



Arsha Vidya Newsletter

Rs. 15/-



Pujya Swamiji inaugurated the Certificate Course of Ādi Śaṅkarā Studies Centre, SCSVMV University, Enathur, Kanchipuram on 9.1.2011



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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

2.3.14

14. When all desires clinging to one's heart fall off, then a mortal becomes immortal (and he) attains Brahman here.

In this final section of the upaniṣad, Yamadharmarājā is presenting three topics: The first one is summarizing briefly the teaching of Brahma Vidhyā. Then enumeration of some of the preparatory discipline or qualification—Brahma Vidhyā sādhanam—is the second topic. And the third topic is the Brahma Vidhyā phalam, viz. the benefit of this knowledge.

Of these three topics, two topics had been completed with Mantra No.13. The various qualifications were mentioned, and in the 13th mantra, the highlighted qualification is śraddhā—faith in the existence of Nirguṇa Brahman. Faith is required because the very description of Brahman will create a doubt in the very existence of such a Brahman because one cannot conceive a Brahman which is totally propertyless and also which is not available for objectification either sensorily or mentally.

If it is not available for senses, if it is not available for mind and intellect, if it is not available even for words and if it is totally attributeless, we will only think that such a Brahman which is not available for senses should be non-existent. It is very difficult to conceive and even some philosophies do not accept Nirguṇa Brahman. It requires a subtle intellect to grasp Brahman. In other words, the teacher teaches without teaching. The student understands without understanding and he gets liberated without getting liberated! It is a subtle topic. If a person does not understand, it is no wonder. If a person understands, āścāryo vaktā kuśalonulabdā. Śraddhā is very important until a person understands and give the benefit of doubt to the teacher and give the benefit of doubt to the scriptures also..

This open mindedness is called Śraddhā. Śraddhāvan labhate jñānam. And with emphasis on śraddhā, Yamadharma raja concluded the qualification discussion. Now the final topic of Brahma Vidhyā phalam is being explained.

३॥ यदा सर्वे प्रमुच्येते कामा येऽस्य हृदि श्रिताः ।
अथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुते ॥ १४ ॥

yadā sarve pramucyete kāmā ye'sya hr̥di śritāḥ ।
atha martyo'mṛto bhavatyatra Brahma samaśnute ॥ 14 ॥

यदा सर्वे प्रमुच्येते कब्रमा येऽस्य हृदि श्रिताः ।
अथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुते ॥ १४ ॥

yadā sarve pramucyete kāmā ye'sya hr̥di śritāḥ ।
atha martyo'mṛto bhavatyatra Brahma samaśnute ॥ 14 ॥

Brahma Vidhyā phalam is mentioned in this verse as well as in the next verse. Brahma Vidhyā phalam is jīvanMukti—freedom here and now.

The next question is: freedom from what? Because, physically we have to depend upon the external world for food, clothing, shelter etc. Here, the freedom that we are talking about is the inner freedom from mental problems of saṁsāra. Saṁsāra expresses in the form of varieties of mental problems like fear, insecurity, jealousy, depression, anger etc. These are varieties of symptoms of saṁsāra, and of all the forms of saṁsāra, the main one often highlighted in the scriptures is kāma.

Kāma is the first off shoot of saṁsāra. Because of self-ignorance, I take myself to be the body-mind complex, and as body-mind complex, I am going to be limited all the time.

As ahaṅkāra I can never be pūrṇa and as ahaṅkāra, I will ever be a pūrṇaḥ and this self-ignorance expresses in the form of a pūrṇatha. It means there is always something lacking in life, something missing in life, something wanting. What I want varies. There is always a pūrṇata and this expresses itself in the form of kāma. Since I cannot withstand limitation, there is always a struggle to remove the limitation and I do not know what will remove the limitation. What should I do?

Therefore comes the trial and error method of experimentation; get this, get that, get rid of this, get rid of that; it is a life-long struggle to acquire. This struggle to acquire for the sake of pūrṇatvam is called kāma. The struggle to acquire for the sake of pūrṇatvam is kāma and freedom is defined as freedom from this struggle to be complete. I do not want to acquire anything for the sake of completion. I do not do anything for the sake of completion, and if at all I am doing something in my life, it is not for the sake of completion.

When I acquire something for the sake of completion, it is called a binding desire. But when I do for completion, it is called a non-binding desire. One can have any amount of non-binding desires. Binding desire is called saṁsāra, and it is this binding desire that goes away, and this is called

jīvanmukti. And that is why Krishna says in the second chapter of Gita, prajahāti yadā kāman sarvān pārtha manogatān —He gives up all binding desires. Why? Because ātmanyeva ātmana tuṣṭaḥ. I give up not because of scriptures or philosophy. It is not like that. I am full, and therefore, I do not require anything and that is said here

Hṛdi śritāḥ kāmā ye'sya sarve pramucyete. All the desires are located in the mind. Here hridi means antaḥkaraṇa. Sarve means all desires including the desire for mokṣa. The last desire is desire for desirelessness and that is called mokṣa icchā. Desire for mokṣa is also again because by jnana. I understand that I need not get it because fortunately I am nitya mukta svarupah. Therefore one does not have even mokṣecchā. And naturally, atha martyo'mṛto bhavatyatra—such a person becomes immortal, free from the cycle of mortality.—He gets out of the cycle of punarapi jananam punarapi maraṇam.

What is the logic behind it? We have seen in the 8th chapter of Gita that the next birth is decided according to the kāmā, the strong desire that a person entertains at the time of death— yaṁ yaṁ vāpi smaranbhāvam tyajatyantekaḷebharaṁ. In the Mundaka Upanishad we have seen this. In the case of a jnani, kāmā abha vat, kāmā nimitta punrajanmapi nāsti. And if punar janma is not there, punar maraṇam also is not there. In fact, he goes beyond the birth-death cycle, and therefore, martyaḥ amṛto bhavati. Mortal becomes immortal. Here also we have to note that it is not that I, the mortal became immortal because finite can never become infinite. Mortal becomes immortal means the one who thought himself to be mortal knows that he is immortal. Therefore, travel from mortality to immortality is travel from ignorance to knowledge. It is not a physical travel. It is an intellectual travel from the knowledge that I am mortal to the knowledge that I am immortal. Becoming one with Brahman is dropping the notion that Brahman is away from me, and by dropping that notion, he becomes one with Brahman here and now, and Yamadharmarāja says mokṣa is even while we are alive. This, we emphasize because in certain other systems of philosophy, mokṣa is something to be acquired after death. Most of the other religions—even in Hindu religion itself, many of the systems believe mokṣa is after dropping the body I go to Vaikunta if I am a Vaishnavite or to Kailasa if I am a Saivite or to heaven if you are a Christian. Such people are only tourism promoters. For us, for mokṣa, one need not go anywhere. Mokṣa is here and now and this is called jivanmukti. That is the benefit of this knowledge.

