to the very frontiers of stillness and silence. That realm of silence is not an experience. The experiencer and the experienced are absent. Words have no role there. To attempt to applaud that silence, that serenity, that sanctity with mere words would be like lighting a lantern under a blazing sun. So perhaps it would be better to leave the indescribable undescribed." Svāmini's words resonated with each and every one of us!

*By Mohan S. Bhujle
Holmdel, New Jersey*



ARSHA VIDYA GURUKULAM, SAYLORSBURG

YEAR 2010 PROGRAMS OF THE GURUKULAM
(www.arshavidya.org) Tel: 570-992-2339

Month	Day	Retreat Details
Jan 1	(Fri)	New Year's Day Celebration
Apr 2-4	(Fri-Sun)	Easter Weekend Family Retreat
May 28-31	(Fri-Mon)	Memorial Day Weekend Family Retreat Swami Veditatmanandaji
July 2-5	(Fri-Mon)	Independence Day Retreat Swami Veditatmanandaji
July 15-18	(Thu-Sun)	Long weekend Family Vedanta retreat
July 11-17	(Sun-Sat)	Children Retreat (Age 10-16 only)
July 24 -30	(Sat-Fri)	Family Vedanta Retreat-I Swami Veditatmanandaji Children Retreat-II
July 31-Aug 6	(Sat-Fri)	Family Vedanta Retreat-II Pujya Swamiji Swami Veditatmanandaji
Aug 7 -11	(Sat-Wed)	Five days Family Vedanta retreat
Aug 12-15	(Thu-Sun)	Pujya Swamiji's 80 th Birthday Celebrations and the Gurukulam's 24 th Anniversary (Aug 15)
Aug 16-21	(Mon-Sat)	Carnatic Music Workshop with Ramachandran

Aug 20 -22	(Fri-Sun)	Arsha Vidya Young Adults Retreat
Aug 26 -29	(Thu-Sun)	Labor Day Patron's Retreat-I Pujya Swamiji & Swami Tattvavidananda
Sep 3 -6	(Fri-Mon)	Labor Day Patron's Retreat-II Pujya Swamiji & Swami Tattvavidananda
Sep 8 -15	(Wed-Wed)	Yoga and Sound Ramanandaji and Pandit Mukesh Desai Pujya Swamiji
Sept 11-13	(Fri-Sun)	Chaplaincy Course
Sep 18 -25	(Sat-Sat)	One Week Course Pujya Swamiji and Swami Tattvavidanandaji
Sep 26 – Oct 9	(Sun-Sat)	Two week Vedanta Course Pujya Swamiji Swami Tattvavidananda
Oct 12 – Nov 21	(Tue-Sun)	Six weeks (Fall) Vedanta Course Swami Tattvavidananda
Nov 25 – 28	(Thu-Sun)	Thanks giving Family Vedanta Retreat With Swami Tattvavidanandaji
Dec 24-31	(Fri-Fri)	Christmas Family Vedanta Retreat Pujya Swamiji Swami Tattvavidanandaji
Jan 1, 2011	(Sat)	New Year's Day Celebration

Pujya Swamiji Visits Jaipur



Sri Swami Brahmaparananda Saraswati of Arsha Vidya Tirth, Jaipur organized a series of talks by Pujya Swamiji on “The Great Spiritual Heritage of India” from the 14th to the 18th of November 2009 at Jaipur.

Pujya Swamiji, in his talks, outlined the need for every one to know and benefit by their heritage. He expounded the Hindu cultural forms and explained the underlying principle of the Upanishadic declaration: “All that is here is Isvara”—Isvasyam Idam Sarvam.

Pujya Swamiji visited the Jaipur chatralaya which he inaugurated last year and addressed the boys.

Pujya Swamiji also released a CD containing Gita, Veda Mantras and chanting of stotras by Sri Swami Brahmaparananda Saraswati. He also released the new AVT-Jaipur Publication Gita Sugama Parayana Pustika (the easy recital Gita).

On the 18th of November, Pujya Swamiji Inaugurated the website of Arsha Vidya

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Arsha Vidya Varidhi

Plot 5, Bus Stand Road, Ganeshpeth, Nagpur 400 018.



