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Pujya Swamiji's 2009 New Year's Message

Values are universal whether Muslim, Christian, or Hindu. Values are īśvarā.

Happy New Year. We now have Obama in the White House, and we hope this financial meltdown will crystallize into something that will give us some hope. It is very clear that we need to be prayerful. One of the most unpredictable, uncontrolled subject matters is the global economy and this country's economy. If we look at the monetary system or at the flea-market capitalism or at Marxism, we find that neither really works. Marxism would never work because there is no reason for it to work, and the flea market has to conform to certain norms that should come from the people, which can never be enforced.

Look at the flea market. This country's economy is destroyed by imports. I am not a market man. I do not read, nor do I understand, the vertical lines in the New York Times business page. I am just looking at the situation objectively. The market always has its eye on the bottom line. Therefore, they don't mind outsourcing. The employers are medium and small industries who are providers of employment. A labor union does not exist in China; therefore, no country is able to compete with them. No country. All our textile industries are destroyed because of unions and also because of no unions. Communists control both. Nobody is looking at this. There is no fair play in global markets, and in global markets there should be fair play. The monetary system must have a certain paradigm between currencies and currencies, but there is no paradigm. Therefore, the world is not ready for a global-free market. There needs to be similar infrastructures or somebody is going to be exploiting somebody else. That is what happened to this country, plus there was extraordinary greed.

The greed of hedging doesn't produce anything. Billions of dollars of major economic activity in this country is just hedging. Hedging means whether the economy goes up or it goes down there is no problem, the investor will make money. I am not talking about right or wrong here. I am simply saying that hedging doesn't produce anything. The production there is nothing. Nothing is produced in agriculture. Hedging only produces green paper, and hedging is ruthless. One makes money out of money. Money brings money. It is supposed to bring money, but money also takes money away. Somebody loses and somebody gains. The whole world loses and the hedging people gain. What I am saying is there is no emphasis on production. The large and small industries are to be encouraged. They need to be protected. Other countries also need to follow the same norms and the same conditions as there are here. If there are some minimum wages here in this country, an equivalent needs to be there in other countries. There needs to be the same minimum wages and the same freedom to have labor unions. The people need to voice their demands, and they need to get their demands met. They need to have their freedom. In China the people cannot open their mouths. For dental work they have to come to Delhi.

Therefore, it is not wise to throw open the market. If it is going to be a real flea market, then every country must have a similar infrastructure in terms of power, in terms of

transport, and in terms of communication. If every country has the same infrastructure, they can compete with each other. There can be equality, et cetera. That would be beautiful. But in India there is no infrastructure; there is no power. If the power comes on, we do *namaste*. If the power doesn't come on, it is natural. I don't see any will to bring about a change. Here in this country the unions are very big. In India the communists have no unions, and the unions cannot start. The argument is: It is the people's government. Here this is what? Devata's government? Bluff! These folks are a danger to the world. Danger comes from these people. They are destroying our government, our national culture, and the global economy all because of greed for power. Deluded as they are, they say they are working for the people, but the people are suffering. Anything that is lasting they destroy. The value structure they destroy. They are hobnobbing with the political parties in India. People don't understand.

There is so much disparity. In the monetary system there is disparity. The buying power of a dollar must be the buying power of a rupee. You can have forty or forty-five rupees to a dollar, but that kind of money one should be able to earn. What does it take for an unskilled person to earn one dollar here in America? What time does it take? Within that time that person in India should be able to earn that forty or forty-five rupees, then that is called parity, but one cannot earn that in India. The minimum wage here is now about seven dollars. Let's say that a person in America earns one dollar for every eight minutes. A person in India would have to earn forty or forty-five rupees every eight minutes, but sometimes it takes the whole day for him or her to earn that. He earns eighty rupees for four hours, earning two dollars for the whole day. See the difference. There is no parity; there is no justice. A global market means this is what will happen.

Assuming that there is parity, still a global market won't work. A free market is required. Freedom is required. The human being has to be free for *artha kāma*, and the human being, he or she, has to follow *dharma*. It has to come from within. No matter who rules, which party comes to power, nobody has any clue what will work. People don't know. If a person knew, he or she could control the system, but it always goes haywire. A natural course must be allowed. When one tries to block this and tries to block that, something else happens afterwards, and there is another problem. This is a system, a defective system.

That greed must be kept under control. What is that greed? Suppose somebody has a corner shop. There are no corner shops anymore, you know, but suppose there is a corner shop and this person wants to have another one so that he can sit in one and his wife can sit in the other. So he opens another shop. Is it greed? I don't think it is greed. It is his desire, which is legitimate. He wants to have one more shop. And after two shops, suppose he wants to sell and buy a small supermarket where people walk in and pick up whatever they need. It is not like a corner shop, but he wants to buy it. It is a desire. Afterwards, he wants to buy a bigger place. He is an enterprising person. He doesn't get stuck. He keeps growing. That is a trick of survival. You have to keep growing. That is how you can survive in the market. So that is what he does. It is all natural.

Suppose somebody owns a corporation and wants to own another corporation, is it greed? No, it is desire. It is not even ambition. One corporation is not enough. In fact, the corporation owners really do not know where the corporation is. A person buys a new corporation and sells it piecemeal and makes some money. This is what they have been doing in America. Just like this, piecemeal, a person sells and makes money. All the big people are making money that way. They buy a corporation and then sell it piecemeal. And the people who buy it also sell it afterwards. Both the buyer and the seller make money. This goes on. Nothing new is produced. When one starts a company, one has an idea to sell it. It is called a startup company. One starts a company with an idea to sell. It is an entirely different approach. One builds up to a level (there are all the shares, options, and money) and then one sells, and one makes money. A lot of Indians earn money this way. I am not saying they shouldn't. I am saying they should, they should make use of the system. They should go by the system whatever they can do. But what I say is the commitment is elsewhere. The joy of building up something and seeing it through its growth doesn't seem to be the motivating force. Therefore, what is greed? One corporation? The one who is the CEO of this corporation wants to buy another corporation. That is not greed; it is desire. Whether one wants to have one more corner shop or one more corporation, it is the same. There is no difference between the two. If one is legitimate, the other is equally legitimate. But what is greed? If one transgresses the norms of *dharma* and of fairness in order to get that corporation that is called greed. Any system cannot work on its own.

Human beings have knowledge of what is right and what is wrong. It is God given knowledge. There is *īśvarān* this. The whole humanity has to recognize that values are universal. It is not that believers have one set of values and nonbelievers have another set of values. If that were so that would mean you could cheat; you need not be objective; you need not be transparent. So in order to accomplish your ambitions, in order to promote your religion, your God, you can promote or pretend yourself to be an altruistic person interested in the welfare of others. But the motive is to bring them to the flock. You can go to the internet and see what is under the Vatican research. There is kind of a message or advice to the Indian bishops. They say that the *ṛṣis* of the Upaniṣads, of the *Vedas*, are very sincere people and they pray to God asking God to bless them and to lead them from untruth to truth. *Asato mā sad gamaya . MāĀ* means *mām*. From untruth (unreal) please help us reach the truth (the real), lead us to truth from darkness (ignorance) to light (knowledge). *Tamaso mā joytirgamaya . Mrtyormā amrtam gamaya*. From the hands of death (any sense of limitation), lead us to freedom from time, freedom from death. This is a mantra in the *Brhadāraṇyaka* upaniṣad. The advice to the bishops quotes this mantra. It says that the *Vedic* *ṛṣis* did not know what was truth, what was right, and what was freedom from death, immortality, they didn't know; therefore, they are afraid. As an answer to the prayer came Jesus. Look at that. Deception! The person who quotes that knows very well that we have a definition of *satyam*, which they cannot stand. They cannot argue against it for one minute. "That which is not subject to negation is *satyam*." How are you going to negate it? "That which is not subject to negation in all the three periods of time (*abādhitam satyam trikale*), and that *satyam* you are (*tat tvam asi*)." And they say we don't know. Not only do we know but we teach. We are not mystic people. Like

math, we teach. It is an equation. We teach that you are that *satyam*. We have a live teaching tradition which is why we have survived; whereas, other cultures have been wiped out. We have survived because of our teaching tradition. They can abuse and use means like this because, according to them, the end is good. That is because of double standards.

Values are universal. Recently the Vatican and others have signed a document accepting universal values and mutual respect. How much they have committed themselves in order to sign that document I do not know, but they have signed it. We are all witnesses. I have signed it also. Mutual respect means you respect me as I am, and I respect you as you are. I don't try to change you overtly, covertly. I don't want to change you; I enjoy you as you are. You enjoy me as I am. It is a loss to lose a colorful person like me. So you have mutual respect and universal values.

We celebrate different types of New Years. Tamilnadu has its own New Year. In the Zodiac, when the Sun enters into Aries on the fourteenth of April that is the New Year. It is very definite. Here we have January first, which we also celebrate. We don't have any problem with all of this. We want them to celebrate our *Deepāvali* also. They should celebrate so that we can all live in harmony. But for that they need to know that God is bigger than our mind.

