



# *Arsha Vidya Newsletter*

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*Arsha Vidya  
Newsletter*

In fearless voice may  
we proclaim

The Rishi's message  
from all house-tops

And bring the men  
of different claim

To a fold of Love  
where oneness lasts!

## कठोपनिषद् Kāthopaniṣad

2.3.13

अस्तीत्येवोपलब्धव्यस्तत्त्वभावेन चोभयोः ।

अस्तीत्येवोपलब्धस्य तत्त्वभावः प्रसीदति ॥ १३ ॥

astītyevopalabdhavyastatvabhāvena cobayoḥ ।

astītyevopalabdhasya tatvabhāvaḥ prasīdati ॥ 13 ॥

One has to realise first that Paramatma exists. Thereafter one should realize the true nature of that Paramatman. Between these two, i.e. those who are convinced that Paramatma exists and those who lack that 'conviction, (chances are) Paramatma will reveal the to the former.'

One who looks upon the Ātmā as not available for objectification has no chance to know this Ātmā any time. Ātmā is never an object; It is oneself. The cause for this entire jagat cannot be a non-existent thing. It can only be an existent thing. The world is appreciated only as asti existing, not as nāsti —non-existing. Unless one is there, there is no way of one experiencing the world as existing—asti or non-existing— nāsti also. Both existence and non-existence are pratyayas, meaning cognition. A man exists and his horn does not exist; these are two pratyayas. The one is nāsti iti pratyaya and the other is asti iti pratyaya. Pratyaya is cognition. Both these cognitions presuppose a pramātā, a knower. Therefore, the knower must necessarily exist even before this knowledge of existence and non-existence takes place. When you see a tree, even though you don't see the root, you understand that the root is there. You recognize the root because the tree is standing. Similarly jagat is known as existing— asti iti upalabhyate. Then definitely there should be a kāraṇam and that should be sat kāraṇam alone.

There is a school of thought called Vaiśeṣikā. They say any product is born out of non-existence. This is their conclusion.—In order to develop the logic they must have certain basis, and the basis is arbitrary, and therefore not logical. Without a logical basis they create a basis, and afterwards, they build up logic on it. In order to establish certain basis for drawing conclusions logically, one must first use logic. And unless you have basis, you cannot draw conclusions, Without logic you cannot establish any basis. Without basis you cannot draw any conclusions. Having made some arbitrary statements they continue. Those statements themselves become philosophy.



According to them, the whole creation is something that begins at a given time. That means what? It was non-existent before. It was totally non-existent. If you take a pot, before the creation of the pot, the pot was non-existent. Then we will ask: how can a pot come from a non-existence? From a non-existent, nothing can come. Therefore Śaṅkarā has to say how can pot come from the non-existence. From non-existence, nothing can come. Therefore you have to say - from the clay it comes. Clay is existent. Then the pot is clay. Pot is already inherent in clay.

Therefore, idam jagat sadeva āsīt iti. So Bhaṣyakāra says –This jagat was non-separate from Sat. This jagat was in the form of Sat. That means it was unmanifest in the form of Sat alone, and again it manifests. What comes to manifest is also Sat. So before the creation Sat, after the creation it is not away from Sat. Therefore Sat is the adhiṣṭhāna for everything. Therefore everything is Sat kārya eva.

But Sat kārya, when it is said, there is no pariṇama. There is no modification. How do you know there is no modification? I simply see these things. There is Śruti also, which says: vācārambhaṇam vikāro nāma dheyam. Even in the world also we see. What is modified is not separate from the vastu. Therefore the vastu is always there in one form or the other. What is modification is nothing but nāma rūpa of the same vastu alone. That undergoes further nāma rūpa. Thus what was clay is made into powder clay, then it is made into kneaded clay, then it is made into a shaped clay and then afterwards it is made into baked clay, and afterwards it is made into water pot. Therefore, all these are nothing but clay all the way. Every viśeṣa is nāma rūpa. Baked clay also is nāma rūpa alone. So everything Sat kārya. There is no asaṭ kārya.

So a non-existent pot is not brought into being; it cannot be brought into being at all. It is because vandhyā puruṣa is not going to give birth to a child. Here non-existent means total non-existent. There is no atyanta abhāvaḥ. If that is so, it is not going to produce anything. If it is already existent, then where is the creation? If it is already existent, there is no creation. An existent thing cannot be created because it is existent. A non-existent thing cannot be created because it is non-existent. And therefore what is creation? How can an existent thing come? An existent thing cannot come. Who says it comes? It has not come. It appears as though it has come. So once you say as though it has come, then you have mithyā. Mithyā creation it is. Therefore tātparyā is not sṛṣṭi, non-sṛṣṭi alone is tātparyā.

*To be continued..*

# 108 Names of Srī Dakṣiṇāmūrti

## With the Gloss Tattva Prakāśikā



By Swami Tattvavidananda Saraswati  
Translated into English by Puppala B.



104.

१०४। ओं स्वात्माराममहामतये नमः।

समष्टिक्रियाशक्तिज्ञानशक्तिसमाहारस्वरूपो हिरण्यगर्भः परमेश्वरः। सोऽपि स्वीयां बुद्धिं तदधिष्ठाने आत्मचैतन्ये विलीय सुखं वर्तते। एतदेव शिवस्य तपः करणं नाम। अथवा स्वात्मारामश्चासौ महामतिश्च। महती पूर्णा मतिः ज्ञानं यस्येति।

104. Salutations to the One who abides in the Self and is of the nature of complete and total knowledge.

Hiraṇyagarbha, the supreme Lord, is of the nature of the sum total of all activity and knowledge in the creation, being an expression of the power of His Māyā. He remains happy resolving his intellect into its source, the consciousness that is Ātman. That is what is meant by Śiva performing penance. Or, He abides in the Self and is also of supreme knowledge. It means that His knowledge is complete and total.

१०५। ओं हाटकभजटाजूटाय नमः।

हाटकस्य सुवर्णस्य आभेव आभा यस्य सः हाटकाभः तादृशः जटानां जूटः समूहः यस्य सः तस्मै नमः।

छान्दोग्ये परमेश्वर इत्थं वर्णितः - अथ य एषोऽन्तरादित्ये हिरण्मयः पुरुषो दृश्यते हिरण्यश्मश्रुर्हिरण्यकेश आ प्रणखात्सर्व एव सुवर्णः १-६-६ सूर्योदये अस्तमये च दिगन्तेषु द्यवि अरुणीकृतास्सन्ध्याभ्रा एव विराट् पुरुषस्य सुवर्णाभा जटा इति भावयितुं शक्यते।

105। om hāṭakābhajaṭājūṭāya namaḥ।

hāṭakasya suvarṇasya ābheva ābhā yasya saḥ hāṭakābhaḥ tādr̥śaḥ jaṭānām jūṭaḥ samūhaḥ yasya saḥ tasmai namaḥ।

chāndogye parameśvara itthaṁ varṇitaḥ - atha ya eṣo'ntarāditye hiraṇmayāḥ puruṣo dr̥śyate hiraṇyaśmaśrurhiraṇyakeśa ā prañakhātsarva eva suvarṇaḥ (1-

6-6) sūryodaye astamaye ca diganteṣu dyavi aruṇīkṛtāssandhyābhrā eva virāṭ puruṣasya suvarṇābhā jaṭā iti bhāvayitum śakyate ।

105. Salutations to the One whose matted hair is shining like gold.  
In the Chāndogyopaniṣat, the supreme Lord is described thus: ‘Then, this one, the golden Person who is seen in the Sun, who has a golden beard and golden hair, whose every part from the nail upward is golden (1-6-6). One can visualize the twilight clouds turning red on the horizon and in the sky at sunrise and sunset as the golden coloured matted hair of Virāṭ Puruṣa (Cosmic Person).