Tirtha, Jaipur. The website, interestingly includes, apart from the activities of the local Centre, the web links to all Arsha Vidya Institutions as well as to the lectures and audio material of Pujya Swamiji.

Swami Brahmaparananda Saraswati, welcomed all the Sadhus' and appealed to everyone to strengthen the hands of Jaipur Centre in its noble endeavours.

During his visit to Jaipur, Pujya Swamiji launched the National Integrated Purna Vidya Program.

Sri Swamini Pramananda conducted workshops between 10:00 a.m. and 5: 00 p.m. on "Grahini", "Su-Dampati", "Su-Kanya", "Su-Kumar". Each day's target group was different. There was enthusiastic and over-whelming participation in Su-Kanya and Su-Kumar programmes from professional institutions.

The launching ceremony saw Pujya Swamiji lighting a symbolic lamp and Swamini



Pramananda and other observer Sadhus' from Gujarat and elsewhere lighting their own lamps from this Mother-Lamp, signifying their receiving the vision of Purna Vidya from Puja Sri Swamiji for dissemination in their respective areas.

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Swami Vishnuswarupananda

Arsha Vidya Varidhi, Janaki Bhavan, Plot 5, Bus Stand Road, Ganeshpeth, Nagpur 400 018

Pujya Swamiji visits Pudukkottai

Pujya Swamiji visited Pudukkottai on 20.11.2009. The whole city was in a festive mood to welcome the great spiritual of master our times.

Sri Swami Omkaranandaji, Pithadipathi of Sri Bhuvaneshwari Avadhuta Vidya Pitham, Trustees, Vaidikas, staff and children of Sri Bhuvaneshwari Vidya Bhavan and devotees extended a warm welcome to Pujya SSwamiji.

Garlands and Purnakumbham were offered to Pujyasri Swamiji.

At Ayya Mandapam, more than 1500 people gathered to listen Pujyasri Swamiji's talk in Tamil on the topic 'Andrada vazhkaiyil Iraivan' (Iswara in daily life).

Sri Omkarananda Swamiji welcomed Pujya Swamiji and the gathering.

Pujyasri Swamiji's book, Hinduvin Kadamai, a small booklet on Pujyasri Swamiji's mission and Sri Bhuvaneshwari prasadam were distributed to all the devotees.

Pujyasri Swamiji left for Thanjavur on the same day.



*Report by
Krishnaveni Hariram*

Arsha Vidya UK: one year on

Arsha Vidya UK has taken its next significant step almost exactly a year since it was granted charity status: our devoted teacher, Swamini Atmaprakashananda, now has a base in which to live and teach in London.

A remarkably generous couple, regular students with Swaminiji, devotees of Pujya Swami Danyanada, committed to the study of Vedanta, made a decision to pool their savings to buy a second house. The main idea was to give Swaminiji a stable base in London. The requirements were: a living room large enough to comfortably accommodate 20-30 students, 3 bedrooms (one for the couple's use at weekends), two bathrooms and a decent sized kitchen. It needed to be accessible by public transport and in an area that was quiet and secure.

After several months of searching, a delightful house presented itself in the leafy suburbs of South London, on the borders of Kent. It met all the criteria. From the moment of decision, everything flowed without a single hitch. Within a week of making an offer, keys were exchanged. The date, Wednesday 25 November, by remarkable coincidence, happened to be Swaminiji's birthday!

The keys were deposited in the local temple for blessings and collected the next morning in order to clean the house in preparation for moving day. The previous owners had left the place spotless, in good decorative order, requiring hardly any work. So the Thursday volunteers had little to do apart from light dusting and the inevitable exploration to establish the whereabouts of essential things like switches, meters, dustbins, fuse boxes, etc.



Moving day: Friday, 27 November. Swaminiji and a small group arrived at the house at 3am, and performed the traditional pujas, starting outside the front door. Abhishekam water collected from the temple was used to bless the various rooms. Doors, windows, cookers, boilers were all blessed with chandan and kumkum. Only after Devi had entered, could the furniture and other belongings follow. The moving team did their job with great efficiency. Sofas, books, beds, tables, utensils, crockery, foodstuffs, clothes quickly found their proper place... Food was prepared, ready for the students.