Śrī Rudram Anuvāka 01

ओं नमो भगवते रुद्राय ।

Om namo bhagāvate rudrāya

Om – om; namaḥ – salutation; bhagavate – unto the Lord; rudrāya – unto Rudra

Salutation unto Lord Rudra.

The word 'rudra' means rodhayati sarvān, the one who makes all cry. The root is rudir – vimocane in the sense of shedding tears. Another meaning is rutam drāvayati, the one melts away pain or the cause of pain. The word om is from the root ava which has the sense of protection. Avati, rakṣati iti om, the one who protects and sustains everything is om, name of the Lord. The Lord is remembered at the beginning of the Veda and also at the beginning of its every section. Om also stands for an auspicious beginning. The word namaḥ¹ means salutation.

Bhagavate – It is the dative singular form of the word bhagavān, derived from the noun bhaga. bhagaḥ asya asti iti bhagavān, the one who has bhaga is Bhagavān. There are many similar and more familiar words such as dhanavān, the one who has wealth; balavān, the one who has strength; guṇavān, the one who has virtues.

What then is *bhaga*? It consists of six absolute virtues:

aiśvaryasya samagasya vīryasya yaśasaḥ śriyaḥ
jñānavairāgyayoścaiva śaṇṇām bhaga itiraṇā

The six virtues—overlordship, power, fame, riches, knowledge and freedom from being wanting—in their absolute measure constitute *bhaga*. The one who has this six-fold *bhaga* is Bhagavān. Every individual has the experience of aiśvaryasya, overlordship with reference to children and smaller creatures. For instance, you have overlordship over an ant but not when it has entered your ears! A cat has lordship over a rat. So overlordship is not totally unknown to you. You therefore appreciate Īśvara as the Lord with total overlordship.

Vīryam, power. One has in a limited measure the strength to create, sustain, bless, chastise and destroy, within the framework of this world, jagat. To create and sustain the very framework and everything therein, the vīryam that is needed is *samagra*, limitless.

Yaśas, fame. Fame can be an object of desire for its own sake, even though it is used for gaining power, wealth and so on. One may be ready to give up power and wealth to win recognition. In the awareness of being recognized, there is an extended sense of oneself that is a bit of Īśvara. Bhagavan's fame is non-local and is the cause of the local fame of an

¹ The root of namaḥ is nam in the sense of prahvī bhāva, bowing down (nam + as (asun) = namas = namaḥ



individual, which can be wisdom, wit or a winning smile; all these are but the vibhūti of Īśvara. On enquiry, one can see that the possibilities to gain, to improve are all given. And the given is not separate from the giver here.

Śrī, wealth. Wealth includes time, skill, courage, health, money, marriage, home and children. In fact, anything that makes you comfortable and happy is wealth. Success is also wealth. All the resources on this earth such as oxygen, water and energy would then be wealth. If all these are wealth, whatever one claims as one's wealth is included in the limitless wealth of the Lord, the Lord being both the maker and the made.

Jñāna, knowledge. Knowledge is also *samagra*, total, for Īśvara. As a human being, one certainly knows the difference between being knowledgeable and ignorant. But in spite of one's desire to be more and more knowledgeable, one remains after all ignorant. If there is a person who is free from ignorance, the knowledge of the person has got to be total and must exist without being gained in time.

Vairāgya, freedom from a sense of want, the cause for desire to be complete. The attitude of an adult towards the playthings of a child like marbles, balloons and so on, is vairāgya. In this disposition, there is neither a longing for, nor an aversion to any of those objects. Everyone knows such a condition of the mind where there is freedom with reference to certain objects. But the same condition cannot be commanded towards certain other objects. If that attitude covers every object known and unknown, then the vairāgya is *samagra*, complete. This is the sixth absolute virtue accounting for *bhaga*.

The word *rudra*, as we have seen etymologically has two meanings: the one who removes pain and the one who causes pain. It is the most significant word revealing the nature of the Lord. The Lord cannot be all compassion, mercy, love, without including the opposites and essentially transcending both of them. In certain theologies, God is presented as one of all virtues and another force called the devil accounting for all that is evil. But what is considered good is also judged in terms of human knowledge of what is desirable. The very concept of desirability stems from what is undesirable. Both exist in the world. When one picks the desirable rose, one has to deal with the thorns.

No value is absolute which is why one can never make a rule without an exception. Carl Jung was critical of the concept of God that created a Satan, because he realised how damaging this concept is to a human mind. The individual has no archetype to respect, to adore, which will include both the opposites—happiness and sorrow, like and dislike, being satisfied and being not satisfied and so on. No individual is free of these opposites and one aspect of every individual is the shadow self. If it is considered evil, Satan, then each one has to see himself or herself as evil. There is no way one can avoid guilt. Jung's God, therefore, includes the opposites. But he had his own difficulty in reconciling with the nature of his God. His God being both good and evil, he could not trust in God because God who could do good could equally do bad.

The problem is also caused by confusion about reality of God. If God is self-evident, self-existent consciousness, which is the basis of everything including time and space, then you have to appreciate two orders of reality—that which is self-existent, the other which is not self-existent. You are like a liker with reference to a given thing and a disliker with reference to another thing. Now, you can say you are both liker and disliker or you can say you are neither liker nor disliker. Both liker and disliker are only referential. The invariable person is a self-evident being who is above both likes and dislikes. So too, God has got to be, in essence,

above right and wrong. It means He can be both right and wrong. In fact, right and wrong are part of the order that is Īśvara.

The whole world can be reduced to one order consisting of many orders. There is an astro-physical order, a geological order, biological order, physiological order and there is an epistemological order. There is order governing *dharma* and *karma*. Within these various orders alone are all opposites. When all that is here is God, it is childish to even think of evil with a separate being as its locus.