१०६। ओं हासोदस्तारिमण्डलाय नमः ।

हासेन उदस्तः पराभूतः अरीणां शत्रूणां मण्डलः येन सः तस्मै नमः ।

ज्ञानिनो हासे पूर्णशक्तिर्विध्यते । तस्य पुरतः कामक्रोधादयः अरयः भक्तहृदयावासा द्रुतमपयान्ति । यदा भगवान् ज्ञानिनो रूपेण बुद्धादिना दुष्टान् अंगुलिमालादीन् पुरतः गच्छति तदा ते परमक्रूरा अपि तस्य हासेनैव क्रौर्यं विहाय शिष्या भवन्ति । ध्यानमार्गे हासयुक्तं भगवतो मूर्तिं ध्यात्वा भक्तः कामक्रोधादिभिरन्तश्शत्रुभिर्विमुक्तो भवति ।

106| om hāsodastārimaṇḍalāya namaḥ ।

hāsenā udastaḥ parābhūtaḥ arīṇāṃ śatrūṇāṃ maṇḍalaḥ yena saḥ tasmai namaḥ ।

jñānino hāse pūrṇaśakthirvidhyate । tasya purataḥ kāmakrodhādayaḥ arayaḥ bhaktaḥṛdayāvāsā drutamapayānti । yadā bhagavān jñānino rūpeṇa buddhādīnā duṣṭān aṅguḷimālādīn purataḥ gacchati tadā te paramakrūrā api tasya hāsenāiva krauryaṃ vihāya śiṣyā bhavanti । dhyānamārge hāsayuktaṃ bhagavato mūrti dhyātvā bhaktaḥ kāmakrodhādibhirantaśśatrubhirvimukto bhavati ।

106. Salutations to the One by whose smile the enemy groups are humbled.  
In the smile of a knower of the Self, power is manifest in full form. In his presence, the enemies in the hearts of the devotees in the form of greed and anger go away quickly. When the Lord assumes the form of the knower of the Self such as Buddha and others, with his smile wicked persons such as Aṅguḷimālā and others, give up their cruelty with that smile (in spite of their being very cruel) and become disciples. A devotee meditating upon the smiling form of the Lord becomes free from the inner enemies such as greed, anger etc.

१०७। ओं हालाहलोज्ज्वलगलाय नमः ।

हालाहलः कालकूटविषः तेन उज्ज्वलं गळं यस्य सः तस्मै नमः ।

देवासुरैः कृते सागरमथने उत्पन्नं हालाहलं शिवः स्वीयगळे दधारेति प्रसिद्धा गाथा । धर्माधर्मौ द्वापि ईश्वर एव विलीयेते ईश्वरस्य स्वरूपतः धर्माधर्मयोरतिगतत्वात् । अन्यत्र धर्मादन्यत्राधर्मात् इति हि काठके १-२-१४ ।

107| om hālāhalojjavalagalāya namaḥ ।

hālāhalaḥ kālakūṭaviṣaḥ tena ujjvalaṁ galaṁ yasya saḥ tasmai namaḥ ।  
devāsuraiḥ kṛte sāgaramathane utpannaṁ hālāhalaṁ śivaḥ svīyagaḷe dadhāreti  
prasiddhā gāthā । dharmādharmau dvāpi īśvara eva vilīyete īśvarasya svarūpataḥ  
dharmādharmayoratigatatvāt । anyatra dharmādanyatrādharmāt iti hi kāṭhke  
(1-2-14)।

107. Salutations to the One whose throat is aglow with the hālāhala poison. There is a well known story (in the Purāṇās) that Śiva held in his throat the3 deadly poison produced during the churning of the sea by devās (symbolizing dharmā) and asuras (symbolizing adharma). Both dharma and adharma finally resolve into the Lord, for the Lord transcends both of them in His essential nature. ‘The Brahman is beyond both dharma and adharma’, says Kathopaniṣat (1-2-14).

१०८ । ओं हार्दग्रन्थिविमोचकाय नमः ।

हृदये भवा हार्दा सा च ग्रन्थिः तां विमोचयतीति तस्मै नमः ।

आत्मस्वरूपस्य अज्ञानमेव हृदयस्य बुद्धेः ग्रन्थिः । सैव अनवर्तस्य संसारस्य कारणम् । ग्रन्थिः कायस्य वा बुद्धेर्वा दुःखहेतुर्भवति । तस्या विमोचने ग्रन्था एक एव नान्यः । ईश्वरसाक्षात्कारः आत्मज्ञानापरपर्यायः अज्ञानकल्पिताद्वन्धाद्विमुक्तौ हेतुः । भिद्यते हृदयग्रन्थिस्थिद्यन्ते सर्वसंशयाः २-२-८ इति मुण्डकश्रुतिरत्र उदाहर्तव्या ।

108| om hārdagranthivimocakāya namaḥ ।

hṛdaye bhavā hārdā sā ca granthiḥ tām vimocayatīti tasmai namaḥ ।  
ātmasvarūpasya ajñānameva hṛdayasya buddheḥ granthiḥ । saiva anavartasya  
saṁsārasya kāraṇam । granthiḥ kāyasya vā buddhervā duḥkhaḥeturbhavati ।  
tasyā vimocane granthā eka eva nānyaḥ । īśvarasākṣātkāraḥ  
ātmaññānāparaparyāyaḥ ajñānakalpītādbandhādvimuktau hetuḥ । bhidyate  
hṛdayagranthisidhyante sarvasaṁśayaḥ 2-2-8 iti muṇḍakaśrutiratra udāhartavyā ।

108. Salutations to the One who releases (the individual) from the knot of ignorance of the heart.

The ignorance of the essential nature of the Self is the knot of the heart or intellect. That is the cause of the seemingly unending saṁsāra. The knot,



whether it is physical (like a boil or growth in the body) or emotional (like a wrong notion), becomes the cause of sorrow. There is only one way to get rid of the knot in the mind. There is no other way. Knowledge of the Lord, a synonym for Self-knowledge, is the means for release from the bondage perceived due to ignorance. 'The knot of the heart gets untied, all doubts get solved (2-2-9)'. This statement from Muṇḍakopaniṣat is worth quoting here.

ओं श्रीमेधदक्षिणामूर्तिस्वामिने नमः ।

ओं श्रीपरमहंस परिव्राजकाचार्यवर्य श्रीदयानन्दसद्गुरुभ्यो नमः ।

परमश्चासौ हंसः । स यो ह वै तत्परमं ब्रह्म वेद ब्रह्मैव भवति - मुण्डकोपनिषत् ३-२-९ ज्ञानि त्वात्मैव मे मतम् श्रीमद्भगवद्गीता ७-१८ इत्यादिश्रुतिस्मृतिभ्यः ब्रह्मवित् परं ब्रह्मैव ।

paramaścāsau haṁsaḥ । sa yo ha vai tatparamam brahma veda brahmaiva bhavati - muṇḍakopaniṣat 3-2-9 jñāni tvātmaiva me matam (śrīmadbhagavadgītā 7-18 ityādiśrutismṛtibhyaḥ brahmavit param

सोऽहमिति यो जानाति स हंसः । चतुर्विधा भिक्षवस्ते कुटीचकबहूदकाः हंसः परमहंसश्च योऽयं पश्चात्स उत्तमः ॥ इति महाभारते । श्री दयानन्द गुरुपादाः परमहंसाः परिव्राजकाः आचार्यवर्यश्च । परितः व्रजन्तीति परिव्राजकाः इत्येषा निरुक्तिः गुरुपादानां विषये अतीव सार्थकमभूत् । ते एतदात्मज्ञानं खण्डखण्डान्तरेषु वितीर्य जगद्गुरुः इति नाम सार्थकं चक्रुः । विश्वे भारतस्य जगद्गुरुस्थानमस्ति । तच्च शानं आचार्यपादाः स्वीयसञ्चारणेन आत्मविध्याप्रदानेन च सुदृढं कृतवन्तः । गुरुपादाः दयानन्द इति नामापि सार्थकं कृतवन्तः । यदि दयादेवी परिव्राजकमूर्तिम् स्वीकृत्य सञ्चरति चेत् सैव दयानन्द सरस्वती स्वामिपादा इति नात्युक्तिः । श्री गुरुभ्यो नमः ।

so'hamiti yo jānāti sa hṁsaḥ । caturvidhā bhikṣavaste kuṭīcakabahūdakāḥ haṁsaḥ paramahaṁsaśca yo'yaṁ paścātsa uttamaḥ ॥ iti mahābhārate । śrī dayānanda gurupādāḥ paramahaṁsāḥ parivrājakāḥ ācāryavaryaśca paritaḥ vrajantīti parivrājakāḥ ityeṣā niruktiḥ gurupādānām viṣaye atīva sārthakamabhūt । te etadātmajñānam khaṇḍakhaṇḍāntareṣu vitīrya jagadguruḥ iti nāma sārthakam cakruḥ । viśve bhāratasya jagadgurusthānamasti । tacca śānam ācāryapādāḥ svīyasañcāraṇena ātmavidhyāpradānena ca sudṛḍham kṛtavantaḥ । gurupādāḥ dayānanda iti nāmāpi sārthakam kṛtavantaḥ । yadi dayādevī parivrājakamūrtim svīkṛtya sañcarati cet saiva dayānanda sarasvatī svāmipādā iti nātyuktiḥ । śrī gurubhyo namaḥ ।

Salutations to Guru Dayānanda who is the fore most among the monks, traveling all the time and teaching and imparting knowledge.