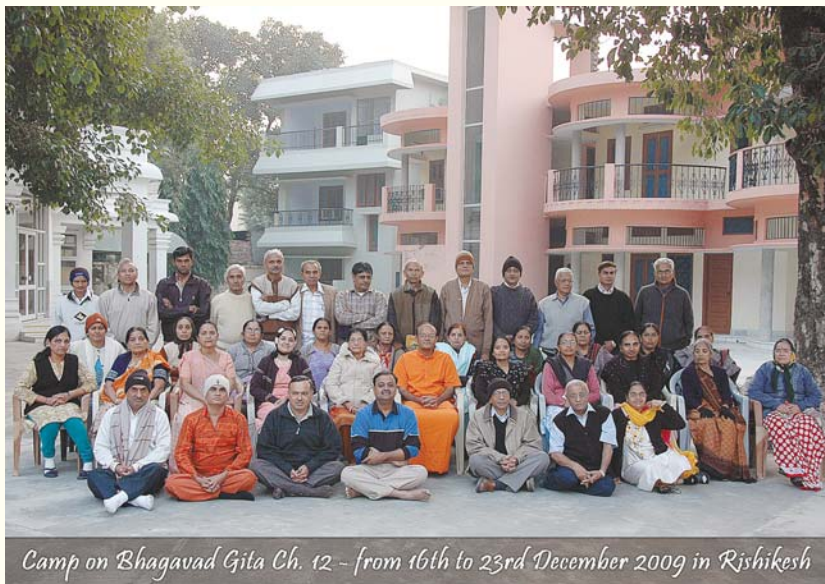
By 7.30pm the house was ready to receive students for the first class in the new venue. The atmosphere was perfect. A resolution was made to preserve the sanctity of the place, to keep it clear of anything that could distract from the study of Vedanta.

Saturday, 28 November. Swaminiji left for India, via Kuwait, at 7.30am. In her absence, students gathered to chant 1008 Mrityunjaya mantras and prayers to Ganesha, Devi and, of course, Dakshinamurti. It felt like a small gurukulam. London turned a corner.

Spiritual Camp of Muktatma Chaitanyajee At Dayananda Ashram, Rishikesh

Sri Muktatma Chaitanyaji of Ahmedabad at Dayananda Ashram, Rishikesh organized a spiritual retreat from the 16th to the 23rd of December 2009.

The participants were mainly from Ahmedabad and Vallabha Vidya Nagar near Amul Dairy in Ananda. There were about fifty participants in the camp.



Camp on Bhagavad Gita Ch. 12 - from 16th to 23rd December 2009 in Rishikesh

Sri Muktatmaji was studying Vedanta for the many years under Sri Swami Vidiatatmanandji of Ahmedabad. He also went to Arsha Vidya Gurukulam at Coimbatore, Tamil Nadu in 2002 to study Vedanta and Sanskrit in the three and half year course. Further he studied Sanskrit from various teachers at Coimbatore and Chennai.

In this retreat Muktatmajee was taking Bhagvad Gita, Chapter-12, Bhakti Yoga. He was taking daily three classes on Gita. For the campers, the day started with puja in the Gangadhareshwara temple at 5-00 A.M. and after this there was guided meditation. In the evening there was chanting and satsang.

In spite of cold weather almost all the participants had taken bath in the holy river Gangaji. All the participants also organized bhandara on the last day of their camp. The devotion and joy of serving food to sadhus by the participants was quite visible. They had organized Ganga arati in the evening on the bank of the river. After the end of Ganga Arati, placing lighted lamps in the holy river was great sight to see.

All the participants and Muktamtmaje were full of joy at the end of the camp and informed Ashram Authorities that they will come again next year for camp.

Workshop stresses on imparting values to students



VALUABLE WORDS: Swami Dayananda Saraswathi, speaking at the two-day workshop on 'Values in Education,' in SASTRA University, in Thanjavur.

THANJAVUR: "A value is valuable when the value of value is valuable to oneself," said Swami Dayananda Saraswati, here on Sunday.

Speaking at the two day workshop on 'Values in Education' at the SASTRA University here, he articulated the need to understand the value of human life and the role of a teacher in unfolding the core to the students and to understand the purpose of education.

The students have to look up to a teacher as a role model and this can happen only if the teacher develops the right set of attitudes that can change the class room atmosphere into a valuable teaching-learning experience.