Did I tell you about the missionary who went to India to do some missionary work? On the way he wanted to take pictures so that he could produce a book on old cathedrals with all their stained glass windows and their chandeliers. It would be a wonderful book. There are lots of cathedrals in Southeast Asia. So he went to Peking and other places. In the Peking cathedral, he was taking pictures when he saw in the corner one huge golden telephone. He asked the priest, "Is it a real telephone?" The priest said, "Yes, it is a real telephone to God, a hot line. You can talk to God." "Really!? Can I talk to him now?" "You can talk to him for ten thousand dollars." He couldn't afford ten thousand dollars. He left and went to Indonesia where there again in one of the cathedrals he saw this golden telephone costing ten thousand dollars. Every church he went a golden telephone was there, and to place a call to God it was always ten thousand dollars. He couldn't talk to God for want of money. Then he came to India, Chennai. He told the taxi driver, "Take me around before you take me to St. Thomas church." He took him to Mylapore temple. He saw the temple and said, "What is this?" "It is a Hindu temple." "It's a Hindu temple!?" "Yes, it's a Hindu temple." This missionary was there to save the souls of Hindus because he thought these Hindus were godless people, but they have such huge temples. They must have some concept of God. Then he went inside with his camera to take pictures. There also he saw this telephone. That was a shock. Hindus can also talk to God!? He thought that Hindus couldn't talk to God. He asked the person standing there, "Is this a telephone?" "Yes, sir, you can talk to God." "What will be the cost?" "One rupee, sir." "One rupee? Those people said ten thousand dollars." "Sir, that is a long distance call; this is a local call."

People have to learn that God is not small. He is free. It is our mind that is small. According to us, all that is here is God. Even your false perceptions are because of

the order that is here, the order of knowledge; and if you don't fulfill the criteria to gain knowledge, then in its place there will be wrong thinking. That is all within the order of *īśvarā*. There is no wrong perception without *īśvarā*, and that you can correct those perceptions is a blessing that you have. That you can commit an error is a possibility, and that you can correct that error is also a possibility, a blessing; and we invoke that blessing on this day when we again begin. Perhaps we can understand that the values are universal and that they are common for all and that they are another manifestation of *īśvarā*. Therefore, there are no double standards.

We invoke the grace of *īśvarā* on this day in order for people to see that for God's sake one cannot go against God because *dharma* itself is another manifestation, a critical manifestation, of God for human beings. So you cannot say I am doing this for God's sake. The end is God; *Dharma* is God. If you want to make somebody's life holy, make that person recognize that *dharma* is holy because it is a manifestation of *īśvarā*. So you not only make your life holy but you make another person's life holy if you can make that person see that the values are a manifestation of *īśvarā*. We don't create values. They are there. We pick them up in terms of knowledge. It is centered on the urge to live. *ahimsā* is our own urge to survive. As a human being, I recognize that attempt to survive on the part of every living being, including a mushroom. Every one of them wants to survive, and as a human being I know that. Animals do not know that, but they want to survive. If a cow finds that it is in danger, it will attack; and if somebody that it was afraid of dies, it is not going to have any guilt or regret. It just goes away. Nor can you take it to court, even in this country; but the owner of the cow, of course, will be taken to court, and there will be a jury trial. This is the truth about a human being. You know that you want to survive, and you know that everybody else wants to survive. With that knowledge is born a universal value. A universal value is inborn.

There are many ways of harming or of hurting another person. That is *himsā*. If you deceive a person, that is harming that person. How can you deceive? When you want to start a school, you should simply say, "I am starting a school," and there should be nothing more than educating the children, period. If you are doing it for a profit, please say that. If you are doing it to bring people to your religion, then please say that. Then the Hindu parents have the privilege of choosing you. Tell that; otherwise, don't start a school. Why should you start a school? This is a very important thing on this day. We recognize that values are universal and that values are the same whether a Muslim, a Hindu, or a Christian. Even if one doesn't follow any religion, values are the same; and values are *īśvarā*, one critical manifestation of *īśvarā*. This is the message that should go to everybody. This is also the message that should rule our lives, and we should help others understand this. Then it is easy. Any system will work, even autocracy will work. If that autocrat is automatically *dharmic*, then there will be no problem. It will work. *Dharma* should rule us, and we should help others recognize that. If everyone makes one or two other people recognize that, then it will be a great contribution for the well being of humanity.

I wish you all a happy New Year.

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**is happy to announce Pujya Swamiji's
Three Camps in 2009**

AVG Camps in 2009

**Camp 1 (April 21 – 30, 2009)
Topic: Uttara Gita**

1. Submission of Application does not mean confirmation of admission to the program. You will be intimated, either way, with regard to your selection for the camp.
2. Last date for receipt of completed applications is **March 21, 2009**.

Download Form from: www.arshavidya.in

**Camp 2 (May 2 – 11, 2009)
Topic: Ribhu Gita**

1. Submission of Application does not mean confirmation of admission to the program. You will be intimated, either way, with regard to your selection for the camp.
2. Last date for receipt of completed applications is **April 2, 2009**.

Download Form from: www.arshavidya.in

**Camp 3 (May 13 – June 19, 2009) -
Topic: Tripti Deepa Prakarana of Panchadassi**

1. Submission of Application does not mean confirmation of admission to the program. You will be intimated, either way, with regard to your selection for the camp.
2. Last date for receipt of completed applications is **April 13, 2009**.

Download Form from: www.arshavidya.in

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PUJYA SRI SWAMI DAYANANDA SARASWATI
will be conducting
three camps
at Dayananda Ashram
Rishikesh
during February-March-April 2009
as per details given below:

CAMP DETAILS	FROM	TO	REMARKS
CAMP No.1	16-02-2009	23-02-2009	8 days camp, Mahasivaratri on 23rd
CAMP No.2	14-03-2009	28-03-2009	15 days camp
CAMP No.3	31-03-2009	06-04-2009	7 days camp

Those who are interested in attending the camp
are requested are to apply
in the prescribed application form
before the 10th of December 2008

The application form could be down loaded from our
website www.arshavidhyapitam.org or www.dayananda.org
and is separately attached in AVNL or
it could be obtained by sending e-mail or by post from the Ashram.

Address for communication

Swami Aparokshananda Saraswati
Swami Dayananda Ashram, Purani Jhadi, Post Box No.30
Rishikesh- 249201 (Uttarakhand), India

Contact Phone Numbers and e-mail ID

Ashram General Number- 0135-2430769
Swami Aparokshananda- 0135-2433769
E-mail ID for the camps: dayanandacamps2009@gmail.com

कठोपनिषद् Kāthopaniṣad

पराचः कामाननुयन्ति बालास्ते मृत्योर्यन्ति विततस्य पाशम् ।

अथ धीरा अमृतत्वं विदित्वा ध्रुवमध्रुवेष्विह न प्रार्थयन्ते ॥

parācaḥ kāmānanuyanti bālāste mṛtyoryanti vitatasya pāśam ।

atha dhīrā amṛtatvaṁ viditvā dhruvamadhruveṣviha na prārthayante ॥ 2.1.2 ॥

Persons without proper discrimination go after objects of senses. They get enmeshed in the snares of Death which is widespread. The discriminating people who come to know what immortality is in the midst of impermanent things, do not seek anything else here. 2.1.2.

Those who go after the sense objects and not after what they ought to seek are called here bālāḥ, meaning they are like children. They are avivekinaḥ, persons without proper discrimination in them. Such persons go after the objects which destroy the person. Their commitment is only to what is generally understood to be achieved due to śobhanā adhyāsa which is seeing something that is not there. It is seeing in the object a value which is not there. Seeing gold as gold is one thing but seeing it as some thing that gives security in life is a different thing. To be objective, gold is to be understood as a pure metal and that it is a valuable one. But to assume that it would give security and that one's life will be fulfilled by possession of it is something is different. It is a clear case of misapprehending something that is not there which is called adhyāsa. In the Vedas, the description of heaven is bewitching and enticed by it one could think that he would solve all problems by reaching heaven.

If one sees himself as a wanting person, he is not going to solve the problem by achieving something or by giving up something. If the problem is clear, he is a viveki. If it is not clear, he is an aviveki and is like bālāḥ, children. Children give their hearts to balloons and they see in them a certain security. They cling on to the saree of their mothers hoping it will protect them from the threatening monkeys. They look upon it as something that will provide some security. This is purely śobhanā adhyāsa. In the piece of cloth of the other, the child superimposes security. The child is generally capable of doing that for lack of knowledge. So too people superimpose upon situations and objects and people also. They superimpose values upon objects which are not there. Later, when they grow up also they do not change much. From balloon, they transfer śobhanā

adhyāsa to some other things like 'stocks'. Balloon and 'stocks' have similarity. Both of them inflate and deflate.

Those who have śobhanā adhyāsa are called bālāḥ. They are committed to external world of objects alone. Goaded by adhyasa or superimposition and desire, they see themselves as wanting persons and that is the cause for pressure in their lives. The sense of dissatisfaction is natural because one's svarūpa is just the opposite. Pūrṇatvam is the svarūpa. One gets estranged from himself and hence he can't be at home. The fact that he continues to be a wanting person reveals that there is self-dissatisfaction which arises from self-confusion. Not discerning this, the wanting person would go definitely one's own likes and dislikes which he picks up while growing up in a given culture and society. Based upon personal idiosyncrasies, one has one's own rāga and dveṣa. Each one has his own or her own likes and dislikes and according to that he or she goes after the ends. The ends are dictated by rāga and dveṣa and that is very natural. They are external – parācaḥ and they follow - anuyanti anugacchanti— those ends. All the time they walk on the beaten tracks alone. They do not stop for a moment and see where they have reached.