He is Brahman as the knower of Self. 'Anyone who knows the Supreme Brahman is Brahman indeed (Muṇḍakopaniṣat 3-2-9)'. But I assert that the man of

Knowledge is verily Myself (Gītā, 7-18). These are the statements from the śruti and smṛti. The knower of Brahman is indeed the Supreme Brahman. One who knows 'That I am' is Hamsa. 'There are four kinds of mendicants or monks (sannyāsins):

Kuṭīcaka bahūdakāḥ haṁsaḥ paramahaṁsaśca

Kuṭīcaka: One who lives in a place and follows the rules of life and disciplines laid down for him.

Bahūdaka: One who lays importance mainly on knowledge as against rites and observances and travels widely.

Haṁsa: One who is established in the Knowledge.

Paramahaṁsa or Niṣkriya. One who has realized Ātman (Śrīmadbhāgavatam 3-12-43).

The one latter is superior to the former among the four categories. Śrī Dayānanda Gurupāda is Paramahaṁsāḥ Parivrājakā (a wandering sannyāsin), and the foremost among the teachers of Vedānta. Parivrājakā means one who goes around (the world). This etymological interpretation has become most meaningful in the case of Gurupāda. He imparted this Self-knowledge across all continents, and thus the appellation Jagadguru (World Teacher) really means what it says. In the world, India occupies the position of a world teacher. This position was made firmer by Ācāryapāda travelling across the world through breadth and length and imparting Self-Knowledge. That Gurupāda is Dayānanda has also become meaningful. If Dayādevī (Goddess of compassion) takes the form of a wandering monk, it is not an exaggeration that she is indeed Dayānanda Sarasvatī Svāmipāda. Salutations to the Guru.

स्वामी तत्त्वविदानन्दः दयानन्दकरकमलसञ्जातः ।

चक्रे श्रीदक्षिणामूर्तेर्नाम्नां तत्त्वप्रकाशिकां टीकाम् ॥

दक्षिणामूर्तिरूपोऽयं श्रीदयानन्ददेशिकः ।

आशीर्भिर्ज्ञानदाभिर्मामनुगृह्णातु सर्वदा ॥

svāmī tatvavidānandaḥ dayānandakarakamalasañjātaḥ ।

cakre śrīdakṣiṇāmūrternāmnāṁ tatvaprakāśikāṁ ṭīkāṁ ॥

dakṣiṇāmūrtirūpo'yaṁ śrīdayānandadeśikaḥ ।

Svāmī Tatvavidānanda truly reborn from the lotus hands of Śrī Dayānanda wrote the gloss Tatvaparakāśikā on the names of Śrī Dakṣiṇāmūrti. Śrī Dakṣiṇāmūrti is in the form of Dayānanda Deśika. May he show his grace towards me through blessings that would impart the Knowledge.

## Reconstructing a Heritage Trial run of the mammoth chariot of Sri Mahalingaswami Temple, Thiruvidadamaruthur

The temple chariots made of wood are expressions of our expertise in wood-carving and architecture. Thanks to highly endowed temples, these chariots have been a source of inspiration for millions of people in India, especially in Tamil Nadu.

Like the chariot in Tiruvarur which is famous for its size, striking architecture and intricate carving, another mammoth chariot was at Thiruvidadamaruthur attached to Sri Mahalingaswami Temple along with four smaller chariots. Due to ravages of time, these 'Pancha Rathas' were no more usable.

With the blessings and kind consent of Sri Guru Mahasannidhanam of Thiruvavaduthurai Adeenam, Sri Mahalingaswami Seva Trust founded by Pujya Sri Swami Dayananda Saraswati started the project of constructing the huge main chariot along with four smaller chariots and also the ratha mantapas in the year 2008.

By the Grace of Almighty and Blessings of our Gurus, the Trial - Run of the newly constructed Maha-Ratha (Big Wooden Chariot) at Thiruvidadamaruthur, was conducted on the 25th of November 2010.

Dignitaries who graced the function with their presence were:

The Guru Maha-Sannidhanam of Thiruvavaduthurai Adheenam,





Pujyasri Swamiji, Revered Sri Swami  
Omkananandaji,  
Padmabhushan, Arutselvar  
Dr.N.Mahalingam, Chairman, Sakthi Group,  
Sri. Babaji Raja Bhonsle, the Senior Prince  
and Hereditary Trustee of  
Palace Devasthanams, Thanjavur,  
Dr. Raya R. Govindarajan, Chairman, Raya  
Group, Kumbakonam,  
Dr. R. Ramasubbu, Editor, Dinamalar,  
Thiruchirappalli,  
Sri. R.Kannan, Managing Director, SriRam  
City Union Finance Ltd.,

In spite of heavy downpour during this  
sacred event, thousands of people  
participated in this grand function, in which  
the new mammoth Chariot was drawn after  
77 years, by people from all walks of life.

This New Ratha would be used by Sri  
Mahalingaswami Devasthanam during their  
annual Brahmotsavam in the month of  
January, 2011.



## **Satsangotsavam 2010**

### **Organized by Swami Dayananda Ashram, Palakkad**



The Satsangotsavam 2010 organised under the auspices of Swami Dayananda Ashram, Palakkad during 12,13 & 14 of November 2010, provided a great opportunity to disciples, devotees and others to see, listen and seek blessings from Sampoojya Swami Dayananda Saraswati . The programme was quite significant because Sampoojya Swamiji was paying visit to Palakkad for a series of discourses after a lapse of several years, sparing three evenings during his spiritual retreat at Anaikkatti Ashram. As



for Palakkad Dayananda Ashram – the centre for AIM for Seva – it was the first ‘Maha’ event organized outside its’ premises since it’s’ inception in June 2009.

The Palakkad Dayananda Ashram had made elaborate preparations for according a fitting welcome to Sampoojya Swamiji. An Organising Committee was set up with Swami Krishnatmananda Saraswati the Acharya in-charge of Palakkad Ashram and AIM for Seva Chatralaya as its’ Chief Co-ordinator. The committee consisted of Swami Sadananda Saraswati as Chief Patron, Senior monks of other organizations as Patrons and the eminent personalities from Palakkad town and suburbs as its’ executive members. The distinguished members of the committee could ensure the active co-operation and presence of all well-wishers, sponsors and supporters which made this event a grand success.







The highlight of the Satsangotsavam 2010 was the three day Lecture series by Sampoojya Swamiji on ' A single verse of Bhagavat Gita for Whole Life ' "*Yatah pravrittir bhootanam , Yena sarvavitam tatam. Swakarmata tamabhyarchya, siddhim vindati manavah.*" Swamiji construed in his inimitable style the implications of the sloka in three evening sessions starting at 6p.m. and ending at 8p.m., and took the audience to a spiritual height which they have been longing for long.

The Venue for the function was Govt. Moyan Model Girls High School Courtyard which is situated in the heart of the city. A large panthal to accommodate 1500 people



was set up with an elegantly decorated stage. Before the Inaugural function Sampoojya Swamiji was accorded a rousing welcome with Poorna-kumbham and Vedic recitals lead by inmates of Veda Patha Shala, Ramanathapuram village, Palakkad. The 36 children of AIM for Seva Chatralaya, Palakkad made the way flowery for Poojya Sri Swamiji. All the members of the





organizing committee were present at the reception party.