Being the maker, God has got to be all-knowledge and all skill. The material necessary for making the *jagat* is not made by God. If it is, then it has got to be made out of another material that is not yet made. That primordial material has to be identified as non-separate from God. The fact opens your eyes to see that the created world is never independent of, or away from the material cause, which also is God. If the world is in the form of one implicate order, then anything that happens therein, is explainable in terms of cause-effect relationship. When I have neither the leisure nor readiness to look into a person's background, I cannot but call a person evil. If that dubbed criminal subjects to psychotherapy, the therapist is bound to validate the person from the standpoint of his background even though his action is definitely wrong. So what exists in this world is only right and wrong, not good and evil. Right and wrong stem from the order that is not separate from the ordainer, God. We even go one step further. If the 'made' is not separate from the 'maker', the effect is not separate from its cause, then what kind of reality does the effect or even the cause have?

If we define reality as what is self-existent and not subject to negation in all the three periods of time, we cannot bring an effect under the label of reality, for it is neither self-existent nor is it beyond negation. A pot, an effect, is not self-existent. It is dependent on clay; in fact, it is clay. Being an effect, the pot was non-existent before its creation, nor will it exist after it is broken. It is subject to time. The effect is, therefore, not real, *satya*; much less it is non-existent, *tuccha*. Every effect is only a form with a name and it is *mithyā*, ontologically. If the effect is *mithyā*, the status of cause attributed to Īśvara is also *mithyā*. In other words, Īśvara is essentially beyond cause and effect, in spite of being both the cause and effect. This transcendental nature releases Īśvara (God) from being both right and wrong. Being transcendental, God is not subject to time, place or any given attribute, making Him a given substantive.

Then how would anybody understand the transcendental God? Well, as an object you need not understand Him; He is you. The consciousness because of which you are conscious of the world, transcends time, place or any given attribute. Both the transcendental God and the individual are one, nonp-dually one. While the Jungian concept of God is both good and evil, God cannot be trusted. But a transcendental and immanent *vastu*, being, does not subject itself to any of our judgment either.

The individual is responsible for his actions and therefore nurses a sense of guilt in terms of omissions and commissions. Being guilty, there is always a fear of the imminent event of loss and sadness. In other words, the person is afraid of his or her own *karma phala*. The infallible one, the Lord, being the very order of all the laws, including the law of *karma*, becomes as though a source of fear, a chastiser. Prayer being a *karma* of imploration is expected to change the devastating course of the past and even win the benign support of the infallible Lord.

To be continued...

**Swami Dayananda Ashram, Rishikesh will be
conducting
*a 8-Day Residential
and
Intensive Iyengar Yoga Course*
from 19th April –26th April 2011**

**with Sri. Nanda Kumar a certified Iyengar Yoga teacher and a
student of Swami Dayananda Saraswati.**

**Interested participants are requested to apply
for the camp on or before before 15th March 2011.**

An online application form could be submitted through our

Website at www.dayananda.org

or

it could be obtained by sending an e-mail or
by post from our Ashram

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**VEDANTA CAMPS in
MARCH / APRIL 2011 with
PUJYA SWAMI DAYANANDA SARASWATI**

There will be four camps of Pujya Swami Dayanandsa Saraswati in Rishikesh during March-April 2011 as detailed below. All 4 camps are fully booked already.

CAMP No.	DATE	TOPIC
1	March 6th - March 12th 2011	Yajnavalkya-Maitreyi Dialogue Brhadaranyakopanishad 2-4-3,4,5 and 4-4-12
2	March 15th - March 21st 2011	How to analyse & evaluate Experiences of Life for Happy & Healthy Living Mundaka 1-2-12 and 3-1-1Kathopanishad 2-1-11
3	March 24th - March 30th 2011	Knowledge and Mind Discussion on Kenopanishad1-1-1 and 1-1-2
4	April 2nd - April 11th 2011	Pancadasi Chapter 10 Nataka Deepa Prakarana

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Ashram Yoga Studio

Swami Dayananda Ashram has a wonderful yoga studio, which is fully equipped to accommodate more than 50 students at a time. It is located just behind the Ashram Temple with a scenic view of Himalayas and the holy Ganga River. Senior Iyengar Yoga teacher Sri.Ramanand Patel of USA visits often to conduct yoga retreat here. Iyengar Yoga teacher Sri. Nandakumar conducts regular yoga courses for beginners and intermediate level students. Apart from them yoga teachers from different parts of the world visit the ashram with their students and conduct courses for them.

Forthcoming Yoga courses:

Shri Nandakumar will conduct residential Iyengar Yoga courses on the following dates:

April	19th-26th	2011
October	21st-30th	2011
November	1st-10th	2011
February	1st-10th	2012

The courses will explore the technical details of Asana and Pranayama in the tradition of Iyengar Yoga. These courses are very well suited for beginners and intermediate level students. Interested persons are requested to register in advance or send their enquiries

to yogiyaar@hotmail.com

or

[contact the office](#)

Inaugural Function of The Certificate Course of Ādi Śaṅkarā Studies Centre, SCSVMV University, Enathur, Kanchipuram

The inauguration of the certificate course in Sankara studies was held on 07.01.2011 with the benign blessings of Pujya Jayendra Saraswathi Swamigal and Pujya Sankara Vijayendra Saraswathi Swamigal of Kanchi Kamakoti Peetham. The course was run by the Adi Sankara Studies Centre, sponsored under the epoch-making social thinkers of India scheme of UGC. His Holiness Dayananda Saraswathi Swamiji graced the function as Chief Guest and inaugurated the course.

The function started at 11.00 a.m. with a Vedic invocation followed by a prayer. Prof. Vishnu Potty. V.S, Dean (Sanskrit) introduced the centre and welcomed the gathering.

Prof. P.V.Vaidyanathan, Chancellor, SCSVMV presided over the function. In his presidential address, he emphasized that the Advaitic thoughts were universal and had more relevance in the present frantic scenario. He said that the certificate course was started in the presence of a great soul, Dayananda Saraswathi Swamiji and this would make the centre achieve its goal successfully.