Bālās te mṛtyoryanti vitatasya pāśam: The one who is always around is the Lord Death, Mṛtyu. He is everywhere— vitataḥ vyāptaḥ. Those who are external—parācaḥ, get into his pāśa. Pāśa is that by which things are bound— pāśyate badhyate yena iti pāśaḥ. That by which those who are external are bound are body-mind-sense complex. Really speaking avidhyā kāma karma alone is the pāśa. Avidhyā is ignorance and error born out of kāma. From kāma is born karma and karmaphala. A result of this karma phala is to be born with a body-mind-senses complex. When that karma phala is over, he is reborn to perform the same karma. This alone is pāśa. With this pāśa he is to be born again and again and is caught in a never ending vicious circle of being born, growing, undergo modifications, decline and death. During the life also there is continuous maraṇam, death. He is caught up in disease and old age. Really death arrives slowly. One organ after the other attempts to quit, and this means the Lord of Death is doing his work quietly and silently.

Knowing very well from Sastra through a teacher that the very nature of oneself is not limited by time and does not undergo any change, dhruvam, he does not dwell upon the objects of senses which are variable. Place, time and situations appear existing because of one's svarūpa which is dhruvam and the adhiṣṭānam, the substratum for everything. Gaining this knowledge, one does not ask for anything else in this world - dhruvam adhruveṣvīha na prārthayante. They transcend the three-fold desires, viz. progeny, wealth and loka.

108 Names of śrī Dakṣiṇāmūrti

With the Gloss Tattva Prakāśikā

By Swami Tattvavidananda Saraswati
Translated into English by Puppala B.



१०। ओं नन्दीशादिमदेशिकाय नमः।
10। Om Nandīśādimadeśikāya namaḥ।
१०। ओं नन्दीशादिमदेशिकाय नमः।
नन्दीश्वरस्य आदिमः देशिकः। तस्मै नमः।
नन्दीशो नाम भूतगणाध्यक्षेषु प्रमुखः।
भगवान् तस्मै शिवज्ञानमुपदिदेशेति शिवपुराणे प्रसिद्धम्।

10. Salutations to the first teacher of Nandīśvarā



Nandīśvarā is the foremost among the heads of various groups of the Lord's close followers. It is well known from the Śiva Purāṇa that the Lord has instructed him regarding the true nature of Śivā.

११। ओं मोहानलसुधासाराय नमः।
न विध्यते अलं यस्य सः अनलः अग्निः। मोह एव अनलः तस्य सुधायाः अमृतस्य आसारः धारापातः। तस्मै नमः।

मानवः संसारेऽस्मिन् अतीव तप्यते। अत एव संसारः अग्निना उपमीयते। सम्सारोऽयं बाह्ये न वर्तते केवलम् तथा प्रतीयते। मानवस्य बुद्धौ स्थितो मोह एव संसारः। देहे आत्मबुद्धिः मनसि प्रवृत्तयोः रागद्वेषयोः अभिमानः स्वस्मिन् अपूर्णताप्रतीतिः बाह्यवस्तुषु सुखं निहितमिति भ्रान्तिः इत्यादिः सर्वः मोहस्यैव विलासः। तादृशे अग्निसधृशे मोहे पापच्यमानस्य जीवस्य ज्ञानस्वरूपो दक्षिणामूर्तिः अनुग्रहप्रदानेन स्वीयकरुणाकटाक्षप्रसारणेन आत्मज्ञानप्रदानेन च मोहाग्निं शमयित्वा परमानन्दं प्रयच्छति।

Salutations to the One who is the torrential down pourer of nectar putting out the fire of delusion.

Men and women suffer much pain in this samsāra. That is why, samsāra is compared to fire. This samsāra does not lie outside oneself; it only appears so. The delusion of the mind alone is samsāra. Identification with the body, identification with the modifications of the mind such as attachment and aversion, a sense of limitation about oneself, erroneous notion that happiness is inherent in the outside objects etc. – All these are the play of delusion alone. The individual is very much tormented by this fire-like delusion. The benevolent

Lord Dakṣiṇāmūrti, who is Knowledge-Absolute, showers his grace upon the devotee, gives him Self-Knowledge and quenches this fire like delusion, thereby helping him to realise his own infinite nature and remain ever happy and liberated.

१२ ओं मोहाम्बुजसुधाकराय नमः ।

मोह एव अम्बुजं पद्मम् । तस्मै सुधाकरश्चन्द्रः । तस्मै नमः ।

पुनस्स एव मोहः पद्मेन उपमीयते अथवा रूपकः कृत्यते । चन्द्रस्य अभावे पद्मं पुर्णतया विकसति स्वीयपत्राणि परितः प्रसारयति । परं तु यदा भगवान् शशाङ्कः विनीलाकाशे उदेति झटिति पद्मं मुकुलीभवति । तथैव यावत् भक्तस्य हृदयं रागद्वेषैः कलुषितं वर्तते ज्ञानचन्द्रश्च नोदेति तावत् मोहस्य विकासः पूर्णो वर्तते संसारश्च दृढं प्रचलति । यदा पुनः आत्मरूपो दक्षिणामूर्तिः आकाशवत् स्वच्छे अन्तःकरणे उपास्यरूपेण आत्मज्ञरूपेण वा उदेति तदेव मोहस्य मुकुलीभावः ।

भक्त आत्मसाक्षात्कारपर्यन्तं दक्षिणामूर्तिध्यानात् कदापि न विरमेत इत्यत्र सूच्यते यतः मोहः पुनः विकसिष्यति ।

Salutations to the One who is the Moon for the lotus of delusion.

The same delusion is once again compared with a lotus, either as a simile or as a metaphor. In the absence of the Moon, the lotus blossoms fully, and spreads its petals. But as soon as the Lord in the form of the Moon rises in the blue sky, the lotus folds up at once. In the same manner, as long as the devotee's mind is contaminated with attachment and aversion and Knowledge (that is the Moon) does not arise, the delusion is in full swing, and the bondage of saṁsārā also gets fortified. When Ātman in the form of the Lord Dakṣiṇāmūrti rises as Self-Knowledge in the mind that is pure like space, then alone there is elimination of delusion. It is indicated here that the devotee should never give up meditation on Dakṣiṇāmūrti till the attainment of Self-Knowledge; otherwise, the delusion will blossom again.

१३ । ओं मोहान्धकारतरणये नमः ।

मोह एव अन्धकारः तस्य तरणि सूर्यः । तस्मै नमः ।

यत्र सूर्यस्य कान्तिः प्रसरति तत्र अन्धकारस्य अवकाशः लेशोऽपि नास्ति । तथैव यस्य हृदये भगवद्भक्तिरुदेति तत्र शोकमोहयोर्वार्तापि न विध्यते ।

Salutations to the Sun who makes one cross the darkness of delusion.

Delusion alone is darkness. The boat to cross it is the Sun. Salutations to Him.

Whenever there is sunlight, there is no scope for darkness in the least. In the same manner, when the devotion arises in the heart of a devotee, there is not even an iota of sorrow or delusion.

Winter Retreat 2008 at the Arsha Vidya Gurukulam, Saylorsburg, PA*

The winter retreat at the Arsha Vidya Gurukulam (AVG), Saylorsburg, PA is perhaps the most popular retreat. This is easily attested by the fact that there is usually a long wait list to get into the retreat. The retreat is filled up as early as in June. Most interestingly, people who attend the retreat make the reservations for the next year retreat before they return home! There are several reasons for the high demand of the winter retreat, also called as the Christmas Camp. Firstly, Pujya Swami Dayananda Saraswati's presence in the camp is the overwhelming reason for people of all ages look forward to spend their holidays with Pujya Pujya Swamiji. Secondly, the winter retreat offers to people a most enjoyable way to wind down from the yearlong hurry-burry life in the relaxed atmosphere of the Gurukulam. Thirdly, it offers the same level of rejuvenation to every member of the family. Children of all ages look forward to meeting their friends and form new friendships. Teens and young adults who are in colleges use the opportunity for a reunion with their friends. Parents, of course, have a lot to catch up with their friends. Finally, the campers look forward to usher in the New Year at midnight of Dec 31st in the august presence of Pujya Pujya Swamiji.

The retreat this year ran from Wed-Wed, Dec 24-31st with a streamlined program for each day. The program varied for adults and children of different age groups. Thanks to the wonderful Gurukulam staff and the leadership of Suddhatmaji, the General

Manager of the Gurukulam, all the programs were meticulously planned and conducted. The day started at 5.45 am with the *abhishekam* to Lord Dakshinamurti. Notwithstanding the wintery chill in the air during the early morning hours, many of the campers attended the *abhishekam* regularly. There were three Vedanta classes, one meditation session, Vedic Chanting and an evening satsang with Pujya Pujya Swamiji. During the afternoon, there were yoga classes for adults. The campers had sufficient free time and also time for doing Gurukula Seva. Everyday campers relished the sumptuous and tasty food prepared by Sri Ramachandran who adroitly managed feeding the campers and the daily continuous stream of visitors to the Gurukulam.