The Inaugural function was chaired by Justice Sri. Chettur Shankaran Nair, Advocate Sri.V.S. Muthuswami welcomed the audience and Poojya Swami Chidanandapuri Maharaj of Advaitashram, Kolathur, Kozhikkode inaugurated the function by lighting the traditional lamp and delivering the inaugural address. Felicitations were offered by Sri.O.Rajagopal, former Central Minister and Advocate Sri.T.R.Rajagopal, Chairman, Bharathiya Vidya Bhavan, Palakkad. Prof. Sri. Venugopalan proposed vote of thanks. Smt.Vasanthi from Gurukulam compered the proceedings.

Sampoojya Swamiji , inspite of his ill-health, was gracious enough to spend some time in the forenoon on the third day to answer to queries and clear doubts to the audience present at the Fine Arts Society Auditorium, Palakkad from 10.30 a.m. to 12.30 p.m As part of the event, every evening before Poojya Swamiji's arrival at the dais there were cultural programmes offered by talented artists. First day it was Sangeetharadhana by Kum. Shyla Radhakrishnan and party, Second day Bharathanatyam performances by young girls and third day Bhajans by Sri.S.Sathish and party. Swami Krishnatmananda Saraswati detailed the activities conducted at the Ashram to the large audience which formed the cream of Palakkad town. The event came to an end with the Guru



Dakshina offering and Yagna Prasada distribution.

There were exhibition and sales of Books and CDs of Poojya Swamiji, organized by the Vedanta students and Chatralaya children. The service rendered by the Chatralaya children for the successful organizing of the event was commendable. Indeed, The Satsangotsavam 2010, which was made momentous by Sampoojya Swamiji's presence and spiritual discourses was both a rewarding and enriching experience to all satsangins of Palakkad. A cherishable memory for life !.

## **SUKANYA -**

### **An awareness program for young women**

Purna Vidya is a movement blessed by Pujya Swami Dayananda Saraswathi towards awakening the society to oneness and harmony. Swamini Pramananda is the spiritual guide to the movement.

It conducted a one day life skills program titled "Sukanya" on 28<sup>th</sup> Nov 2010 at Kikani School, Coimbatore. The topic of the program was "Making marriage a success". As many as 120 young women participated in the program.

Pujya Swami Dayananda Saraswathi inaugurated the program. He said success could be measured with the number of needs fulfilled. Only a person with self-acceptance could be treated as a successful person. A person could be recognised as a grown up person only when he was more of a contributor and less of a consumer.

Swamini Pramananda delivered an inspiring address on the topic "Making marriage a success". The participants were divided into groups of 10 each. The group members



selected a group leader. The group had group discussions on four important themes:

1. Is marriage a means or a goal?
2. How can I be successful in life?
3. How should I select a life partner?
4. Role of God and prayer in marriage.

The group leaders on behalf of each group presented the view of the group members. The young women clearly expressed their views on the above themes. Their address was a display on their superior education, analytical thinking, respect for culture and their articulation skills.

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A1/1, Palaspatti, Bhubaneswar 751020

Swamini Pramananda congratulated the young women, addressed on the above themes and gave a brief summary.

Marriage is a means to attain the goal of life. Internal success is the goal of life. Internal success is having contentment, personal satisfaction and self-realisation. External success is having money, power and possessions. Marriage makes young women eligible for motherhood. Motherhood helps young women to bloom. Marriage helps one to grow and mature. This helps spiritual development.

A person who gives more and needs less is a successful person in life. One should participate in the creation by contributing her best. Our scriptures explain the five offerings to be done to maintain cosmic balance. When one keeps giving, it will keep coming back. One should be positive in thought, word and deeds. This will make one's environment and disposition positive.

The ideal age of marriage for women is early 20s and for men late 20s.

One person should select a life partner on the basis of educational background, family background, character, financial independence, views about children, sense of humour and attitude towards God and prayer. Life partner chosen by parents is preferable because parents are more objective.

Marriage within the community is helpful because prayer, dress, food, language, customs and festivals are common. In later years of marriage social needs and religious

needs become predominant. When the couple have common customs it is very supportive and satisfying.

When young persons fall in love, it is better for them to wait for a few years to confirm if their love is true love. This will help avoid heartburns later.

When persons get married, both sides should have 100% commitment to the marriage. There should be give and take from both the sides. Joint family system is a wonderful system of our culture. We should preserve the same. One should have the goal of doing one's duty and feel satisfied. It is impossible to satisfy others expectations fully. One cannot change any other person. Only when a person herself resolves to change, she can change.

The elders of both the families should be respected. The relationship between the couple should be based on trust and transparency. There should be compassion and love in the heart. Including all persons in the family brings harmony. If all family members are humble and willing to learn, the system will work. There should be empathy. Sacrifices and flexibility enlivens the relationship.

In our culture God is a member of the family. For all events in our life including marriage, we seek God's blessings. Prayer helps the soul's spiritual journey. One can attain spiritual development, which is the main goal of life

*Report by  
Sri N. Avinashilingam*



## A few poems of Pujya Swamiji

*Word that holdeth the spirit in tact  
Yes reacheth each in a pleasing rhyme*

*With the charm and fervor allied to fact  
As our aim indeed we seek to claim!*

\*\*\*\*\*

*A song of Thy glory in words profound,  
In tune with Thine in the scriptures found,*

*To the music of reason cast in Love,  
May we sing, and sing for ever and now!*

\*\*\*\*\*

*We look for Thy Crown.....  
The sweep of vision falleth short;*

*We search for Thy person.....  
The scope of sight holdeth It not.*

*But here they are, Thy Sacred Feet!  
Let this be an offering Thou greet!*

\*\*\*\*\*

*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!*

\*\*\*\*\*

*The great is simple. But then  
What is simplicity?*

\*\*\*\*\*

*Can you see something and  
See the Seer too?*

\*\*\*\*\*

*Poor in thought and expression weak  
But bold in heart and the intent true,*

*Do we press ourself to search and seek,  
The Glorious Lord of different hue!*

\*\*\*\*\*

*May thy Presence divine fill our hearts  
And pass like a string through all our thoughts*

*May Thy Peace benign pervade our mind  
And flow like a stream to all mankind!*

\*\*\*\*\*

*Can you give something and  
Give up the giver too?*

\*\*\*\*\*

## Pujya Swamiji's Guru Peyarchi speech – 6<sup>th</sup> December, 2010

In Vedic astrology, Guru (Jupiter) is the most important deity. Astrology is a predicting discipline but it still goes by a model. When one is born, one is not isolated – it is not an isolated event. It is an event in the total and it's a connecting event. An event in a given dynamic scheme is called 'jagat' which is non- separate from Īśvarā and is a manifestation of Īśvarā. There are many laws and one of them is the Law of karma. One is born in this big scheme. A certain segment is seen as a pattern, in the cosmic pattern – physically. This physical pattern is predictable. When a birth has happened, the chart of a person is a tell-tale of the event. This is like geo-positioning; it is an event pin-pointed by the chart.

Look at the sky with the naked eyes. Our Ṛṣis have mapped the movement and the position of the sun and moon. Sun is not a planet. In astrology, sun is also a luminary. The moon also is another luminary – a heavenly body. And like this are Jupiter, Venus, Mercury, Mars, Saturn and then Rahu, Ketu, the shadow planets. These are the luminaries which are predictable because they have a certain model by which they observe the sky fixed at the constellations. With the naked eyes, you can identify 27 constellations which are called 'Nakṣatrās'.