His Holiness Dayananda Saraswathi Swamiji gave the Anugraha Bhashana and explored the world of Advaita Vedanta with his admirable speech. He told that Sankara was symbolizing himself as Sampradayavid and the Advaita Vedanta existed from time





immemorial. He expounded with simple examples and Upanishadic quotations that Advaita was the real and the duality what we see, was not real. The jivatma gets fear from the supreme soul because of the dvaita knowledge. The jivatama equation is quite simple and easily be attained. With simple logics Swamiji explained the reality of Advaita and the Svarupa and Tatastha lakshna of the Supreme Being. Swamiji concluded that the Dvaita did not exist and one should have the thirst to know the Advaita to overcome the transcendental world. The certificate course started by the university would have authenticity and would be beneficial for all.

Prof. C.V.Vaidyanathan, Vice-Chancellor congratulated the organizers in his felicitations. He explained the relevance of

the inferential knowledge system of Advaita, in the present Computer scenario. The logarithmic approach of the Advaita Sastra would be very much useful to the modern knowledge system.

The Chancellor and Vice-Chancellor distributed the prizes to the students who had won in the various competitions.

Prof. G.Srinivasulu, Head, Department of Sanskrit proposed the vote of thanks.

Prof. K.P.V.Ramanakumar, Dean (R&H) was the master of ceremony and introduced the Chief-Guest.

Prof. Narayan Jee Jha, Director, Adi Sankara Studies Centre organized the program.



5000 Students Salute On Republic day Manjakkudi, Thiruvarur District. January 26, 2011



Swami Dayananda Saraswati, Founder SDET, and Ms. Sheela Balaji, Managing Trustee, SDET, witnessing the spectacular show





5000 Students of 7 educational institutions of SDET joined together to put up a spectacular show on Republic Day.

Conceptualized as a tribute to Swami Dayananda Saraswati on the occasion of his 80 th birthday celebrations, the performance show cased the talents of children from LKG to graduate school.

The day started with flag hoisting by Shri.G. Ramachandran followed by a freedom march by all the students embodying the oneness of India. All classes from the 7 schools, NCC, NSS contingents and college were represented in the march past.

This was followed by demonstrations of physical art forms, like Drills, Karate, Yoga, etc. The event was concluded with a colorful tableaux of Indian culture and diversity with high energy Bharatnayam, Mohiniattam and Dandiya performances and a fusion "Butterfly Dance".

The grand finale was the 5000 student salute in honor of Swamiji, as a token of thanksgiving for his vision to create such educational institutions through SDET, bringing hope and life to the village children.

SWAMI DAYANANDA SARASWATI CONTRIBUTIONS & WRITINGS

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**ARSHA VIDYA
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Journey of a visionary from Manjakkudi , a quiet village, to a Global leader

An engrossing account of the man, his quest for knowledge, his trials,
tribulations and triumph, all in the cause of global peace

Sheela Bakaji, the author gives the readers a vivid account of the life of a visionary who she describes as " a leader with razor sharp intellect, absolute clarity of thought, and soaked in compassion".

Painstakingly researched, the book chronicles the life of Swami Dayananda Saraswati in his transition from Natarajan, a 22 year old student of Vedanta, to one of the greatest teachers and practitioners of the Vedanta and founder of a movement for societal transformation through service - AIM for Seva.

The book is a sincere attempt to present the many facets of Swamiji - as a Vedanta teacher with his unique pedagogy, as a Social entrepreneur spearheading transformation at the grass root level through service - to create confident and contributing young Indians, a remarkable Author

who conveys his thoughts so lucidly in his writings, and a pillar of the Sanatana Dharma and the Acharya Sabha - promoting tolerance and global understanding through religious dialogue.

The richly illustrated **400 page** book with lively images of Swamiji in his many avatars, show cases his extremely rare writings over the years - most of it relevant to present days' society as much as it was 60 years ago.

It also features interesting dialogues with the author on topics ranging from recession to astrology, giving the reader a never before perspective of Swamiji's views of the contemporary and ever changing world.

Priced at Rs.3000, the book will be launched at the Sathabhishekam of Pujya Swamiji on July 21, 2011.



The author with Pujya Sri
Swami Dayananda Saraswati



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About the Author

Sheela Balaji is a post graduate in History of Art, with a deep interest and expertise in natural dyes for textiles. A chance meeting with Swami Dayananda Saraswati sparked her interest in Vedanta. What followed was a guru shishya relationship leading to her taking up the stewardship of AIM for Seva, the NGO founded by Swamiji, as the Managing Trustee.

She made the transition effortlessly, from a business environment to a charity organization, bringing in professionalism and high degree of accountability into service, and inspiring many others to follow suit. And still does.

Under her visionary leadership, the organization has scaled many milestones. AIM for Seva touches the lives of 35,000 students through its 122 projects spread across 15 states. This includes 82 Student homes and 17 educational institutions, transforming the lives of 10 million Indians every day through their Education and Healthcare initiatives.

A prolific and articulate writer Sheela Balaji has authored two books - "Without a second - Fundamentals of Vedanta" and "Salutations to Rudra", based on Swamiji's teaching of Sri Rudram.

Her close association with Swamiji gave her the opportunity to observe, interact and learn from him. These experiences have been translated into a book tracing the transformation of Swamiji as a Vedanta student to a much loved, revered teacher and social entrepreneur.

The book is a tribute to him on the occasion of his Sathabhishekam.

Seventh Convocation of Swami Dayanada College of Arts & Science, Manjakkudi, Tamil Nadu



The seventh Graduation Day at Swami Dayananda College of Arts & Science, Manjakkudi was celebrated on 30 January, 2011 in great splendor. The function commenced with inauguration of the plaque at the new auditorium by Swami Dayananda Saraswati. Welcome address was delivered by Ms. Sheela Balaji, Managing Trustee of SDET and AIM for Seva.

The chief guest of the function was Mr. Bhaskar Bhat, Managing Director of Titan Industries, Bangalore. In his presidential address he stated that students should have a sense of belongingness and strive hard to be at the top of society.

Pujya Swamiji blessed the fresh graduates and advised them, "to be definite contributors to the nation".

Sri. Raghu Rao, an IT professional from USA felicitated the graduating students to become entrepreneurs in their field of interest and dedicate with hundred percent involvement in it.

Earlier Sri S. Raghu Rao had dedicated the new auditorium at the college in fond memory of his parents Smt Lalitha Bai and Sri Sarangapani Rao of Kumbakonam.

Dr. D. Sivasubramanian, Member-Senate of Bharathidasan University and Principal, Srimad Andavan College, Srirangam, in his felicitation address, stressed that involvement, eagerness and self-control were the three modes to be followed in all the activities to achieve the desired target.