Pujya Swamiji took two classes daily on Adi Sankara's Dasa Sloki. Pujya Swamiji unfolded beautifully the 10 verses with a methodical build-up of each verse. He underscored the importance of the *hetu* in the 3rd line of each verse and because of which how the Dasa Sloki stands out as a significant and important Vedantic text. Pujya Swamiji further stated that because of its profundity, Madusudhana Saraswati, one of the greatest exponents of Advaita, wrote a detailed commentary on Dasa Sloki called *siddhanta bindu*. Pujya Swamiji taught how the refrain *sivah kevaloham* in each verse is an equation that needs to be understood. After explaining all the ten verses, Pujya Swamiji showed beautifully the *sangati* between each verse. Campers not only saw the brilliance of Pujya

* Written by Dr. V. Swaminathan of NJ.

Swamiji's exquisite unraveling of a great text but also witnessed Pujya Swamiji's uncanny insights into the ways of Sankara's presentation.

Swami Tattvavidanandaji daily taught a class on Srimad Valmiki Ramayanam. Swami TV has been teaching Ramayana during the past six winter retreats and this year he continued where he left off in the *Kishkindha Kanda*. He read selected Sanskrit verses, gave a detailed meaning of each of them, and weaved the story line to a spell bound audience.

Although the events in Ramayana are ones that are known to all, Swami TV injected a freshness, which made every one eagerly look forward to the class. Pujya Swamiji pointed out how the geography of India is so thoroughly described through the words of Sugriva who instructed the contingents of *vanaras* dispatched in different directions in search of Sita. Pujya Swamiji also pointed out the vedantic insights contained in some of the verses.

On Wednesday Dec 31st, a Dakshinamurti *mulamantra lakshaarchana* was conducted under the direction of priests Ganesan and Ravi. More than 100 devotees chanted the Dakshinamurti *mulamantra* 1008 times and at the end of the *japa*, an *abhishekam* was performed by Pujya Pujya Swamiji using the water from all the *kalasas* that the devotees used for the Laksharchana *puja*.

The highlight of the retreat was the ushering of the New Year at the midnight of Dec 31st with the chanting of Om Namasivaya that was led by Pujya Pujya Swamiji. Exactly at the stroke of midnight, to the accompaniment of the blowing of the conch, a *deeparadhana* was performed to Lord Dakshinamurti. Retreat participants both adults and children received their blessings from Pujya Pujya Swamiji and greeted each other with New Year wishes. The exhilaration continued with

people treating themselves to pizza, soda and chocolates which is a AVG's custom on New Year's Eve.

Although the camp officially ended on Dec 31st, many campers stayed at the Gurukulam for the **New Year *maha rudrabhishekam* to Lord Dakshinamurti** and Pujya Pujya Swamiji's New Year address. In addition to the campers, nearly 700 devotees came to the Gurukulam from the tri-state area (New York, New Jersey and Philadelphia) to witness the *maha rudrabhishekam* and to hear Pujya Pujya Swamiji's New Year message. The day was bright with plenty of sunshine and luckily, there was no snow. Priest Ravi led the *sankalpa* for all the devotees before the beginning of the *maha rudr abhishekam*. During the *alankara* of Lord Dakshinamurti, Pujya Pujya Swamiji delivered his much awaited New Year address. Pujya Swamiji began his talk exploring the cause for the world economic meltdown and pointed out how "end justifying the means" attitude lead to disaster. Pujya Swamiji developed his theme that both means and end represent the same *dharma* of the Lord and violation of the means is violation of Isvara's order. Following Pujya Swamiji's address, an *ashtotra pushpanjali* was performed to Lord Dakshinamurti.

Lord Dakshinamurti looked resplendent decked with carnations of different colors and all devotees received the grace of the Lord and Pujya Pujya Swamiji. The New Year celebration concluded with prasada distribution and a sumptuous lunch.

The campers returned home feeling immensely happy and satisfied after a rejuvenating retreat. They will cherish the memories of the camp for many months and contemplate on the teachings throughout their life.

‘Sree Sankara’ A Spiritual TV Channel inaugurated !

Bengaluru (Karnataka): The inaugural function of the multilingual spiritual channel ‘Sree Sankara’ got through amidst the revered presence of Jagadguru Sri Shankaracharya Swami Jayendra Saraswati of Kanchi Kamkoti Peetham, several Peethadheeshas and Saints. Governor of Karnataka Shri. Rameshvar Thakur was the special guest. This TV channel will telecast various programmes based on Spirituality, Culture and Spiritual practice (Sadhana). Sanatan’s Dharma Satsang and HJS’s Dharmashikshan classes are amongst these programmes.

Spirituality is essential for making the life happy. Jagadguru Sri Shankaracharya Swami Jayendra Saraswati of Kanchi Kamkoti Peetham and Governor of Karnataka Shri. Rameshwar Thakur stated that while following spiritual path do not look at it from the angle of caste or religion. The lamp was lighted by the present Saints, Peethadheeshas and governor Shri. Thakur using kaypanji. There was revered presence of such Saints as Sri Vishveshwar Teertha Swamiji of Pejavar Math, Sri Balgangadharnath Swamiji of Aadi Chunchungiri Peetham, Sri Shivkumarswamiji of Siddhaganga Math, Sri Sushmeendra Swamiji of Raghavendra Math, Sri Shivratri Deshikendra Swamiji of Suttur Math, Shri V.R. Gourishankar of Shringeri Math, Sri Shantgoparanga Ramanujaji of Sri

Valiputtur Math, Sri Gangadharendra Saraswati Mahaswamiji of Swarnawalli Math, Sri Rangapriya Swamiji of Ashtang Yog Vidnyan Mandir, Sri Niranjanaanda Puri Mahaswamiji of Kanginele Peetham and Saint Sri Asaram Bapu of Sabarmati Ashram and Saint Sri Narayanji Swami. They all blessed Sree Shankara Channel. Shri. Krisna Shetty, Housing and Development Minister, Smt Parvatiamma Rajkumar Film Producer, Seneior Legal advisor Advocate C.V. Nagesh were amongst the honorable invitees. The Group editor of ‘Sanatan Prabhat’ periodicals Shri. Pruthviraj Hazare was present as representative of Sanatan Sanstha. The Channel will telecast programmes in Kannad, Tamil, Telugu and Hindi. Since the channel operates from Bengaluru, the majority of the programmes will be in Kannada, said Shri. Hari Krushna of Shankara Channel.

Shankaracharya Swami Jayendra Saraswati blesses Sanatan!

On this occasion the Group Editor of ‘Sanatan Prabhat’ periodicals Shri. Pruthviraj Hazare honoured Jagadguru Swami Jayendra Saraswati by presenting him with gifts and an issue of ‘Saptahik Sanatan Prabhat’ in Kannada. Swamiji then blessed the mission of Sanatan and felicitated Shri. Hazare with coconut and a Shawl.

HJS' and SS' programs on New TV channel 'Sree Sankara'

December 21, 2008

Margashirsha Krushna Dashami

Telecast of 'Dharmasatsang' by Sanatan Sanstha and Hindu Janajagruti Samiti begins today

HJS's Dharmashikshan Class



Bangalore (Karnataka): The new Spiritual Channel, 'Sree Sankara' that had begun on December 15, is going to be inaugurated at the auspicious hands of Shankaracharya, Sri Sri Sri Swami Jayendra Saraswati of Kanchi Kamkoti Peeth at 'Grand Castle' at 6.15 pm on December 21 and the telecast of this channel would reach all over the country thereafter. The Governor of Karnataka, Shri. Rameshwar Thakur is going to be the Chief Guest at the function. The 'Dharmasatsang' presented by Sanatan Sanstha and Hindu Janajagruti Samiti (HJS) is being telecast from December 15 only.

HJS program on subject 'Science behind rituals'

Timing: 9 to 9.30 am - Monday to Friday
Sanatan's Dharmasatsang



Sanatan is engaged in a great task like promoting Spirituality while offering

'Dharmashikshan' (Educating people in the society regarding 'Dharma') through Satsang, Workshops, 'Balsanskarvarga' Text Books, Periodicals and Audio-Visual cassettes since last 10 years; whereas HJS is leading in protecting Dharma for the last 6 years. Now Sanatan's 'Dharmasatsang' and 'Dharmashikshanvarga' by HJS would be telecast for the first time for 5 days in a week that is from Monday till Friday on the Television Channel. Dr. Pandurang Marathe, the head of 'Dharmashikshan' team of HJS, would present 'Dharma' related matter for the viewers to follow on day-to-day basis, in the morning session and Dr. Durgesh Samant, the head of the team, promoting Dharma, would present a programme based on 'Spirituality for attaining God' at the session to be telecast at night.