Nakṣatrā is not a star – 'Tārā is a star and Nakṣatrā is a constellation, a group of stars. Each nakṣatrā is divided into 4 quarters or pādās. All are presented in a chart, divided



broadly into 12 houses viz. Meṣa, Vṛṣabha, Mithuna, Karkāṭaka, Siṃha, Kanyā etc. All the 12 rāśis are in a circle each one having 30



degrees. And the full 360 degrees of this circle are shared by these 27 constellations. Each rāśi of 30 degrees consists of 2 ¼ nakṣatrās. If one is born in Aśvinī, he is Meṣa and if he is born in Bharāṇi, he is Meṣa. If he is born in Kṛttikā, he is either Meṣa or Vṛṣabha. If he is in the first pāda, he belongs to Meṣa. If he is in the second pāda, he is in Vṛṣabha. The rāśi is entirely different. One goes by the moon. If the moon is in Mīna in one's horoscope, Mīna is his rāśi. That is why when they see rāśiphalam, they go by moon. In the natal chart, one will look into where the moon is placed. From the moon standpoint, day to day predications can be given. One can broadly say a lot of things.

The pattern in the sky is in terms of the constellations and these grahās. We don't call them planets – heavenly bodies. Moon is not a planet; it is a satellite revolving around the earth but it is included among these. Sun is not a planet; it is a star – all the planets go around the sun. People generally say 'planets' but there are grahās and luminous bodies and they form the packet but each one is in its own orbit and each one has got its own speed, in terms of its position.

Today, Jupiter is moving from Kumbha to Mīna. When Jupiter is in Kumbha, there is Kumbhamela! If the Sun is in Kumbha, there is Kumbhamela and Jupiter must be in Simha, in Leo. When they directly aspect each other, there is kumbhamela. The Sun and Jupiter decide kumbhamelas every 12 years. Why every 12 years? It is because Jupiter takes 12 years to come back to its place.

Even study also will take 12 years! Any discipline, if you want to study at all, will take 12 years. You will have some knowledge of astrology. If you want to



study the language Sanskrit, after 12 years you will have some knowledge of Sanskrit. Veda Adhyayanam takes 12 years. It is all based on Jupiter's cycle. Vedanta study also will take minimum of 12 years! Some study for the whole lifetime.

It is said that it takes a minimum of 12 years for understanding a given subject matter. That is the Jupiter's cycle. Śani will take 2 ½ years in a house, and over 3 houses, it takes 7 ½ years. We call it 'Yezaranattu Śani'. Śani is now in Kanya and Jupiter is moving. Those who have got a bad Śani influence, now it will become less because Jupiter is seeing Śani. Śani is in Kanya; Guru is now in Mīna and from there he directly sees Śani. So Śani will trouble less. Śani's power will become less. When Guru is looking at you, you don't do anything bad! He is the most benign



heavenly body. This is the predicting discipline.

Now, we have a method of prediction – this pattern is predictable for any number of years. One pattern is predictable and you can look at the calendar. If you look at the calendar, you can tell what today's pattern is. And when a child is born there is a pattern. If there is a law of karma because of which the child is born - I used 'if' because this is based upon śraddhā - but for me it is not shradda, it is a reality. — And this law of karma is something you cannot escape from –. It is because everything is connected. Everything is given. Therefore, the law of karma is also a given thing because we are all connected. In this connection, there is a pattern which is going to be unfolded, in this scheme of things. In this world where you will be, what you will do, what is going to unfold is determined by the 'ārabdha karma' - 'already begun' karma that is getting unfolded in this life. This is called destiny – a karma getting unfolded.

Now, you have also got the free will because of which you earned this prārabdha karma. Now also you have got the same free will. Therefore this free will can bring about a change. The old puṇya and pāpa

was earned by you as a human being because you enjoyed free will. This is only a small area of the solar system. In this expanding universe, every star is a Sun, and therefore, understand that there can be life everywhere, in every place around a star. In one of them, there can be life and there can be human beings and one of the human beings will be talking right now, saying that there may be other life elsewhere. He may also be saying that there is someone elsewhere talking like this.

This is a pattern you can change to the extent possible. We have assembled here on this Guru peyarchi day. When Guru moves from Kumbha to Mīna, it is His own shrine – the Lord of pisces is going to return. It is very benign. So if Guru is aspecting a particular house, that house is blessed. Guru aspecting a planet is a dynamic situation. Śani is in Kanya; so people born under Simha have *sāde sāti* which hasn't gone. And one who is born in Kanya, is right in the middle of 'yezaranāttu Śani (*sāde sāti*)' – 7 ½ years; each house 2 ½ years – the previous house, the other house and this house too!

So those born in Tula and Kanya are having this 7 ½ year Śani. Śani's influence will be there right now, and so everything will be delayed. You want to build a house; you give it to a contractor; the contractor has no capital; so he can't deliver. So even though you want to build, you cannot build because of Śani. Śani is mandaa – his movement is slow. Śani will create delays but Guru is looking at Śani. So Śani will move a little faster, in the sense, he will not delay much. This is all prediction.

This is a predictive discipline but the model is the same. Therefore you can propitiate because it's Īśvarā. The law of karma is Īśvarā. The law of karma is decoded by this pattern – outside pattern and inside pattern—all these are connected. There is nothing unconnected. Therefore one pattern is predictable and the other pattern can be predicted through this. Brilliant! May be the Rishis had some intuition; they had some blessing or they gathered data and handed it over to generation after generation. We have a very good and exact discipline of prediction.

So it is not that Guru is influencing or Saturn is influencing – it's a model and it's Īśvarā again in the form of the Law of karma. You can have a specific prayer. In Tamil Nadu, these prayers are very popular – Guru Peyarchi and Śani Peyarchi. These two, Guru and Śani peyarchi are taken into account. All the other planets are swift moving, and therefore, their peyarchi is not taken into big account. Only during some kind of prediction, they will take into account. But in general, if Guru or Śani moves into the next house, changes take place. In Kerala too, there is awareness of these movements. There is more awareness in Kerala about astrology and praśna astrology etc. They are very thorough but they are confined only to a few.

The word 'peyarchi' itself is Tamil, meaning 'shifting'. This shifting from one house to another house, brings about a difference. So on that day we offer a prayer to Guru (Jupiter) represented by Dakṣiṇāmūrti. Today, all Dakṣiṇāmūrti temples will be filled with a lot of devotees. Similarly, when Saturn moves from one house to another, they will go to Hanumanji temples or to Śani shrines to offer worship –once. In two and a half years

Guru stands for a number of things. He stands for spiritual and material gain. For marriage too, the blessing of Guru is important. Therefore, 'Tasmai Śrī Gurumūrtaye nama idam Śrī Dakṣiṇāmūrtiaye', invoking the Guru's blessings today since he has gone to his own house – svasthane viśiṣyante. nakha śikha naraḥ – these three things, as long as they are in their own place, they are ok. If a nail is cut and the cut nail is touched, the orthodox fellow will take a bath – svasthane viśiṣyante If it is out of its place, it is a religious pollution – you should throw it away. Hair also, if its on your head, its ok! It should not come off your head. Again snānam if it is touched. And a human being also – svasthane viśiṣyante – mariyada. So Guru in his own place – svasthane viśiṣyante – he has come back to his own home.

He has another home – *dhanuṣ*. He has two homes. Then he's got an exalted home, where He is the most powerful and that is Kāṭaka—Cancer. Jupiter is a very important planet in the predicting discipline. By invoking Jupiter you are invoking Īśvarā as the presiding deity of a certain type of karma. Therefore, today there will be small shrines of Dakṣiṇāmūrti facing the south – today is Gurumūrti day, Dakṣiṇāmūrti day. He has been retrograde, going this way and that way – that is a particular astrological technical movement – going back and forth. All these go into the predicting norms which take into account retrograde also but in Mīna, Guru will be there for sometime. All the students of Vedanta can hope to have better clarity. Guru is also good for Sanskrit!

namaḥ pārvatīpataye hara hara mahādeva!

*Reported by Anjana*

## 76th Avatara Mahotsav

**Celebrated at Sanskrit College, Chennai  
26-28 Nov. 2010**

A three day function to celebrate the 76th Avatara Mahotsavam of His Holiness Jagadguru Sri Jayendra Saraswati Shankaracharya Swamiji was held on 26.11.2010, 27.11.2010 & 28.11.2010 at the Madras Sanskrit College premises, Mylapore, Chennai.