Sri.G. Ramachandran, Correspondent of the college proposed vote of thanks.

Let Muslims defuse Babri crisis: Dayananda

21 years
ago

Indian Express,
Bombay, Wednesday, January 24, 1990

By a Staff Reporter,
Bombay, January 23, 1990

"The Ram Janmabhoomi issue should not be politicized by either the Hindus or the Muslims but our Muslim friends should recognize that the place has a traditional sentiment for the Hindus, and respect this", said Swami Dayananda Saraswati of the Aarsha Vidya Peetham, here today.

The Swami who is an exponent of Vedanta, told reporters on Tuesday that the issue is one concerning Hindu sentiment and should not be looked at politically because that would convert it into a question of victory and defeat for the two religious groups. But if the Hindus have accommodated so many mosques in this country, for a "religion which came from outside and they ask for a piece of land in return" the sentiment should be respected. Stating that he did not want to get into the "political aspect of it", the Swami said, "let us hope they settle it (the issue) amicably".

On the issue of religious fundamentalism which is on the increase in the country, he said, it was a dangerous thing. However, Hindus are against fundamentalism, because "of our vision of God being what it is". But attack has now become the best form of defence for the Hindu who finds himself among other religious groups who are aggressive with their religion. Even a person like Mother Teresa believes that people "who are outside the flock must be brought into it". The only solution now is for people to be educated so that they

understand the strength of their own religion and are not either gullible or vulnerable to conversion.

Meanwhile, religious and spiritual education must be inculcated in the home by the parents and not by educational institutions, he said. Moral science cannot and should not be just a special class but must percolate to all activity in life. Instead it would be beneficial if teacher training schools gave emphasis to inculcating universal spiritual values among teachers.

His own philosophy is to provide the right perspective through the teaching of Vedanta, he said. If the perspective is clear the priorities become clear and there is less conflict, the Swami added. Vedanta, he said, addresses the individual always and does not distinguish between materialism and spiritualism.

Swami Dayananda who had started a retreat centre at Rishikesh for students interested in Vedantic study, is shortly starting a teaching institute at Coimbatore where he proposes to hold a 3-year residential course for full-time students of Vedanta. All expenses of the student will be borne by the Sruti Seva Trust set up for the purpose.

The Swami is currently in Bombay for a 5-day yagna (lecture series) on the topics "meditation" and "Jiva, Jagat and Ishwara" (You, World and God) from Jan. 24 to 28. The former will be held in the morning at the Bharatiya Vidya Bhavan and the latter at the Birla Mathushri Sabhagar.

Third Hindu Spiritual & Service Fair in Chennai

Details of the service activities being undertaken by various spiritual organisations formed the core at the 'Hindu Spiritual and Service Fair 2011' organized by The Global Foundation for Civilizational Harmony at the Sri Ramachandra University ground in Thiruvannamiyur from the 25th to 30th of January 2011..

A host of organisations, including Arya Samaj, Youth for Dharma, Art of Living, Friends of Tribal Society, Parampara, Sri Kanchi Kamakoti Peedam, Chinmaya Mission, Yuvashree, Amar Seva Sangam and Arsha Vidya Research & Publications participated in this Fair. Many of them had also showcased publications brought out by them on Vedas and Upanishads with interpretations by their heads. Interactive sessions with spiritual groups also formed part of the five-day fair. The participating organisations promoted healthy ways of living.

The fair was inaugurated & blessed by Pujya Sri Swami Dayananda Saraswati, Sri Swami Gautamananda and Thavattiru Maruthachala Adigalaar.

"Seva is not an extended part of Hinduism. It is an intrinsic quality of the religion," Arsha Vidya Gurukulam founder Dayananda Saraswati said.

Sri Ramakrishna Math president Gautamananda said the awareness about



the service activities of Hindu organisations was low among public and should be promoted.

Thavattiru Maruthachala Adigalaar of Perur Adheenam and TVS Capital Funds Chairman and Managing Director Gopal Srinivasan spoke.

Arsha Vidya Research & Publication Trust displayed the titles published. The books were enthusiastically bought by the devotees & general public.

The fair largely fulfilled its objective of improving awareness in our society that serving the poor and needy is endemic to the functioning of most of the Hindu organisations. There was widespread and appreciative response from the people visiting the fair on all days.

On Being A *Sādhū*

Swami Dayananda Saraswati¹

In Sanskrit the word for renunciation is *sannyasa* and one who is a renunciate is called a *sannyāsi*. Generally the life of renunciation is associated with a life of austerities, of self-denial, or of monasticism. The Bhagavadgita defines a *sannyāsi* as (5-3):

*jñeyah sa nityasannyāsi yo na dveṣṭi na kāṅkṣati
nirdvandvo hi mahābāho sukhaṁ bandhātpramucyate*

The person who neither hates nor longs (for anything) should be known as always a renunciate (*sannyāsi*), O Arjuna, because one who is free from the opposites (likes and dislikes) is effortlessly released from bondage.

As such, the word *sannyāsi* means a person who can handle his feelings towards the world; a person, who in spite of the situation is able to maintain equipoise. Another word for a renunciate is *sādhū* or “a good person”; that is, a person who can be trusted, whose mind causes no one any consternation, a simple person whose life is one of values; of gentleness and of honesty. Being a *sādhū* really means being a person whose mind is resolved about his life. This person can be from any walk of life – a parent, a businessperson, a monk, etc. One’s attitude to life is the basis of being a *sādhū*.

In India, the tradition of monasticism is symbolized by orange cloth, and generally a person inclining towards the direction of a monk wears orange. The orange symbolizes the first rays of the sun rising at dawn—the rays which destroy the darkness; that is, the color orange stands for knowledge, the dispeller of ignorance. Orange is also the color of fire symbolizing the burning of the problems that characterize the human life. These problems are known as *karma*—which may be either good or bad and

which bind a person to a life of bondage. Thus, the color orange represents *jñānam*, self-knowledge.

Throughout history there have been those who truly owned up the qualities associated with the cloth and those who did not. In *Bhaja Govindam*, the author warns us of a person whose behavior is *mithyācara*, untrue to the nature of the robe he is wearing. “An ascetic with matted locks, one with a shaven head, or one whose hairs are pulled out one by one, or one wearing ochre robes, deluded they are, who though seeing, do not see. Truly these different disguises or clothing are merely for the sake of filling the belly.”