The technical details for cable operators are

Satellite: INSAT 2E at 83 degrees east

Frequency: 3696 Mhz

Symbol rate: 6.113 MSPS

Polarization: Vertical FEC: 3/4

Source: 'Daily Sanatan Prabhat'

Read More

Forthcoming Dharma Jagruti Sabha = 43

Manmanābhava Swami Dayananda Saraswati

In the *Bhagavadgītā*, whenever Lord Krishna uses the first person singular, he is referring to himself as Īśvara. In other words, Vyāsa presents Krishna as Bhagavān. Thus, the meaning of the compound *manmanābhava* would be *īśvara-manā bhava*, may you become one whose mind is with me, Īśvara. Either the mind objectifies Īśvara or dwells upon Īśvara.

Keeping the Mind in Bhagavān

There is a certain possibility of continuity of thought, *sajātīya-vṛtti-pravāha*. A *vṛtti*, a thought-form, does not have any staying power; it is always *kṣanika*, momentary. It has got to be so. *Vṛttis* are momentary, like the frames in a film. Because they are moving, you will see the same person, but with a difference, and thereby, you capture motion. The number of frames is adequate so that there is no jerk in the movement. So too, we have enough frames in our mind so that we can recognize continuous motion; otherwise, it would be seen in fits and starts. Being momentary, a thought is there, and it is gone. It does not stay. That is how the whole *jagat* is; *jāyate gacacti*, it comes into being and goes away. There is always a newness about it. A single object, which is recognized, is coming and going, but because it is the same object. You see a swami sitting, even though it is not constant. There is a flow of the same object, so you see the same thing, with small differences. *Sajātīya-pravāha* is a flow of the same type of thing, as in mental *pūjā*, worship, in which there are different steps. Every step has the stamp of *pūjā*, but the steps are different—*āsanam*, offering a seat; *pādyam*, water to wash the feet; *arghyam*, water to wash the hands; *snānam*, bath; *vastram*, clothes; *ābharanam*, ornaments; *candanam kuṃkumam*, sandal paste and vermilion powder. Each step is different, but the category, *jāti*, is the same, *pūjā-jāti*. You are not moving away from *pūjā*, but the mind has different occupations. Though it is not the same occupation, the particular name, *pūjā*, continues to be there in all the steps. That is the *jāti*. The specific item in the *pūjā* category, the step, is different. The main thing is *pūjā* and these are all auxiliaries for the *pūjā*. This is an ingenious way of keeping the mind in the same occupation. You give the mind enough scope to move around, but at the same time, the occupation is the same. This is possible in *pūjā*, etc., which is a pursuit which has me, Īśvara, as the topic.

In the *Gītā*, from the second chapter onwards, so much is covered about *ātmā*, the truth of everything. From the seventh chapter onwards, there is more Īśvara

¹ Arsha Vidya Gurukulam, Saylorsburg, 2007

presented. The nature of Īśvara, essentially, and what makes Īśvara, Īśvara are elaborately discussed. At the end of it *Bhagavān* says, *manmanābhava*, may your mind be with me always. Does that mean you cannot do anything else? Because the mind has one occupation, it will have no accommodation for another occupation, since it can only entertain one thing at a time. If Īśvara is always there, then you cannot do anything else. This is what one who has no exposure to the teaching, thinks. Then he complains, "Swamiji, the mind does not stay with me. It goes to various unfinished jobs and gives up *Bhagavān*." By the same logic through which it went away, it comes back also. It is a loop. From anything, you can go and come back to the same thing, without thinking. What is the logic for going away? Nothing.

The mind keeps coming and going. If that is the truth, then there is nothing much to talk about. Krishna becomes another object, through some association, and is one more person in the world. He cannot say that he is all-pervasive², or "I am the one who is in the heart of everyone, I am the one who sustains the entire *jagat*, and I pervade the entire *jagat*. From me, is memory; your faculty to know; from me, is this power to suspend what you know, what you remember," BG 15.15.³ That all this can be suspended is a great blessing. The capacity to suspend makes your mind fresh so that it can see something new. Even old notions can get negated in the wake of knowledge. You can get rid of ignorance and ignorance-born wrong notions because the mind is capable of being open, having suspended all notions for the time being. That is the grace of Īśvara; it is given to you. He says, "From me, is your faculty to remember and recollect, to know and the power to suspend. I am the one to be known in all four Vedas and I am the one who revealed the Vedas. I am the revealer and I am the revealed," BG 15.15. Like this *Bhagavān* uses the first person singular in all these sentences.

Bhagavān is Not an Object

Bhagavān cannot be an object enclosed by a given thought. An apple is enclosed by a thought, excluding every other thought. This is how we learn to recognize objects discretely. A discrete object is the object of a thought form excluding everything else. When you thread a needle, everything else in the world is excluded. Even the needle is excluded. Only the eye of the needle is the object in focus. That alone exists. When you see a tree, and then see the trunk of the tree, the focus, the intended perception, *tātparya*, is the trunk, even though the tree is there. And if you see the leaf, then only the leaf is there, and so on. You can go on reducing the focus down to the molecules that make the chlorophyll.

² *mayātataṁ sarvaṁ jagadavyaktamūrtinā*, BG 9.4

³ *sarvasya cāhaṁ hṛdisanniviṣṭo mattassmṛtirjñānamapohanaṁ ca*, BG 15.15.

In the same way, you can have a collective object-*vṛtti* called forest. There, the entire *tātparya* is different. This is how the mind works. When you think of one thing, other things are necessarily excluded.

When you think of Bhagavān everything else is excluded. The question is: Is there Bhagavān and everything else? What is other than Bhagavān? The Upanisads tell us that whatever you see here is Īśvara;⁴ what you know and do not know. Nothing is outside Īśvara including the given ignorance an individual may have. If the whole thing is Īśvara, then when can your mind be away from Īśvara? Practice this a little bit—instead of sending the mind to Īśvara, try to send it away from Īśvara. For this, you must necessarily have knowledge of what Īśvara is.

Another way of looking at this is, “Wherever my mind goes and lands, that is your lotus feet.”⁵ Whether it thinks of time, it is you; a place, it is you; an object, it is you. The sun, moon, constellations, mountains, oceans, continents, laws, forces are all you. Let the mind go; where will it go? Outside Bhagavān, how will it go? If the mind stays, if it is attracted towards something glorious, that is you. If someone is very strong, that strength is you.⁶ The burning power that fire has, that is you. Any glory anywhere, which attracts, is you. In fact the word ‘krishna’ means the one who attracts everything⁷. Whichever quality, feature, attribute attracts, that is Bhagavān. Lord Krishna says, “The brilliance in the brilliant person is me⁸.” The faculty to think is given, and objects to think about are given. Ignorance is given and the capacity to dispel it is given, for which there must be truth. The whole thing is given. How can anyone say, “This is my brilliance”? The ‘my’ is gone. My brilliance or someone else’s brilliance is Īśvara’s brilliance. That is the law.

Understanding Bhagavān

To understand Bhagavān it takes a certain way of looking at what ‘is’. It is not your usual way of looking at something, as a product made by someone. You see the *jagat* and wonder by whom it was made. By Bhagavān. The eyes go up immediately. Unless this orientation goes, there is no Bhagavān. The question of where Bhagavān is should not even arise. “What ‘is’ Bhagavān?” alone should be the question. “What ‘is’?” will yield everything. You are not going to search elsewhere, because searching for something else presupposes understanding of

⁴ *idaṃ sarvaṃ īśvara-buddhayā ācādanīyam, yad idaṃ sarvaṃ īśvaraḥ*, based on *Īśāvāsya Upaniṣad* 1.1

⁵ *yatra yatra mano yāti tatra tatra tava pāda pañkajam*

⁶ *balam balavatām cāham*, BG 7.11

⁷ *ākāṣṭi sarvasmīn sarvān*

⁸ *tejasvinām aham*, BG 7.10

what is in front of you. But what is in front is not understood, because that has the solution. It is the product, it is the cause, and it is everything. You do not search for Īśvara outside of what you see. That orientation does not work. Therefore, question “What is it that I see here?” In what you know, Īśvara reveals himself. You require only one object, because you are the subject, the enquirer. The object can be the universe or one system or the sun or the earth or a rock. The object should reveal the truth of the object.

If the object that you see is a table, what is its truth? ‘What is?’, is the question. You think it is created by a carpenter who is not here, because when you see the table, you do not see the carpenter. What did he make? A table. Can you see the table without seeing another object, the meaning of which is not the same as table? We have an object table, which means that we have a word ‘table’ and that word has an object. Then there is a word, ‘wood’. It also has an object, wood. When you see the table, do you see wood at the same time? There are two words, ‘table’, and ‘wood’. Both must be synonyms if they are referring to the same object. ‘Table’ refers to an object and ‘wood’ refers to the same object, therefore, wood and table are synonyms. What does it mean if two words are synonyms? It means that wherever there is a table there is wood, and wherever there is wood, there is a table. Both are wrong. Wherever I see a table, I do not see wood, and wherever I see wood, I do not see a table. Here, wood and table have assembled together. A certain logician⁹ said, “They are two different objects connected by a principle called *samavāya*.” He says so because he has a commitment to proving that they are two different objects. Let us understand ‘what is’ and not try to prove anything. ‘What is’, is this table, which I cannot even imagine without imagining a substance other than table, referred to by the word ‘wood’, ‘plastic’ ‘steel’, etc. Some other object has to be seen by me in order to see the table. Without seeing that, I cannot see the table. Not only can I not see table, I cannot even imagine it. Any one thing you look into is like this.