Teaching should not be considered as a profession but it is a sacred relationship between the teacher and the taught.

Swamiji added that while professionals like Doctors, Advocates and Auditors have clients, the teachers do not have clients and the children studying are their wards.

100 Participants

The workshop saw the participation of over 100 high school teacher from various schools in Chennai, Bangalore, Tiruchi, Thanjavur and Kumbakonam.

"The end of the workshop will result in understanding the need for a new paradigm in classroom teaching that should stress on more freedom of thought than freedom of action," said S. Vaidhyasubramaniam, Dean-

Planning & Development, SASTRA University, while delivering the welcome address.

R. Sethuraman, Vice-Chancellor, SASTRA University, N. Gopalaswamy, former Wholetime Director, Dalmia Cements, were amongst the other dignitaries, who participated in this workshop.

Courtesy: The Hindu



Page sponsored by:

A well wisher

Sri Swami Sambuddhananda
4.9.1955 - 14.12.2009



(4.9.1955 - 14.12.2009)

Sri Swami Sambuddhananda attained mahasamadhi on the 14th of December while he was asleep, leaving behind a number of students and admirers. He came to me when he was a teenager as an applicant for a long term course. He was brought by his father because he had no experience of travelling. From childhood he was given to satsang and reading of the books of verses of Tamil Saints. Very clear in his vision of Vedanta, Sri Swami Sambuddhananda had inspired a number of people. May his vision continue to inspire all those who were deeply touched by him.

Dayananda

2nd National Conference
Convened by Arsha Vidya Vikas Kendra, Bhubaneswar
www.arshavidya.net

In order to continue the awareness of Vedic studies in the contemporary society, **Arsha Vidya Vikas Kendra** is organizing another National Conference for interface on various aspects of the Upanisads, on February 5 & 6, 2010.

In March 2009, AVVK convened a two-day National Conference on "Re-appreciation of Vedic Studies", in which 22 delegates from various Universities participated.

Thrust Area of the Conference - 2010
'Mysteries of the Upanisads'

Meanings of the significant mantras of the following Upanisads, based on Sankarabhasya.

1. Isavasya Upanisad
2. Katha Upanisad
3. Kena Upanisad
4. Mundaka Upanisad
5. Prasna Upanisad
6. Aitareya Upanisad
7. Taittiriya Upanisad
8. Chandogya Upanisad
9. Mandukya Upanisad
10. Brhadaranyaka Upanisad

Participation details

Scholars of the Universities as well as dedicated students of various traditional Gurukulam are invited to participate in the Conference.

Submission of Abstract

Participants are requested to send their abstracts, not exceeding 300 words along with Registration Form by **15 January, 2010**. The final paper in about 10 typed pages must be sent by CD/DVD through speed-post/courier along with a hard copy, by **31 January 2010**. Registration Form can be downloaded from the website.

Address for Correspondence/Contact

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VEDANTA CLASSES & OTHER ACTIVITIES

at
YOGA SHANTHI GURUKULAM,
CHENNAI

Vedanta Classes in Tamil, are regularly being conducted at Yoga Shanthi Gurukulam, West Mambalam by Sri Swami Brahmayogananda ji

The Weekly Vedanta Class Schedule is as under:

SI No	CLASSES	DAY	TIMINGS
1	Bhagavad Gita- Moolam	Tuesday	7.00 PM –8.00 PM
2	Aparoksha Anubhoothi	Thursday	7.00 PM – 8.00 PM
3	Viveka Choodamani	Saturday	6.30 AM – 7.30 AM
4	Kathopanishad	Saturday	7.00 PM – 8.00 PM
5	Patanjali Yoga Sutram	Sunday	7.00 AM – 8.00 AM
6	Bhagavad Gita- Sankara Bhashyam	Sunday	5.30 PM – 7.00 PM

ALL ARE WELCOME!!!