Alternatively, there are people who do not wear the robes, but who have this knowledge and the associated values. A *sādhū* is someone whose mind is *sādhū*, who has a *sādhū buddhi*, who lives his life simply, without personal conflict.

Traditionally, if one chooses the life of a monk, one is absolved from the normal duties in society. In India, a monk who seeks to understand the truth is supported by the community. He is also known as a *bikṣu*, a person who lives on alms. Generally there are two lifestyles associated with being a monk: that of a bee, a person who wanders from place to place and who receives his food from different sources; and that of a python, a person who sits in one place and accepts whatever food comes to him.

At the time of receiving this cloth, which is given by one’s teacher, a *sādhū* is asked to say the *abhaya mantra*, a vow wherein he promises not to cause injury to any part of the creation whatsoever. His vow is neither to hurt nor to be hurt as he lives in a world where it is so easy to hurt and to be hurt. The understanding that is involved in order to commit oneself to a life of not hurting is really what it takes to be a *sādhū*.

Longing for Freedom, *Mumukṣutva*¹

Swami Dayananda Saraswati

What is *mumukṣutva*?
mokṣo me bhūyāditi icchā.

The *mumukṣu* is the person who wants *mokṣa*, *moktum icchuḥ*. 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 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-catustaya*, 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.

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.



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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 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 *uparama*, etc., but he will make sure he takes care of those things.

Once he has this fourfold qualification, *sādhana-catustaya*, 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*.



Launching Of The Book “Breaking India” by Rajiv Malhotra and Aravindan

Address by **Swami Dayananda Saraswathi**
ON 03 FEB 2011 AT CHENNAI



I am very happy that I could be here for releasing a very significant book. Perhaps every one of us could be writing a chapter in it, because it is a book echoing our own thoughts on different occasions. When we come across a news item in the local newspaper, we feel enriched, we feel frustrated, we feel helpless. We want to voice your feelings and there's no outlet. We can identify in this book's pages the voice of our own feelings.

Each one can relate to the book. It is a well-researched book on important topics covering a wide range of issues that affect our own psyche as a human being and as a person committed to dharma. As a person committed to truth, justice, then as a person committed to Vedic Dharma, committed to this nation, and as a living organism - you have a range of topics, and each one is discussed objectively. It contains enough background of very painful, tedious, painstaking research. There are different topics. I will cover one or two very important topics as I see them.

One strange claim is that Indians are foreign to India, and hence, there are others who are adivasis. I am not an adivasi. I am a current-vasi. Hey, I have got my gothrams and I also belong to the ancient India. And there's no question of adivasis and current-vasis as separate peoples. Yet they claim that the majority of the people of India are from some other country called Asia Minor, which doesn't exist now. And they came from there and some others said they came

from North Pole. And every one of us came from North Pole or South Pole, somewhere we don't know. We have been coming from different places. One fellow said you all came from Ethiopia. Another fellow went a little further in history and said we all came down from the trees, and therefore, we are all Africans. Some said, we are from gorillas. But we all have become human beings. So these claims are all just ideas.

But to make Indians feel alien in this country is not an easy accomplishment. It is a very big accomplishment by them, and we all have bought this idea. We read and re-read and we got marks for writing. So I have no flat nose therefore I came from somewhere else. These kinds of ideas we bought. It makes you feel foreign here so that somebody else can rule, by saying, "We also came from other countries and you also came from other countries a little earlier, and therefore we are ruling you."

And this is a great strategy. And now it passes as history and for some people it is very convenient. If you just keep talking, talking, talking, then people begin to believe it. This idea of repeating, re-repeating the same, the same untruth for a good length of time, it becomes truth. Repetition, abhyasaha, makes an untruth, truth. Abhyasa means repetition. Abhyasaha makes an untruth truth.

Now they say that Thiruvalluvar took lessons from St. Thomas, St. Thomas Maharishi. St. Thomas came and then Thiruvalluvar got enlightened. And what was the enlightenment? "I am a sinner." That is enlightenment. I am sinner because I have got a mother and a father. Therefore, I am a sinner. This is the enlightenment Thiruvalluvar got this enlightenment. Amazing!

They are writing this, and people are following. In India we just follow everything. We are mild humans, so we can follow everything. But they get away with it. We keep on repeating the bluffs for a long time, then people buy. This is how a human mind is indoctrinated to commit itself to even become a human bomb. Indoctrination is such a powerful thing. To de-condition our thinking we need such seminal books that really discuss very objectively, like the book we released today.

There was a scientist in USA, an Indian, from Tamil Nadu, who believed that he was a special race and ethnicity from all others. And then he underwent this DNA test. He found that he's the same. There's nothing special. Even this white, black race is a big bluff. And the scientists have called the bluff. Yet many are holding on to the bluff because it is convenient to them. It is not science.

Therefore, this myth has to be exposed and this book exposes the myth very thoroughly, objectively with a good backing of research, arguments and statements. There's another also another issue that is very dangerous. The Hindus in India are not getting proper treatment. The majority is Hindu, and the Hindus feel persecuted. In no other country in the world the majority would feel persecuted. Only in this country they feel persecuted. And if you

belong to some minority, you have got privileges. Therefore one Hindu group has called itself a minority. Ramakrishna Mission in Kolkata, call themselves as minority. You are making the people of this country to call themselves as members of a minority community in small, small groups. You don't need anything else to divide India to break India. You give privileges to minorities. This is very dangerous. Also, we are the only country where there are specifically religious minorities with privileges. There's no religious minority elsewhere.

In Bangladesh, Pakistan and Afghanistan Hindus ought to be given religious minority privileges. Nowhere else in the world is there a religious minority, only here. Religious minority concessions, privileges and they have the minority board, Government sponsored the job. There is a huge list of privileges, too many privileges. Therefore the majority feel persecuted because of these privileges given and it is not because of any consideration, except only to get the electorate vote bank. The congregational religions have got the capacity to negotiate. Because people come weekly to the place of worship, and when the prayer meeting is over, then you can use the platform, the pulpit, for haranguing issues other than religion. That's politics. And therefore this religious minority is not authentic.