You cannot think of a given thing without thinking of another. That ‘another’ also, you cannot think of without thinking of another. The more you know, the more you have ‘another’. Can you think of an object without its cause? No. If there is a cause for this entire *jagat*—the maker and material being one cause—can you think of the *jagat* without it? Can you take the mind away from any one object to Īśvara? How can you think of an object outside Īśvara? You can think of Īśvara perhaps without the *jagat*, but can you think of a *jagat* which is outside Īśvara? Which object will take you away from Īśvara? No object. When you understand ‘what is’, with the answer to that question, “What is?” you have all the answers. All questions become redundant. In all the chapters of the Gītā, Bhagavān has made such questions redundant. Therefore, *manmanābhava*— we

⁹ This is the Vaiśeṣika who considers *samavāya* as one of the seven categories of substance in the *jagat*.

have to see that whatever we see is Īśvara, because the product is *nāmarūpa*, just name-form, which is not separate from Īśvara; it is Īśvara. You do not need to rub your eyes and see something more. Inside one has to be totally free from not recognizing 'what is'. If you see only the table and fail to recognize the wood, you will search for wood.

The World is Only Words

We have only words and their meanings. We think there are tangible objects for which there are words, but there are just words and their meanings. The word 'shirt', for instance, has its meaning. Whether it is in English or any language, it is the same. The word 'shirt' is a word because it has a meaning which we both understand, and therefore, I can communicate that to you, and we can deal with it; that is *vyavahāra*. This is a shirt and it can be used only as a shirt, not as pants. 'Pant' is a different word and has a different use. For every word we have a meaning, and when we see the meaning, we use the word. We see the meaning in the mind, and also, outside, which we call an object. We have the word and the meaning in our head, and when we see something outside that corresponds to the meaning of that word, we recognize it as an object, like a shirt.

Sometimes, the word and its meaning are only in my head. I imagine it, but cannot see it with my eyes. I imagine a song, but I do not hear it through my ears. I can imagine a particular fragrance, but I do not find a source outside from which I can pick up the fragrance. Then we say this is imagination, subjective. When you are able to see the shirt with your eyes, it is not an imagined shirt. It is not "I think, therefore it is," but rather, "It is, therefore, I am able to recognize it," the word and its meaning. You get a concept of reality out of this. What is imagined is subjective, not available for public perception, but seen only in your mind. It is purely a subjective perception. We do not say that it is not valid, but when we are talking of realities, we are talking about what is objectively real. What we make out of it is subjective. Sometimes you fantasize, visualize and then produce. That has its own use, but it is all subjective.

Because we see objects outside, we think that each one is different from everything else, which is true. Having accepted that, we consider that these objects are the meanings of words, which we necessarily perceive. We accept that kind of objectivity, but that does not give the shirt any status of tangibility. This is because shirt has no being. The 'isness', the being, of the shirt belongs to the fabric. The fabric 'is'; the 'is', resolves into the fabric. I see the existence of a shirt, but I touch the fabric, not the shirt. When I say it is a cotton shirt, I transcend the fabric, the yarn, and then go to the cause, the cotton. The capacity

to transcend and see without doing anything is Vedanta. A shirt continues to be a shirt; fabric continues to be fabric; yarn continues to be yarn; but I transcend all of them and say that it is cotton. If you are quantum physicist, you will go further—up to quantum objects, particles. A shirt is nothing but particles. All the way the shirt is an effect.

The material cause is where the effect is. The material cause for the shirt is fabric, and is referred to by another word. The shirt is referred to by the word 'shirt' with its own meaning, but what is referred to by the word 'shirt' is not separate from what is referred to by the word 'fabric', the cause of the shirt. This is the method, *prakriyā*, of revealing the truth through cause-effect. The effect is the cause, and therefore, there is no cause-effect, so we call it a *prakriyā*. The shirt is produced and is a value addition. Fabric is the cause, but is also an effect from the standpoint of its cause, yarn. Where the shirt is, the fabric is; where the fabric is, the yarn is. Both causes are there, so I can even say that the shirt is but yarn; and further, yarn is but cotton; cotton is but fibers with their own molecular structure, and the molecule is atoms, so the shirt is atoms. I am wearing a bunch of particles. The body is a bunch of particles. One bunch of particles is wearing another bunch of particles. The glory is that particles can wear particles. Therefore, in non-difference there is no joy; the joy is in difference because difference does not make a difference. If it makes a difference then it is a problem. Let the differences be. Is there any cause, more fundamental, even for the particles? If there is a cause, then the particle is the cause, and therefore, the shirt is that cause.

You are asking, “Where is god?” The shirt is the effect; the effect is the cause. If there is a fundamental cause, it is in the form of effect, which, in terms of its reality, is called *mithyā*. You can neither dismiss the shirt as non-existent, nor say it exists by itself. If I use the word 'reality' for what is self-existent, then I cannot use the word 'reality' for the shirt; I cannot use the word 'non-existent', for the shirt because I wear the shirt. The very object that you confront is non-separate from its cause. And one more thing—things are intelligently put together.

The Cause; All Knowledge

We, with our knowledge based upon our experiences, know that we cannot create a thing without really understanding, visualizing, what it is, and for what purpose it is going to be created. The extent of knowledge required to create a given thing is the extent of knowledge the author must have to create that thing. In creating an object, like a shirt, the tailor knows why he is buying the fabric, why he cuts it the way he does, why he stitches it in this way. And the shirt is created. Because there is adequate knowledge, after the creation process, the

meaning of the word 'shirt', is there. Previously, it was in his head; it was subjective. Now it has become objective. This 'objective' is amazing. Even the word 'objective', has its limitations. Really, there is no object, but when you look at it, you can recognize it as a shirt. When it is in your head, I cannot look at it, but after creation it is available for public perception. This is what we say *śṛṣṭi*. Here it is knowledge that there is such a possibility that accounts for the creation of a shirt. Whatever name you give an object, it is there because it is a possibility in this world.

If a shirt presupposes shirt-knowledge, then the body also presupposes body-knowledge. When the body is born, it presupposes knowledge of it and the programming required for it to grow. The knowledge that the existence of this body pre-supposes must be somewhere. The father does not have this knowledge, nor does the mother. Where is that knowledgeable person? Never ask, "Where?", because there are people who will say that it is not locally available. What is non-local? This whole *jagat* is in the form of knowledge, word and its meaning. Possibilities are all words and meanings. *Buddhi*, intellect, is a word and its meaning; *manah*, mind, a word and its meaning; *cittam*, memory, a word and its meaning. That is knowledge. 'Body' is one word, and when you look into that, there are words, words, words, and their meanings, *nāmnī nāmānī*. The meanings of many words are the meaning of one single word, 'body', and not only this body, but the bodies of all living beings. Limitless knowledge, resting in a conscious being, is the cause, is the effect. The question of "Where?" does not arise here, because the effect is the cause. We swallow the material cause and the efficient cause. The effect is the meaning of the word 'knowledge', and the cause is all-knowledge, Īśvara.

Anything you focus your attention upon is all-knowledge Īśvara. Within that all-knowledge alone is this individual knowledge. This is 'what is'. Where is the necessity of questioning 'where' and 'how'? This is how it is. "Swamiji, I understand all this but why did god create this?" God did not create all this; this is god. This is how god is—the maker and material; male and female; god and goddess. If somebody is sitting somewhere and creating, then you can ask, "Why did he create this?" This is how Īśvara is, and it necessarily includes you.

That Īśvara who is inside and outside, who is all-knowledge, one consciousness, you are. You are that conscious being. All that is here is one knowledge, and within that, from the standpoint of your mind, which has limited knowledge, etc., this all-knowledge is the being. Small-knowledge is also the same being. Small-knowledge is not outside consciousness; all-knowledge is not outside consciousness. Therefore, all-knowledge, being, consciousness is Īśvara, and small-knowledge, being, consciousness is *jīva*, the individual. Are you away from Īśvara? Can you think of an object outside Īśvara? The greatness of a

human being is that even then he can think that he is away. Therefore, Bhagavān says, *manmanābhava*, may your mind always be in me.

Missing and Non Missing the Presence of Īśvara

When you are bringing Īśvara into your day-to-day life, there are areas where you are bound to miss the presence of Īśvara in your awareness and understanding. First, it is in your understanding. Even if someone has understood, there are certain areas where one is bound to miss the presence of Īśvara. The awareness is never out of sight, but can be missed. Even if a person is within sight, there can be remoteness if he is not recognized. Then, in one's awareness, there is alienation. Īśvara also seems to be far removed from me. That 'me' is very loud. In the noise of the *jīva*, who is so loud, Īśvara is not heard even if he says, "I am here." We are going to look into those areas where the presence of Īśvara is likely to be missed. In those areas, this sentence—*manmanābhava*—will become very valid. Given the understanding of the ninth chapter, which we have covered so far, all that is here is Īśvara. Then at the end of this chapter, Bhagavān says, *manmanābhava*, may your mind be always in me; *madbhaktobhava*, may you be devoted to me; *madyājibhava*, may you worship me; *mām namaskuru*, may you surrender to me, *mat parāyaṇo bhava*, may I be the most important to you; *māmeva yeśyasi*, you will not be separate from me.