Programme commenced with Swastivachanam by Vedic Pandits. The celebrations were held in the benign presence of His Holiness Pujyasri Jayendra Saraswathi Shankaracharya Swamiji. His Holiness Pujyasri Sankara Vijayendra Saraswathi Shankaracharya Swamiji participated in the inaugural programme. Pujyasri Swami Dayananda Saraswati gave the Celebration Address on 27th Nov. followed by Anugraha Bhashanam of His Holiness Pujyasri Jayendra Saraswati Shankaracharya Swamiji. The Valedictory Function was held on Sunday, the 28th Nov. Justice N.V. Balasubramanian, Former Judge of the Madras High Court, Chairman, Celebration Committee gave the Valedictory Address followed by Anugraha Bhashanam of His Holiness. Devotees participated in the programmes and received the Blessings of His Holiness.



Sri Dayananda Saraswathi Swamiji interacting with Their Holinesses



## The 2010 Six-Week Fall Vedanta Camp

by Mohan S. Bhujle, Holmdel, New Jersey

The Mandukya Upanishad occupies a special place in the philosophy of Vedanta. It is said that if one were to study only one Upanishad, Mandukya would be the natural choice, as it contains the core of Upanishadic thought and wisdom. Yet, the Mandukya is the shortest of all the Upanishads, consisting of only 12 mantras.

We began our four year journey studying the Mandukya under Swami Tattvavidananda at our Saylorsburg Gurukulam in October 2007. Every fall, students from across the world gathered in the Pocono Mountains to watch Swami Tattvavidananda systematically unfold the Mandukya Upanishad and the Mandukya Karika, a commentary on the Mandukya written by Gaudapadacharya that brilliantly elucidates the profound message locked in the Mandukya's 12 terse mantras. Our journey through the Karika was completed on November 20, 2010 when Swamiji explained the final chapter – Alatahanti. In addition, we also studied chapter seven of the Bhagavad Gita, which covers the yoga of knowledge and realization.

Between 2007 and 2009, Swamiji devoted his attention to the first three chapters of the Karika that conclusively establish the truth of non-duality. During the fall 2010 retreat, he completed the fourth and the final chapter titled Alatahanti. The word Alata means 'burning torch'. Alatahanti means quenching or the extinguishing of this torch.

The metaphor of a burning torch is used to illustrate the illusory nature of the world we live in: when the torch's fiery tip is waved around in the dark, it appears to generate various images when in fact no such images actually exist. Swamiji compares Alata to our mind. As the mind starts spinning, all sorts of thoughts and situations appear on the space-time canvas that haunt us continuously.

We learned that the only way to attain Shanti (peace) is to have a handle on this Alata, and to stop this incessant rotation of the mind. When these agitations in the mind end, one is in a position to realize his own Self. As such, gaining handle on the mind is Alatahanti. The chapter further expounds on the non-dual, changeless Reality behind the apparent diversity we see around us. It goes on to refute the beliefs of other philosophies concerning creation and uses reason to show that the very concept of causation is meaningless. Finally, it provides keen insight into a realized person who has discovered the Ultimate Reality.

We studied the first six chapters of Gita with Shankar Bhashya during the last several retreats. These opening chapters explain the significance of 'Tvam' in the Mahavakya 'Tat Tvam Asi'. This year, Swamiji took up chapter seven - the Yoga of knowledge and realization – to introduce us to 'Tat-Padartha-Shodhana'. It explains the term 'Tat' in the Mahavakya by

clarifying the meaning of Ishwara. The chapter deals with who and where God is, how He created the world, and how to go about realizing Him. Krishna begins to remove Arjuna's doubt as to how the inherently limited mind of a seeker can ever fully comprehend the limitless.

In this chapter of Gita, Lord Krishna explains both the theoretical and practical aspects of Vedantic philosophy to attain knowledge and perfection. 'Dnyana' is an acquired knowledge. As Swamiji explains, "The mere Dnyana is the domain of the head; it is scholarship and is of very little practical use. It must be turned into 'Vidnyana', the domain of the heart or the experiential knowledge, to realize Ishwara." Although out of a multitude of spiritual aspirants only a very few come to know the ultimate Truth, Krishna reveals here that steadfast devotion – Bhakti - to Ishwara is an effectual driver to realize Ishwara.

In addition to the Upanishadic and Gita classes with Swamiji, the students benefited from expert training on other important topics. Sri Suddhatmaji riveted us with Vedic chanting of Bhagyasuktam, Dashshantimantra and the Bhashya pathanam of Mandukya Upanishad and Gita. Mr. Kalpesh Jasapara, a fellow student, tutored us in Sanskrit grammar accompanied by a detailed exposition of phonetics and sandhi. Sri.Lance Daniel kept all of us in good shape with regular yoga lessons. There were over 70 students attending this camp from across the United States as well as from around the world. Each day began with a guided meditation in which Swamiji carefully emphasized the principles discussed in the class. The day concluded with an hour-long satsang with

Swamiji. Each satsang included Swamiji's commentary on selected verses from Kalidasa's Raghuvansha and concluded with Sri Ram bhajana led by Preetha Acharya and in her absence, Savitri Mani.

For the last several years, my fellow students and I have been coming to these Fall retreats to understand ourselves better and to receive reinforcement and inspiration for continuation of our personal sadhana. As usual, Swami Tattvavidanandaji easily surpassed even the loftiest expectations we had for our time with him. The Alatahanti prakarana and the Gita chapter on Dnyan Vidnyan yoga perfectly complemented each other. To watch Swamiji unfold the wisdom in the Karika with the help of Shankara's Bhashya and Anandgiri's Tika is the ultimate reward for a Vedanta student. As one listens to Swamiji, the Vedantic ideology and Advaita philosophy no longer seem peripheral to one's life or the so-called Samsara. The confusion and the dilemmas of everyday life seem at once manageable and even irrelevant.

We particularly resonated with Swamiji's declaration that "the Awareness Absolute is the only Reality. It is not perceivable or conceivable but It is supremely accessible. All you have to do is transcend the mind." Swamiji underscored the importance of Vidnyana by saying, "Atmavidya is like a boat to cross Bhavasagar but you must know how to row, and that's Vidnyana." Self-realization seems less of a bewildering task after each retreat. Indeed, Swamiji reassures us that with one's earnest efforts, liberation can be attained in the here and now. It is this simple take-home message that holds the secret behind the exploding popularity of these fall retreats!

# Longing for Freedom, *Mumukṣutva*<sup>1</sup>

Swami Dayananda Saraswati

What is *mumukṣutva*?  
*mokṣo me bhūyāditi icchā*.

The *mumukṣu* is the person who wants *mokṣa*, *moktum icchuh*. He wants to be free. And he understands that this is exactly what one wants in life, *puruṣārtha*. That is very clear. And that desire to be free is very predominant, so all other desires and pursuits subserve this main pursuit. They should subserve. When that is the main thing in my life, everything subserves it, naturally. It is automatic. You need not do anything about it. That is *viveka*. When the *viveka* is so complete, the understanding so complete, that this becomes the main thing and everything else subserves it, that person is a *mumukṣu*. And his status is called *mumukṣutva*.

So it is not just a desire for a *mokṣa*. Even curiosity can give rise to a desire, but *mumukṣutva* is not a desire for *mokṣa* that is one among many desires. There can be many desires, with the desire for *mokṣa* being one of them. The whole mind is full of desires, and if one of them is *mokṣa*, now and then it gets some attention. This is where *viveka* is required. That is why he uses the word, '*mumukṣutvam*'—it reveals that the whole person is convinced. You are very clear about you want in life. You have turned into a *mumukṣu*. And once you are a *mumukṣu*, your status is called *mumukṣutva*. And

this pursuit does not in any way stand opposed to any other pursuit either.

*Mokṣa* is not like anything else, so any other pursuit of the *mumukṣu* is also linked to the pursuit of *mokṣa*. A *mumukṣu* is someone who has undergone a change, like a devotee. When a devotee takes up a job, it is the devotee who is an officer. It is not that

You have to choose *mokṣa*. And the reason you have to choose is that you are already free, *mukta*. It is in the choice that the pursuit begins. You have to choose.



the devotee is displaced by the officer. The officer is an officer and the devotee is a devotee; it is not like that. The devotee is different. He is someone who has discovered devotion to Īśvara, and therefore, that person, the devoted person, is going to be there in the officer, in the husband, in whatever role he plays;

he is going to be everywhere. A devotee is a wife, and a devotee is the mother too and the sister. The devotee is always present, as we will see more clearly later. So too, with this *mumukṣu*. And his condition, his disposition of mind is called *mumukṣutva*. Therefore he says that this *mumukṣutva* is a desire, a longing, *icchā*. For what? "May I gain *mokṣa*," *mokṣo me bhūyād*. That means you have to choose *mokṣa*. And the reason you have to choose is that you are already free, *mukta*. When you are already a liberated person, and yet want to be free, you have to choose *mokṣa*. It is in the choice that the pursuit begins. You have to choose.