If the Parsis say that they belong to a minority group that is true. But they don't claim religious minority status. We are not persecuting the people who are following different religions, we don't ask them to give up their religion, we don't intrude into their religious practices, we don't want to proselytize them, we don't have a program of evangelization and we don't convert. We

don't know how to do all that! It is again the genius of our culture. We don't do that. Religion is transnational. It doesn't confine only to Italy or any one country. And therefore, when seen as transnational, they form the majority. We are the minority. They are the majority. They come and attract you through religious functions, religious freedom, commission on religious freedom, they talk to you. They go to America and then beg them and get some money from them, and want to propose some political sanctions against India. And through their commission for religious freedom, they attack you.

They say that in India, there's no religious freedom. Who will believe that we don't have religious freedom? India is the only country where you have such complete religious freedom. The Jews have been telling this again and again all over the world, that the only country in the history of Judaism where the Jews were not persecuted is India. They tell that Hindus have allowed them to do whatever they want to because of religious freedom.

But the idea of religious freedom being promoted is one that extends to the destruction of mind. I am considered to give you religious freedom only when I allow you to destroy me, and I should say, thank you sir. If you stand on my toes, as a Hindu, I have to say, sir you are standing on my toes, the toes are very painful, please move away. If you don't comply with this notion of religious freedom, they will go to the United Nations to complain. That means I should give you the freedom to destroy me, that's when I am a Hindu, otherwise, I am fundamentalist.

Fundamentally, a Hindu is accommodative. He doesn't interfere in your religious pursuits. They are able to accuse us because of the freedom we have given everyone. Let

him try somewhere else. The time has come to call the bluff.

This Dalit word itself did not exist before. It was invented recently. We do have certain problems and we have to take care of them. But then somebody gets hold of it saying that he will take care of it, with money, with organization, with foreign trips. They call him the Dalit leader. I went to a world conference to sign a document on human rights along with leaders of other religions. There I found these Dalit leaders distributing leaflets, talking about India's Dalit problems in the conference. No other religion in the world had activists lobbying against it there, except for the lobby against Hinduism. So we must understand where this comes from. The nexus between these groups is very deep and very well planned.

Some of their churches look like Hindu temples, and introduce all these rituals. They even wear the clothes of a sannyasi, who can only be one who is committed to ahimsa. This includes not disturbing any other religion. So the fellow is not a sannyasi if he is destroying other cultures and religions.

In the midst of all this, it is important to be aware of the native, indigenous, culture and dharma, and also understand the other side's key strategy. That knowledge will protect this. This book will give you that knowledge. I congratulate our Rajiv Malhotra. He's a scholar who is very thorough in his research, and he's able to articulate whatever he wants to very well. And he has a very good friend and co-author Aravindan Neelakandan, who knows the grassroots. He comes from Kanyakumari, that is enough. And nowadays we are being told that the Kanyakumari temple was originally a Mary temple, and after that only it became Kanyakumari.

YEAR 2011 Programs of Arsha Vidya Gurukulam, Saylorsburg

(www.arshavidya.org) Tel : 570-992-2339)

Month	Day	Retreat Details
Apr. 22-24	(Fri-Sun)	Easter Weekend Family Vedanta Retreat Bhishma Stuti from Bhagavatam Swami Pratyagbodhananda
May 27-30	(Fri-Mon)	Memorial Day Weekend Family Vedanta Retreat Healthy Attitudes and Values Swami Vidadatmananda
July 1-4	(Fri-Mon)	Independence Day Vedanta Retreat Conquering Inner Enemies Swami Vidadatmananda
July 10-16	(Sun-Sat)	Family Vedanta Retreat-I Vivekachudamani (continuing from verse 50) Swami Vidadatmananda
July 10-16	(Sun-Sat)	Children's Retreat-I
July 31 Aug 6	(Sun-Sat)	Family Vedanta Retreat-II Aitareya Upanishad (Aatma va idameka evagra..) Selected verses from Ch.IV of Bhagavad Gita Part 1 Pujya Swamiji Swami Vidadatmananda
Aug 7-14	(Sun-Sun)	Family Vedanta Retreat-III Kathopanishad I Ch III Valli-10, 11 & 12 Selected verses from Ch.IV of Bhagavad Gita Part II Pujya Swamiji Swami Vidadatmananda
Aug 14	(Sun)	Pujya Swamiji's 81 Birthday at the Gurukulam
Aug 14-19	(Sun-Fri)	Carnatic Music workshop with Ramachandran

Month	Day	Retreat Details
Aug 14-19	(Sun-Fri)	Purna Vidya Teacher's Training Puja Swamiji
Aug 20-21	(Sat-Sun)	Gurukulam's Silver Jubilee function
Aug 25-28	(Thu-Sun)	Labor Day Patron's Retreat-I Apuryamanam...Bhagavad Gita Ch II-70 Kaupeena Panchakam Puja Swamiji & Swami Tattvavidananda
Sep 2-3	(Fri-Mon)	Labor Day Patron's Retreat-II Karmani Akarama...Bhagavad Gita Ch IV-18 Sraddha Suktam Puja Swamiji & Swami Tattvavidananda
Sep 17-24	(Sat-Sat)	One Week Course Jyotir Brahmana from Brahadaranyaka UP Narada Bhakti Sutra Puja Swamiji & Swami Tattvavidananda
Sep 25 - Oct 8	(Sun-Sat)	Two Wek Vedanta Course Upadesa Sahasri Part II Narada Bhakti Sutra Puja Swamiji & Swami Tattvavidananda
Oct 12 - Nov 19	(Wed-Sat)	Fall Vedanta Course Maitreyi Brahmana & Gita Ch.VIII (with Shankara Bhashya) Swami Tattvavidananda
Nov 24-27	(Thu-Sun)	Thanksgiving Family Vedanta Retreat Meditation based on Upadesa Sara Swami Tattvavidananda
Dec 24-31	(Sat-Sat)	Year End Vedanta Retreat (Christmas) Sarava Dharman Parityajja, Bhagavad Gita, Ch-XVIII-66 Ramayana-Sundarakandam Puja Swamiji Swami Tattvavidananda
Jan 1, 2012	(Sun)	New Year's Day Celebration

The On-Going Loot of Hindu Temples by the Indian Government

INDIA, January 2011: (by M.V. Kamath)
The Hindu Religious and Charitable Endowment Act of 1951 allows State Governments and politicians to take over thousands of Hindu Temples and maintain complete control over them and their properties. It is claimed that they can sell the temple assets and properties and use the money in any way they choose.