'What is', is Īśvara—before the manifestation of this *jagat*, including my body-mind-sense complex, and after the manifestation, because only what is unmanifest can manifest. If what is manifest is Īśvara then the un-manifest is also Īśvara. The unmanifest Īśvara is the cause, and the manifest Īśvara is the manifested Īśvara, so the effect is not separate from the cause. All-knowledge Īśvara being the cause means that the *jagat* was un-manifest in the form of pure knowledge. In the beginning, there was the word, and the word was with god, and the word was god. This is our understanding; word is *nāma*. We see this in *Bṛhadāraṇyaka Upaniṣad*. All this was unmanifest; then it became manifest as name and form.¹⁰ That is how Īśvara manifests. What was undifferentiated is now manifest in a differentiated form, like a plant in a seed.

In an orange seed, you do not see the orange tree. When you break the seed open, there is no indication of an orange tree there—no presence of a trunk, branches, leaves, fruit, etc. It is all undifferentiated, in other words, an unmanifest, tree. The manifest orange tree was, *āsīt*. The manifest tree was in the seed at the causal level as unmanifest. If you look at anything at the causal level, it is unmanifest; it is pure software.

¹⁰ *taddhedam tarhyavvyākṛtamāsīt tanāmarūpābhyāmeva vyākriyata*, BrU 1.4.7.

continued.....

New Year: The most un-Indian celebration !

'Wish You A Happy New Year'! With this message people would have started greeting each other from this morning onwards through SMS, e-mails, phone calls and post cards and the 'celebration' would go on till the evening of 1 January. In what way this practice of celebrating New Year on 1st January connected with 'Bharathiya' culture? In no way! The only connection was because of the invasion by Portuguese, French and the British. Even during the British rule and for that matter even after independence, the celebration of New Year as per the Christian Calendar was never a Bharathiya custom. It has actually gained importance probably in the last three or four decades and it has spread to even villages and rural areas. It is being celebrated in a way, by which a festival must not be celebrated! It is a classic example of an 'un-Indian' celebration.

Amongst us, the citizens of India, we have Indian Christians, thanks to their 'converted' ancestors, who celebrate their New Year on 1 January and rightly too. They attend midnight prayers in Churches, visit friends and relatives later in the day, drink wine, enjoy feast, go to movies and have other entertainments. This is the typical western (Christian) way of celebrating their New Year and Indian Christians are left with no other option to follow this system, as they have moved away from the Bharathiya Culture.

But, why should Hindus celebrate this New Year? Many of the readers may find this question silly! Those who say so, must be either 'ignorant' or in a 'denial' mode. The fact of the matter is that, the number of Hindus celebrating '1 January' as 'New Year' is far more than the number of Hindus celebrating New Year as per the Hindu Almanac! There are a number of Hindu families, where the Hindu New Year is celebrated only by the older generation and the younger lots are already out of Hindu culture and sadly the older generation doesn't seem to bother about it.

People have different avenues in Star Hotels, Clubs, Theme Parks, Hill & Beach resorts, etc and those who cannot afford these have their own places such as roads, beaches, restaurants and cinema theatres. Star Hotels arrange discotheques, DJs & their music and special menu of food & beverages, etc. Married couples or pairs in love or even 'dating' couples, who drink, dance, dine and push off after spending thousands of rupees, flood those star hotels. Clubs are generally for the members only and hence a lot of families can be seen. The celebration would start with stage performances of some of the wards of the members and then a special 'Thambola' would be played and later on an 'Orchestra' or a 'Light-Music' troop would take over the stage. This is the only place

where we can see parents (mostly fathers & sometimes even mothers) drinking in front of their children and in some families, we can see 'grown up' children also drinking along with their parents. A dance floor will be there for children to play and teenagers to shake a leg and exactly at 12 'o' clock in the night, fireworks will be lit. The celebrations at the hill & beach resorts will be similar and the only difference is that they will be in a serene atmosphere away from the chaotic cities.

In all these places, Liquor companies, Jewellery and Textile manufactures, Airlines and many other business establishments would sponsor gifts, cash prizes and hampers and 'meaningful' awards like 'Best Dressed Couple', 'Best Dancing Couple', will be awarded to those couples, who dress 'little' and 'dance' more! For example, the 'Balloon Dance' is very famous and couples vie with each other to participate in it. Couples should dance without breaking or letting down the balloon placed in between them. Even children are not spared in this! Boy children and girl children will be forced to take part in the balloon dance. People will retire very late past midnight and they will not see the 'dawn' of the New Year, after celebrating the end of the Old Year, as they would be sleeping till the afternoon!

A lot of individuals, bachelors and groups of friends, who simply buy liquor from wine shops, drink them for the sake of drinking; drive their two-wheelers and four-wheelers zipping fast on the arterial roads of the cities, shouting 'Happy New Year'! These people are 'famously' called as 'Revelers' or 'road-side Romeos' and they make the lives

of policemen miserable throughout the night. Most of them are school and college students, who would be drinking without the knowledge of their parents. Many would land in the police net and many others would meet with accidents causing immense trauma to their parents. Many 'Adams' would indulge in 'Eve-teasing' and 'Eves' are not far behind in drinking, smoking and 'Adam-teasing'. These people always finish their celebration with a movie of their favorite star on the 1 January.

There are many 'Residents Welfare Associations', which organise New Year celebrations within their premises. Those people who feel shy of celebrating in hotels, clubs and resorts, but feel compelled to celebrate for the sake of it due to peer pressure, form the major part of these associations and even here, the 'tenants' would not join though they belong to the category of 'residents'. The residents associations arrange for soft drinks and a buffet with varieties of dishes prepared by the residents themselves. They conduct games for their wards and give them prizes. Some of the men secretly go to the terrace for a drink or two in between the celebration and if the celebration goes on in the terrace, they go to the parking lot and have their drinks. Some of them would forget to have a count of their drink and finally act as 'jokers' entertaining the gathering, getting a 'handful' or a 'mouthful' from their spouses after all the celebrations are over.

There is an 'ignorant' lot, which visits temples to have a 'Mid Night' Darshan. This is the most outrageous thing, which can happen to Hindu culture. As per 'Agama'

rules, Temples must not be opened during mid nights and the Deities must be allowed to rest after the late evening puja. The rules permit only 'Six-time worships' (Aaru Kaala Puja), starting from early in the morning during 'Brahmma Muhurtham' with 'Thiruppalliyezhuchchi' (waking up the Deity) with devotional hymns and traditional music) and ending in the late evening with allowing the Deity to rest. Each puja comprises of Abishekam (bathing), Alankaram (dressing), Archana (praising), Naivedyam or Nivedhanam (feeding) and Aarathi (worshipping). Midnights are considered inauspicious as per Hindu tradition and keeping the Deities awake at that time is a SIN. Even the non-Agamic temples are not supposed to be kept open during midnight.

The HR & CE Department in the atheist-Dravidian government keeps some of the Agamic-Temples also open in the name of 'New Year' worship. In this context, it must be remembered that this atheist government did not allow the special pujas for the 'Thamizh New Year' celebrations last April, as it passed a resolution in the assembly changing the Tamil New Year from 'Chithirai' (April) month to 'Thai' (January) month, with a sole motive of taking the Thamizh New Year into the Christian Calendar. Though the Hindu religious leaders have been advising the people to refrain from following this un-Hindu tradition, their advices have fallen only on deaf ears! The Hindu organisations have been trying their level best to create awareness among the people for the past few years, but only in vain due to the sad fact that the Hindus have been slowly and steadily getting alienated from their original culture, thanks to the

westernization being imposed by the different types of mass-media.

The 'secular' brigade, which mislead the gullible masses, argue that the New Year revelry is an occasion for communal harmony and ask, 'why shouldn't Hindus celebrate English New Year'? But they do not have an answer for the question, 'how many Christians celebrate Hindu New Year'? As far as they are concerned, the so-called secularism is only for the majority community and the minorities need not practice it, for they are privileged. But then, communal amity can always be maintained through expression of wishes by greeting the Christian community on their New Year celebration.

Many people say, 'there is nothing religious about New Year celebration. This kind of celebration has place only in foreign culture and Hindu festivals are normally associated with religious traditions and we cannot celebrate them in this manner. More than everything, we need a 'reason' to celebrate and foreign culture provides us with many such reasons'. But, does one really need a reason for such a celebration?

Though the 'concerned' people feel hurt and perturbed at this kind of an attitude, they feel that the practice of opening Temples and performing pujas during midnight must be stopped. This point of view must be respected not only by the government but also by the people.

B R Haran.

<http://newstodaynet.com/col.php?section=20&catid=29>

Interview with Pujya Swamiji

What is crucial in dealing with loss is not to lose the lesson

Chennai: Pain, crises, problems and clashes. These seem to be increasingly enmeshed in our lives. We are permanently in 'the emergency ward,' bemoans **Swami Dayananda Saraswati**, founder of Arsha Vidya Gurukulam, Coimbatore (www.arshavidya.in). To get out of the 'ward,' to resolve and avoid conflict in our world, the work that needs to be done is just to honestly try to understand one another, he prescribes. "And nowhere is the necessity for this understanding more critical than in the area of religion," the Swamiji adds, during the course of a recent email interaction with *Business Line*.