The four-fold means, *sādhana-catuṣṭaya*, for equipping oneself for *mokṣa* are *viveka*, *vairāgya*, *śama* *dama*, etc., and *mumukṣutva*. *Viveka*, *vairāgya*, *śama* *dama*, etc., are not enough. That *mumukṣutva* is very important.

<sup>1</sup>Excerpt from the forthcoming *Tattvabodha*,  
Arsha Vidya Research and Publications, 2009

Why is it mentioned separately? Because when *mumukṣva* is there, if anything is lacking in terms of the other qualifications, you will get that. It is like wanting to do a Ph.D. You equip yourself with the all the things that are necessary to earn the Ph.D., because that is the goal. Once you have that basic aim, you will do the course work, you will do everything that is necessary to qualify yourself to get that Ph.D. It is the same here. *Mumukṣva* is the main thing. When it is there, *viveka* is already there, so naturally, anything that is lacking anywhere will be gained by you. *Mumukṣva* has to be separately mentioned because a person can have *śama*, *dama*, etc., without being a *mumukṣu*. And there can be a *mumukṣu* without *śama*, without *dama*, without *upama*, etc., but he will make sure he takes care of those things.

Once he has this fourfold qualification, *sādhana-catuṣṭaya*, he is an *adhikārin*, an eligible student. And it is this eligibility, on the part of the student, that makes the *pramāṇa* very fruitful.

The Vedantic teaching, which is the *pramāṇa* that is handled by a teacher, is fruitful in enlightening a person without requiring any other aid. And it doesn't require any other help, only when the person has this

fourfold qualification. *Ātman* is always ready, and if you are also ready as a person, with the required mind, then the *pramāṇa* will do the job. Like opening the eyes and seeing, the exposure to the teaching will make one free from ignorance of oneself. If these qualifications are lacking in any area, the knowledge can either be denied or inhibited. Knowledge itself can be denied, or the knowledge happens, but at the same time, there is some inhibition so that one doesn't enjoy the fruits of that knowledge. And then, if all the conditions are met, uninhibited knowledge can take place, because the *pramāṇa*, the means of knowledge, is there, and the object of knowledge is there. So the Vedantic teaching being a *pramāṇa* is proved when the person has the eligibility for it. Then there is nothing that can deny that, so the *adhikārin* has to be pointed out. Otherwise, people will say, "I listened to Vedanta and I didn't understand that I am Brahman, therefore, Vedanta is not a *pramāṇa*." That is not valid. It is like saying, "I don't understand calculus, therefore, there is no calculus." That is why one has to be eligible. After that, after gaining this fourfold qualification fully, they become *adhikārins*, eligible, qualified students. Qualified for what? *Tattva-viveka*, discriminative understanding, *viveka*, of what is true, *tattva*.





## Decennial Celebration of Vanaprastha



“It is a matter of legitimate pride for all of us that the prasthas founded by Sri A.V. Ramaswamy and family have enabled the residents to lead a peaceful life and devote themselves to religious and spiritual pursuits besides engaging themselves in health care activities”, said Pujya Swamiji in his anugraha bhashanam on the occasion of the Decennial Celebration of the Vanaprastha Senior Citizens’ Home held at the Pyramid Complex auditorium on Sunday the 7<sup>th</sup> of November 2010.



The function began with a music recital by Smt.Meera Nathan and party. Residents of Vanaprastha and other Senior Citizens’ complexes around were present along with the invitees and the public. Other dignitaries present on the occasion were His Worshipful Mayor Thiru R. Venkatachalam, Dr. Nalla G. Palanisamy, Chairman, KMCH and Sri U. Anantha padmanabhan of KMCH.

Welcoming Pujya Swamiji and other dignitaries, Shri A.V. Ramaswamy said it was their good fortune that they could avail





of the presence of Pujya Swamiji on the occasion of the decennial celebration of Vanaparastha. He was happy that he and his family could serve the residents of the Vanaprastha to their satisfaction all these years and he appealed to all the residents of the Prasthas to extend their support and cooperation to run the senior citizens' complexes as role models.

Pujya Swamiji, in his address, said he was happy to be present on the occasion of the decennial celebrations of Vanaprastha which had completed ten years now. "You have been living here for the past one decade enjoying the peaceful atmosphere away from the din and bustle of the city", he said.

Referring to the services rendered by Sri A.V. Ramaswamy and his family in setting up the residential complex, Pujya Swamiji



said it was a matter of legitimate pride for all that the prasthas founded by his family had enabled the residents to devote themselves to religious and spiritual pursuits besides engaging themselves in health care activities.

Pujya Swamiji referred to the four stages of life according to Hindu Dharma and said an individual, after equipping himself with





necessary knowledge and self-control in the Brahmacharya stage prepared himself to shoulder responsibilities in taking care of his family and parents in Grihasthasrama, and after fulfilling his commitments as a householder, became fit to enter the Vanasprasthashrama, the stage where the individual sublimated his passions to lead a peaceful and purposeful life without causing injury to others by word or deed. Vanaprastha set up by Sri A.V. Ramaswamy provided a conducive set up to practise the Hindu code of conduct, namely, Satyam and Dharma and enable them to progress in their spiritual pursuits. Whatever had been provided in Vanaprastha should be utilized to lead a virtuous life and promote brotherhood among the residents. "This is the true spirit of Vanaprastha and one should strive for such a kind of life in a place like this", he said.

His Worshipful Mayor of Coimbatore Thiru R. Venkatachalam said he was proud of the senior citizen complexes created by Sri A.V.

Ramaswamy and his family and hoped that in the years to come these complexes in this area of Coimbatore will serve as ideal homes. He released the souvenir brought out by Vanaparastha citizens' complex.

Dr. Nalla Palanisamy, Chairman, KMCH, in his address, said he was happy to be associated with the decennial celebration of the senior citizens' complex founded and maintained by Sri A.v. Ramaswamy and family. He assured the seniors that his hospital would extend all help and support to them whenever needed. Sri U. Ananthapadmanabhan, Vice President of KMCH also addressed the gathering.

Pujya Swamiji felicitated and presented a Memento to Shri and Smt. A.V. Ramaswamy.

Shri Padmanabhan proposed a vote of thanks.

*Report by T.K. Ganapathy*

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## **How ISKCON won it's case against Christian Bigots in Poland**

<http://www.haindavakeralam.com/HKPage.aspx?PageID=12827&SKIN=W>

There was a case of nuns in a court in Warsaw, Poland against ISKCON.

Noting that the ISKCON is spreading it's activities and gaining followers in Poland , a nun filed a case before a Judicial Magistrate praying that ISKCON should be banned, because it's followers are glorifying a Character called Krishna 'Who was loose in morals, having married 16,000 Gopikas'.

When the case came up for hearing the ISKCON defendant requested the Judge to ask the nun to repeat the oath she has taken when she has ordained as a nun.

The Judge asked the Nun to recite the Oath loudly. She would not.

ISKCON man asked the Judge whether he could read it out for the nun.

The Judge said go ahead.

The pledge was in effect that 'she (nun) is married to Jesus Christ'.

ISKCON man said "Your Lordship! Lord Krishna is alleged to have 'married' 16,000 women. There are more than a million nuns who assert that they are married to Jesus Christ. Between the two, Krishna and the nun, who are of loose characters".

The Judge dismissed the case and allowed ISKCON to go its way.

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## **More Hindu Temples as Possible UNESCO World Heritage Sites**

<http://www.sify.com/l>

INDIA, December 18, 2010: Six Hindu temples in Indonesia, Thailand and Nepal have been

nominated to be certified as UNESCO World Heritage Sites.