Other Activities at the Gurukulam

The following are the other activities that are regularly being conducted:

- Abhishekham & Puja to Sri Medha Dakshinamurthy on all Thursdays between 5 AM and 6 AM
- Bhagavad Gita Sloka Chanting on all Fridays between 7.30 PM and 8.15 PM
- Regular Yoga courses comprising of Asanas, Pranayama and Meditation for Adults & Children
- Spiritual camps for Saadhakaas- 3 to 4 in a year
- Celebration of important days like Guru Purnima, traditional festivals and Janma Jayanthi of Spiritual Gurus like Pujyasri Swami Dayananda ji

Note: MP3 CDs of Swamiji's Vedanta classes are available at the Gurukulam- For details, you may contact 99400-42623

VENUE: Sri Veda Vyasa Sathsang Hall

Yoga Shanthi Gurukulam, West Mambalam, Chennai

Phone: 94441-49697 & 98408-32624 **E-mail:** yogashanthi@rediffmail.com

Melbourne Hosts Exceptional Meeting of the World's Faiths

Source: news.bbc.co.uk

MELBOURNE, AUSTRALIA, December 4, 2009: Climate change, indigenous rights and the west's relationship with Islam are the subjects of one of the world's largest inter-faith events, the Parliament of the World's Religions, which runs until 9 December in Australia.

It is expected to attract up 8,000 people of 80 countries from a broad range of faiths: most key leaders of the world's religions are attending. Buddhist monks from Vietnam, rabbis from Israel and revered Hindu philosophers are converging on Melbourne for the festival. It is convened every five years and has a simple, symbolic premise - to bring together different people to talk about their beliefs and share ideas.

Environmental sustainability, the eradication of poverty and self-determination for indigenous groups will be discussed over the next six days.

There will be a special focus too on Islam. The director of the conference Dirk Ficca, a Presbyterian minister from the United States, says it is important that the voices of moderate Muslims are heard.

Organizers have said that the closing address will be delivered by the Dalai Lama, who is on a visit to Australia and New Zealand. Speaking in Sydney, the Nobel Peace Prize winner had a message for world leaders ahead of climate change talks next week in Copenhagen - he urged them to make the

issue of global warming their "number one" priority

Blessings Aplenty as World's Religions Gather

Source: www.theage.com.au

AUSTRALIA, December 4, 2009: Counting their blessings was an important part of the opening of the Parliament of the World's Religions in Melbourne last night. Religious leaders presided in their respective religion's fullest ceremonial richness and color.

Delegates had their week-long meeting blessed by Zoroastrians, Jains, Hindus, Buddhists, Sikhs, Jews, Christians, Muslims, Baha'is, Aborigines, Shintos and in song.

Jain dancer Divya Jain and Muslim sitar player Kahlil Gurdaz were particularly appreciated. A Sikh blessing involving ceremonial daggers and iron discipline was the most dramatic.

The world's religions were there in force, with more than 200 registered for the parliament. There were white robes, brilliant golds, blues and scarlets, vibrant African patterns, the black hats and earlocks of Orthodox rabbis and the purple of Anglican and Catholic bishops.

Parliament chairman William Leshner said the world faced daunting problems, but the solution was spiritual. He spoke of a tidal wave of compassion sweeping the world. "We are becoming an inter-religious community. Martin Luther King jr and others envisaged a gathering like this, where people

gather to build a new, just, peaceful, sustainable world,” Dr Leshner said.

David Saperstein, nominated by Newsweek this year as America’s most influential rabbi, spoke passionately of living in extraordinary times. “We are the first generation that grows enough food to feed every human on earth. Our failure to do so is a failure of moral vision and political will,” Rabbi Saperstein said.

India’s Climate Change Awareness

Source: news.bbc.co.uk

UNITED KINGDOM, November 2009: India has the most climate-change aware population among major global players, according to the BBC. 81% of Indians think the matter is “Serious/Very serious,” an index that is higher than China (33%), US (64%), Europe (62%) or Japan (75%).

Only states struck hard by climate woes, such as impoverished African countries and small island nations, have even higher rates of concern than India. Among Arab countries, where oil price fluctuations have a serious impact and agriculture is weak, there is also high awareness: in Saudi Arabia, 82% of the population say that climate change is “Serious/Very serious.”

At the Parliament in Melbourne, Call for a Worldwide Ban on Smacking Children

Source: www.theage.com.au

MELBOURNE, AUSTRALIA, December 5, 2009: Smacking children should be made

illegal throughout the world, a British child rights activist told the Parliament of the World’s Religions yesterday. Christine Dodd said corporal punishment infringed children’s rights and dignity, taught them that violence was a proper way to solve conflict and was on the same continuum as serious abuse.