A charge has been made by a foreign writer, Stephen Knapp in a book (Crimes Against India and the Need to Protect Ancient Vedic Tradition) published in the United States that makes shocking reading. Hundreds of temples in centuries past have been built in India by devout rulers and the donations given to them by devotees have been used for the benefit of the people. If, presently, money collected has ever been misused (and that word needs to be defined), it is for the devotees to protest and not for any government to interfere. This letter is what has been happening currently under an intrusive law. It would seem, for instance, that under a Temple Empowerment Act, about 43,000 temples in Andhra Pradesh have come under government control and only 18 per cent of the revenue of these temples have been returned for temple purposes, the remaining 82 per cent being used for purposes unstated.

Apparently even the world famous Tirumala Tirupati Temple has not been spared. According to Knapp, the temple collects over

US\$683 million every year 'and the State Government has not denied the charge that as much as 85 per cent of this is transferred to the State Exchequer, much of which goes to causes that are not connected with the Hindu community'.

Knapp writes, '25 per cent of the 200,000 temples or about 50,000 temples in Karnataka will be closed down for lack of resources.' Knapp then refers to Kerala where, he says, 'funds from the Guruvayur Temple are diverted to other government projects denying improvement to 45 Hindu temples'. Land belonging to the Ayyappa Temple, apparently has been grabbed and 'Church encroaches are occupying huge areas of forest land, running into thousands of acres, near Sabarimala'.

Hindu Spiritual and Service Fair 2011

CHENNAI, INDIA, January 2011: A total of 150 stalls had been put up by various organizations at the Hindu Spiritual and Service Fair 2011, held at the Sri Ramachandra University ground, Thiruvannamiyur. The fair was sponsored by Global Foundation for Civilizational Harmony, Chennai chapter. Nearly 250,000 people were expected to visit the fair before its closing date of January 30.

The stall of Tirumala Tirupati Devasthanams was one of the attractions at the fair. Photographs of the temple, deity processions and various places in Tirupati were featured. Magazines and books brought out by the TTD were also available at the fair.

Representatives of various organizations said it is an opportunity for the participants to reach out to the visitors about their services. At some stalls, the visitors are briefed about the training courses in traditional values, yoga and Hindu rituals. Educational institutions and hospitals run by various trusts also put up stalls

Scientist Study Vedic Rites In Kerala Village

on 2011/2/6 17:23:09 (99 reads)

NEW DELHI, INDIA, January 14, 2011: Can ancient mantras induce rains? Do Vedic chants impact the surrounding environment? A team of scientists will attempt to find out the answers when they descend on the ancient village of Panjal in Kerala to study the 3,100-year-old Vedic ritual called Athirathram to be held from April 4 to 14. The ritual to invoke Agni, the God of fire, will be conducted by 18 priests in the precincts of a Lakshmi Narayana shrine.

A team of scientists led by V.P.M. Nampoori, former director of the International School of Photonics, Cochin University, will conduct research into the impact of Vedic chants and the fire ritual on the atmosphere. The 12-day ritual will present the opportunity to explore the 'scientific implications on nature, mankind and all other living creatures', the scientist said in a statement. Nampoori said the 'chanting of mantras and the worshipping of Agni with medicinal herbs energize and protect the environment'.

The scientist said he would conduct 'elaborate experiments in the areas of atmospheric changes in temperature,

humidity and pressure level during the ritual'. 'Studies will be conducted on the implications on micro-organisms in the soil and variation in the yield from plants and animals,' he said. The research will also include the 'physiological and psychological effects on human beings, especially on those who are under meditation.'

Sivakaran Namboodiri, a trustee of the Varthathe Trust and a Vedic scholar and healer, said: 'The three previous editions of Athirathram had brought rain to Panjal 35 years ago, to Kundoor where it was held in 1990 and to Kizhakkencherry in 2006'. 'We want to find out whether it brings rain and increases the yield of the soil and milch cattle, which will be exposed to chanting,' Sivakaran said.

Sanskrit Course a Hit With Students From India and Abroad

NEW DELHI, INDIA, January 31, 2011: James Madaio, a PhD candidate at Deccan College, Pune, considered Sanskrit a dead language until last year. His opinion changed shortly after he saw his college teachers converse with their students in Sanskrit. Later, he landed up in Delhi and joined Samvadshala, where a 14-day Sanskrit speaking course draws students from all parts of country and abroad, such as US, Russia, China, Germany, Canada and others.

The residential course follows a unique methodology to teach the ancient language through songs, jokes, lectures and by offering the right environment. 'Students are mandated to interact only in Sanskrit. Not even informally are they allowed to speak in Hindi,' says Manju Shree, who teaches at Samvadshala.

'At the outset, they make you hear Sanskrit, then you are encouraged to start using it in daily conversations and eventually, you learn grammar. Every evening, we listen to a lecture in simple Sanskrit by an eminent scholar,' says Ghanshyam Shukla, a postgraduate in physics from Delhi University. 'A lot of words are common to Hindi and Sanskrit. Even the script (Devnagari) is the same. On top of it, when you get an environment where you have to communicate only in the same language from five in the morning to 10 at night, learning takes place faster,' Manju Shree adds.

Science Studies How Meditation Changes The Brain

NEW YORK, January 28, 2011: Scientists say that meditators may be benefiting from changes in their brains. The researchers report that those who meditated for about 30 minutes a day for eight weeks had measurable changes in gray-matter density in parts of the brain associated with memory, sense of self, empathy and stress. The findings will appear in the January 30 issue of Psychiatry Research: Neuroimaging.

M.R.I. brain scans taken before and after the participants' meditation regimen found increased gray matter in the hippocampus, an area important for learning and memory. The images also showed a reduction of gray matter in the amygdala, a region connected to anxiety and stress. A control group that did not practice meditation showed no such changes.

Britta Hoelzel, a psychologist at Massachusetts General Hospital and Harvard Medical School and the study's lead author, said the participants practiced mindfulness meditation, a form of meditation that was introduced in the United States in the late 1970s. It's about bringing the mind back to the here and now, as opposed to letting the mind drift.

It has been hard to pinpoint the benefits of meditation, but a 2009 study suggests that meditation may reduce blood pressure in patients with coronary heart disease. And a 2007 study found that meditators have longer attention spans. Previous studies have also shown that there are structural differences between the brains of meditators and those who don't meditate, although this new study is the first to document changes in gray matter over time through meditation.

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