Sukuh Hindu Temple and Penataran Hindu Temple Complex in Indonesia, Temples of Phanomroong and Muangtam in Thailand, Rishikesh's Ruru Kshetra and Ram Janaki Temple in Nepal are currently on the "Tentative List" of UNESCO World Heritage Convention nominated by their respective countries waiting to be inscribed on World Heritage List.

Currently, the World Heritage List is made up of 911 properties "having outstanding universal value", but is surprisingly includes only three Hindu temples: Hampi and Pattadakal temples in Karnataka (India) and Prambanan Temple in Indonesia.

World Heritage Centre is headquartered in Paris (France) with Francesco Bandarin as Director and Kishore Rao as Deputy Director. (ANI)

The 21 States Parties of the current Committee are: Australia, Bahrain, Barbados, Brazil, Cambodia, China, Egypt, Estonia, Ethiopia, France, Iraq, Jordan, Mali, Mexico, Nigeria, Russian Federation, South Africa, Sweden, Switzerland, Thailand, and United Arab Emirates.

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## **Magh Mela Security: Cops Brace for Tough Task Ahead**

<http://timesofindia.indiatimes.com/>

ALLAHABAD, INDIA, December 15, 2010,: The local district police face the challenging task of providing foolproof security during the Magh Mela which begins from January 19. Apart from making elaborate security arrangement, the police have also sought the cooperation of locals in managing the massive event. About 22 close circuit television cameras and 12 watch towers



would be fixed at all strategic points to keep a strict vigil on those moving in the mela area.

The Magh Mela is held any year when there are no Kumbha or Ardh-Kumbha Melas. This annual religious event or the great bathing festival is a smaller version of the gigantic Kumbha Mela that is held after every 12 years. Sangam, the confluence of the rivers Ganga, Yamuna and the Saraswati, hosts the festival. It falls in the month of Magh (January-February).

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## Scientists Find Ashwagandha Prevents Cancer

<http://www.healthcareindia.com/2010/12/06/scientists-find-ashwagandha-as-anti-cancerous/>

JAPAN, December 6, 2010: Recent research has found Ashwagandha, a traditional Indian herb as having anti-cancerous properties. Long-term use of the herb not only saves from the dreaded disease but is known for slowing down the aging process, thus restoring memory loss and cell destruction. It also fights fatigue, dehydration, bone weakness and dehydration. Now, the scientists working in the National Institute of Advanced Industrial Science and Technology (AIST), Ibaraki, Japan have found Ashwagandha as anti-cancer.

The research team under the leadership of renowned scientist of Indian origin Renu Wadhwa has completed the clinical trials on animals that shows excellent results. The lab trials have found that Ashwagandha has anti-cancerous compound which is toxic in nature and kills cancer cells in the body but protects normal cells.

Ashwagandha (bot. *Withania Somnifera*) is mentioned in Charak and Sushruta Samhitas as a rejuvenating herb and has been used by Ayurveda practitioners from time immemorial. It is also called Indian ginseng for its aphrodisiac, sedative, rejuvenating and life prolonging properties.

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## Dr. Karan Singh Receives Dayawati Modi Award 2010 For Art, Culture And Education

<http://www.newstrackindia.com/>

NEW DELHI, INDIA, November 24, 2010: Vice President Mohammad Hamid Ansari presented the 'Dayawati Modi Award 2010 for Art, Culture and Education' to MP Dr. Karan Singh at a function here on Wednesday. Expressing his delight after presenting the award, Vice President Ansari said: "I am particularly happy that this year's award has been presented to Dr. Karan Singh. He is one of the few men in public life who is at ease in the world of philosophy, culture and education."

"He entered political life six decades ago and continues with his mission - of intellectual and philosophical pursuit, of public service, of furthering the cause of inter-faith understanding and harmony, of promoting the essence of our cultural heritage, and advocating environmental sustainability," he added.

The Vice President further said Dr. Karan Singh's activities in public life seem to be guided by his faith in India's special role in leading humanity towards a new and better world. "I wish Dr. Karan Singh many more years in the service of the nation and the people and thank the Dayawati Modi Foundation for inviting me to present this award," he concluded.

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## Kallazhagar Temple Wall Collapses

<http://www.thehindu.com/>

MADURAI, INDIA, December 1, 2010 : A portion of the wall at the Kallazhagar Temple at Alagarkoil, which is said to be over 1,100 years old, collapsed on Tuesday night following heavy rains. A stretch of 60 feet of the wall came down on the pathway near the temple tank. The work of clearing debris began immediately and the pathway was re-opened within two hours. The historic 40-feet high wall finds mention in 1,100 years old-scriptures

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**3rd National Conference**  
**Convened by Arsha Vidya Vikas Kendra, Bhubaneswar**  
**February 25<sup>th</sup>, 26<sup>th</sup> and 27<sup>th</sup>, 2011**  
**www.arshavidya.net**

In order to appreciate the rich Indian multi-culture in the contemporary society, AVVK is planning to host another interface on various aspects of Indian Culture, Temple Architecture, Archaeological studies/discoveries in India, and Buddhism etc.



**Thrust Area of the Conference**  
**'Roots and Facets of Indian Culture'**

**Topics**

**1. Cultural Base of Different Worship**

- a) Emergence of *Vaishnav* Culture in India
- b) *Vaishnav* Literature (not philosophy)
- c) *Bhakti* Movement in India
- d) Emergence of *Bhakti* Movement in response to Brahminism

**2. Foundation of Indian Culture**

- a) Indian Temple Architecture
- b) Elements of Temple Art
- c) Indian Rock-cut Architecture  
(i.e. Ajanta, Ellora, Elephanta, Badami etc.)
- d) Monolithic Rock-cut Temples  
(Mahabalipuram, Kailashnath etc.)
- e) Indian Archaeology
- f) Indian Archeological Sites (Mahenjodaro, Harappa, Ajanta caves, Ellora Caves, Badami Caves, Nalanda, Mahabalipuram, Sisupalgarh (Mauryan Fort site), Aihole etc.)
- g) Excavations in undivided India.

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### 3. Buddhism

- a) Buddhist Iconography
- b) Buddhist Philosophy
- c) Buddhist Religious Sects & Different Deities
- d) Buddhist *Viharas, Caityas* etc.
- e) Emergence of Buddhism in response to Brahminism
- f) Asceticism in Buddhism & Hinduism
- g) Nagarjuna & Emergence of Mahayana Buddhism
- h) Importance of the Concept of *Bodhisattvas* & Development of *Bodhicitta*
- i) Buddhism & Advaita Vedanta
- j) Buddhism in Indian Life & Thoughts
- k) Life and Teachings of Mahayana Great Masters i.e. Nagarjuna, Aryadeva, Asanga, Vasubandhu, Bodhidharma, Dinnaga, Dharmakirti, Santarakshita, Padmasambhava, Kamalasila etc.

### Participation details

Faculties of the Universities, Independent Researchers in Research Institutes or Gurukulams are invited to participate in the Conference.

### Submission of Abstract

Abstracts not exceeding 300 words along with Registration Form may be sent by email to [atmaprajanananda@gmail.com](mailto:atmaprajanananda@gmail.com) so as to reach by **31 January, 2011**, followed by the hard copy and the CD/DVD by Speed Post/Courier.

The final paper in around 3,000 words (10 pages) may be sent by **15 February 2011** by email to [atmaprajanananda@gmail.com](mailto:atmaprajanananda@gmail.com). Followed by the hard copy and the CD/DVD through Speed Post/Courier.

### Instructions for Delegates

Delegates are requested to furnish 'Suggested Readings' in the paper, which will be of immense benefit for the audience/readers/scholars.

They are further encouraged to present a visual presentation through Power Point, which will arouse more interest in the audience. Papers found suitable may be published by AVVK.

### Last date for Submission:

The abstract by 31<sup>st</sup> January, 2011  
Final paper by 15<sup>th</sup> February, 2011 must reach the Convener.

### Registration Fees-

Delegates - Rs.150/- Students - Rs. 50/-

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**Trial Run of Thiruvidadamarudur Temple - in pouring rain**