Ms Dodd, co-ordinator of the Churches Network for Non-Violence, said that so far, 25 nations had made all corporal punishment illegal, 24 had committed to do so, and another 146 had prohibited it in schools and penal institutions. Even so, only 3 per cent of the world’s children were legally protected from such violence in all settings.

“Children ... enjoy human rights like the rest of us, and they do not stop at the family door. Society is moving on from seeing children as the property of parents. There are much better ways of disciplining children.” Ms Dodd said; according to her corporal punishment was often based on misinterpretations of sacred texts, and that British missionaries were responsible for much corporal punishment around the world.

Her network worked with religious groups by showing them that punishing and humiliating children did not fit their core religious values.

Stephen Hanmer, an American UNICEF worker, said religious groups were ideally placed to stop family violence because they had moral authority to change mindsets and their networks reached from small villages to large cities.

Source: www.theage.com.au
MELBOURNE, AUSTRALIA,

Hindu Declaration on Climate Change Source: HPI

MELBOURNE, AUSTRALIA, December 8, 2009: Melbourne's Parliament of the World's Religions is proving to be the most influential of modern times, and the widest ever. Hindus have shown unity and extraordinary leadership releasing today the Hindu Declaration on Climate Change, marking a definitive stance of Hinduism as a religion that is aware of humankind's role and responsibilities in Earth's ecosystem.

The Declaration was read out at the finale of the Convocation of Hindu Spiritual Leaders, a meeting of Hindu Leaders open to the public. The Hindu Convocation was the first of its kind. Then, all present chanted AUM to acknowledge their assent.

The room resonated with the oldest of all mantras echoing in support of the Declaration. Our team reports it as a historic moment, a meeting of globalization and tradition, a confluence of Hinduism's timeless reverence and gratitude for the environment merging into a new global awareness.

Leaders Present Included Pujya Swami Chidanand Saraswati, Swami Avdheshanand Giri Ji Maharaj, Sri Karunamayi Vijayeswari Devi, Satguru Bodhinatha Veylanswami, Dadi Janki, Sri Paramahansa Prajnanananda Giri, Swami Amarananda, Sri Chinna Jeeyar Swamiji, Yogini Sri Chandra Kali Prasada Mataji, Sri Swami Mayatitananda Saraswati, Swami Sandeep Chaitanya and others. Karan Singh, who was not present, also endorsed the Declaration and participated in its creation.

Presented for Consideration to the Convocation of Hindu Spiritual Leaders

Parliament of the World's Religions, Melbourne, Australia, December 8, 2009

Earth, in which the seas, the rivers and many waters lie, from which arise foods and fields of grain, abode to all that breathes and moves, may She confer on us Her finest yield. (Bhumi Suktam, Atharva Veda xii.1.3

Hindu Climate Declaration Posted, Comments Invited

Source: www.hinduismtoday.com

MELBOURNE, AUSTRALIA, December 9, 2009: The Hindu Declaration on Climate Change adopted yesterday at the Parliament of the World's Religions is available in PDF form at the link above (also repeated below as a text file). The Declaration is of particular relevance at this moment as the world's leaders gather for the United Nations Climate Change Conference in Copenhagen until December 18.

As report yesterday by HPI, the Hindu Declaration was adopted December 8 at the Convocation of Hindu Spiritual Leaders which Included Dada Vaswani, Pujya Swami Chidanand Saraswati, Swami Avdheshanand Giri Ji Maharaj, Satguru Bodhinatha Veylanswami, Sri Swami Mayatitananda Saraswati, Sri Karunamayi Vijayeswari Devi, Dadi Janki, Sri Paramahansa Prajnanananda Giri, Swami Amarananda, Sri Chinna Jeeyar Swamiji, Yogini Sri Chandra Kali Prasada Mataji, Swami Sandeep Chaitanya and others.

The editor of Hinduism Today, Paramacharya Palaniswami, was called to the dias to read the statement. At the end he invited all present, if they concurred with the principles embodied in the declaration to chant Om together three times. A resounding Om filled the room, an informal ratification of the

declaration which will now go into a second stage of editing toward a final statement.

The Hindu Declaration was drafted by a committee chaired by Dr. Karan Singh, and comprised of Dr. Arvind Sharma, Dr. K.L. Seshagiri Rao and the editors of Hinduism Today. Comments and suggestions from Hindu leaders around the world are welcome to further refine the statement and may be sent to climate@hindu.org.

Hindu Declaration on Climate Change

Earth, in which the seas, the rivers and many waters lie, from which arise foods and fields of grain, abode to all that breathes and moves, may She confer on us Her finest yield. (Bhumi Suktam, Atharva Veda xii.1.3)

The Hindu tradition understands that man is not separate from nature, that we are linked by spiritual, psychological and physical bonds with the elements around us. Knowing that the Divine is present everywhere and in all things, Hindus strive to do no harm. We hold a deep reverence for life and an awareness that the great forces of nature-the earth, the water, the fire, the air and space-as well as all the various orders of life, including plants and trees, forests and animals, are bound to each other within life's cosmic web.

Our beloved Earth, so touchingly looked upon as the Universal Mother, has nurtured mankind through millions of years of growth and evolution. Now centuries of rapacious exploitation of the planet have caught up with us, and a radical change in our relationship with nature is no longer an option. It is a matter of survival. We cannot continue to destroy nature without also destroying ourselves. The dire problems besetting our world-war, disease, poverty and hunger-will all be magnified many fold by the predicted impacts of climate change.

The nations of the world have yet to agree upon a plan to ameliorate man's contribution to this complex change. This is largely due to powerful forces in some nations which oppose any such attempt, challenging the very concept that unnatural climate change is occurring. Hindus everywhere should work toward an international consensus. Humanity's very survival depends upon our capacity to make a major transition of consciousness, equal in significance to earlier transitions from nomadic to agricultural, agricultural to industrial and industrial to technological. We must transit to complementarity in place of competition, convergence in place of conflict, holism in place of hedonism, optimization in place of maximization. We must, in short, move rapidly toward a global consciousness that replaces the present fractured and fragmented consciousness of the human race.

Mahatma Gandhi urged, "You must be the change you wish to see in the world." If alive today, he would call upon Hindus to set the example, to change our lifestyle, to simplify our needs and restrain our desires. As one sixth of the human family, Hindus can have a tremendous impact. We can and should take the lead in Earth-friendly living, personal frugality, lower power consumption, alternative energy, sustainable food production and vegetarianism, as well as in evolving technologies that positively address our shared plight.

Hindus recognize that it may be too late to avert drastic climate change. Thus, in the spirit of *vasudhaiva kutumbakam*, "the whole world is one family," Hindus encourage the world to be prepared to respond with compassion to such calamitous challenges as population displacement, food and water shortage, catastrophic weather and rampant disease

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Hinduism Makes its Way to Copenhagen

Source: blogs.abc.net.au

MELBOURNE, AUSTRALIA, December 8, 2009: An unprecedented assembly of Hindu Spiritual Leaders at the PWR has issued a Hindu Declaration on Climate Change. "It is a matter of survival," says the Declaration; "we cannot continue to destroy nature without also destroying ourselves."

All morning the Hindu Convocation has been meeting, with one seer after another rising to deliver a homily. Australia may not know it, but this is an extraordinary gathering in Melbourne: it includes H H Dr Swami Avdeshanand Giri, Head of the Juna Peeth, the largest group of spiritual leaders in India,

and Trustee of the Acharya Sabha, the highest council of authorities on Hindu Dharma.

And it brings together Hindu leaders of India and the modern diaspora, with the leader of the descendants of the ancient Hindu diaspora to Indonesia. The final prayer at the Convocation was said by the head of the High Priests Assembly of the Indonesian Hindu Council.

All the religions of the world have a voice in Copenhagen, except us, said the presenter of the Draft Resolution - "it is important that we create a Hindu voice."

"Chant Om three times if you agree with the principles." He was an American, so he said, "Would you OM with me if you feel that a reasonable Hindu statement?" And they did!

The Hindu Declaration on Climate Change ends with a remark that notwithstanding the reassurance of Sanatana Dharma's vision of time and of every dissolution being the preamble to the next creative impulse, 'Hindus still know we must do all that is humanly possible to protect the Earth and her resources for the present as well as future generations.'

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