Of particular importance now is the need to work to resolve and avoid conflict, he insists. "Strife is costly—it drains all our resources, not just currency; it tears the fabric of our society; it fractures the innate ethical infrastructure of tender young minds and seasoned old ones; it breaks us, psychologically, with grief and rage; it impoverishes us spiritually, as we find our minds crowded with noxious concerns and with no leisure to pursue the cherished promise of a human life, the consideration of the profound questions that will not go away."

Excerpts from the interview, in which Swami Dayananda reflects on what caused the current economic crisis, how to cope with it, and also which areas to focus on, going forward.

Greed is behind the unfolding financial meltdown across countries, analysts say. Do you agree with that view? Or, is there more to the malaise that is now hitting economies like a tsunami? More importantly, what do our scriptures say about such situations of whole societies going down the spiral of degrowth, unemployment and recession?

The greed to make money out of money without producing anything industrial, agricultural or electronic is the cause for the American financial meltdown. And also the lower middle class and the middle class are not able to pay their bills due to unemployment caused by greed for more profit on the part of industrialists and traders which drove them to go out of the country for getting their jobs done. The loan service to the banks for mortgaged homes was not kept up — now the banks have houses which they cannot sell as the same banks have to bankroll the buyers!

In our country, our infrastructure like roads, power, corruption-free smooth governance is left with a lot to be desired for us to think of getting any share in the competitive international market. The impractical labour unions also do not help in the reduction of cost of production. In other words, where there is no commitment to *dharma*, there is going to be this kind of fall. It will be still worse if you do not go back to our dharma of individual contributions that go under the name of duty in different areas of our day-to-day life.

All of a sudden, we find very educated and smart people having a tough time coping with the effects of the credit crunch. What guidance would be the most appropriate to those who are hit by the crisis, and to those on the fringes?

This underscores the fact that to be educated and smart is not the same as being intelligent. To be intelligent is to be intimately alive to certain realities.

In life, loss is inevitable. Everyone knows this, yet in the core of most people it remains deeply denied—‘This should not happen to me.’ It is for this reason that loss is the most difficult challenge one has to face as a human being.

So the first step in coping with loss is to accept that it has happened. How? We have to start with the facts. If the fact is that I cannot accept it, I first accept that I cannot accept it. This is where prayer will help; eventually, being kind to oneself and being prayerful, one will be able to accept the fact.

Grief will follow, naturally, since one is human. Being human is a matter for celebration, so we need to respect that grief, even, I would say, welcome it. It is as much a part of the natural order of things as loss. This acceptance of loss and the attendant grief involves so many things, but one of the most important things is not to waste energy blaming, either oneself or others, even when there are perceived injustices.

Here, our understanding of *karma* is a great blessing to us, and we can press it into service to help us move on. Then we are free to focus our energies on finding solutions to this new problem.

And above all, we are free to ask, “What do I learn from this situation?” What is crucial in dealing with loss, is not to lose the

lesson. That makes you a winner in the most profound sense.

None of this is easy; there can be a certain helplessness at any stage, right from accepting the loss. But here we can help ourselves a lot with prayer. Prayer in any form is efficacious, because it is an action. It will, therefore, have a result. That is the law of this universe in which we find ourselves.

Going forward, are there things that societies and economies have to now focus on, to avert such economic calamities of epidemic proportions?

What is required now is a reorganising of priorities according to what has deeper and more lasting value.

The one thing that can protect a society or an individual against calamity of any kind is dharma. This is the assurance of our sastra, ‘Dharma that is protected, protects; *dharmo raksati raksitah*’. This is especially germane right now as the most pressing thing in our time is to root out corruption. People don’t understand the significance of this. It is hemorrhaging our resources at so many levels.

Another important thing is to assume responsibility, as individuals, as nations, and as global citizens for those who need care—our children, our sick, our elderly our poor. This is not altruism or philanthropy, much less socialism; it is a duty, a human duty. Because a human being is endowed with empathy, he violates the natural order if he does not reach out to those who need care.

Responding to this empathy, one is in harmony with the order of things, with dharma, otherwise, one is not. And that has consequences. Look at the quality of life in nations who have not abdicated this

responsibility. Look at those who have. The more one understands this, the more one is insulated against calamity.

In order to help people understand, to help people grow to be ethically responsible, and to enjoy a more elevated quality of life in which they are not consumed by the need to 'have' and even to 'grab', there needs to be a resurgence of culture.

Through the fine and performing arts, the output of the finest minds of a civilisation, one can tap and develop the finer, deeper elements of oneself. This is a blessing to oneself, to one's community, local and global, and to the very planet we share.

You said that nowhere is the necessity for human understanding more critical than in the area of religion...

True. This is not the task of the neighbour, the co-worker, the fellow student, the vast majority who have no problem living together harmoniously in all their blessed

diversity. This is the specific task of the source of the problem, the religious leaders.

They need to commit themselves to finding ways to come to a position of genuine mutual respect. Tolerance won't help; the problems will continue to simmer, as we have seen. The basis of intolerance has to be aired, analysed, discussed threadbare and uprooted in a spirit of a genuine quest for mutual respect and understanding.

As daunting as it seems, this is possible if religious leaders can refocus on the unique strength that they all have in common, the thing that made them religious rather than financial, military or political leaders.

The religious leaders can achieve mutual respect if their efforts are born of their shared commitment to what is sacred. As religious persons, not even leaders, they have an imperative to do this, as there is no achievement in our time that will have a greater impact on world peace.

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Arsha Vidya Newsletter

Announcement

As you are aware, we are in for a change in the circulation format of the Newsletter. Now it will be available online — from January 2009, free of charge. A limited number of copies will be printed to cater to those who have already sent their subscription. The printed version will be discontinued after March 2009.

The web copy of Arsha Vidya News can now reach a much wider audience. You can share your e-copy with more people. You can give a print out to those who do not have the facility to access e-copy.

To start getting the Newsletter just subscribe at our website: www.arshavidya.in. If you do not have an email address, please send the email address of someone close to you who can help you see the newsletter.

Arsha Vidya Bhavan, Pondicherry



Arsha Vidya Bhavan, Pondicherry celebrated its 15th anniversary on the 3rd of January 2009 at Hotel Sadguru, Pondicherry. More than 250 people attended the programme.

Kum. Srinidhi gave a carnatic music recital. Sri Shivram Alva, Chairman welcomed the gathering. Sri Swami Suddhananda of Self-Knowledge Foundation, Chennai delivered a talk on "Power of Silence".

Sri Swami Suddhananda, in his talk, described the need for being alone and in silence to go deep into ourselves to identify the distinction between the role being played by us and the real self. He said most of the people got carried away by the role played by them and identified themselves by the roles they played.

Sri Swamiji narrated short stories to bring out the purpose of life and how we should become more self-conscious and not get carried away by the different roles we play from time to time during one's life time.

Sri Swami Tathvabodhananda introduced Sri Swami Suddhabodhananda and the topic. Sri Vaithialingam, Chief Minister of Pondicherry inaugurated the anniversary celebrations.

Sri Vaithialingam, in his address said: "I myself am Rama and Ravana at various times. The role in me changes time to time and it has to be understood that the roles that I have and I am not the role. This was explained by Sri Swami Suddhanandaji. I am happy to be here this evening with this audience".

Sri N. Arumugam, Secretary of the Bhavan proposed a vote of thanks. Sri Krishnamurthy, Sri Parthasarathy, Sri Raghavan and other members of the Bhavan were present at the meeting.



‘Maargazhi Mahothsav’ at Yoga Shanthi Ashram, West Mambalam, Chennai

Krishna states in the Bhagavad Gita that “Of all the months, I am Maargazhi”. Under the guidance of Sri Swami Brahmayogananda ji, Yoga Shanthi Ashram, West Mambalam, Chennai, it was ‘Maargazhi Mahothsav’ with the culmination of a variety of memorable events to commemorate this holy month.



- The month started with the Prathishtai of ‘ **Sri Utharkasi Vishwanathar**’ at Sri Veda Vyasa Sathsang hall. Swamiji bought this Lingam from Utharkasi very recently
- Through-out this month, early morning, between 4.30 & 6.30 AM, Regular **Puja & Abhishekham** was being performed to Sri Medha Dakshinamurthy, followed by ‘ **Thiruppavai- Daily one Sloka** ’ discourse by Swamiji
- On all the days, Swamiji conducted a Daily 1 hour class room session on ‘ **Dhyanam**’ between 6.30 & 7.30 AM
- **Hanuman Jayanthi** was celebrated at the Sathsang hall on December 27th 2008
- The month also marked the Celebration of the Concluding class of ‘ **Essence of Gita**’ . A total of 60 classes were taken by Swamiji in the past 2 years
- As part of New Year Celebrations, Swamiji conducted a 3-day ‘ **Gnana Pokkisha Shibhir**’ starting 1st of January 2009. In these three days, 80 students of Swamiji learnt the complete text of **Kena Upanishads**. Swamiji had organised for a unique Group discussion session after each class, which was useful for students’ understanding. Swamiji also paid a visit to a village temple on his way back to Chennai from the camp, along with his students
- To commemorate **Swami Vivekananda Jayanthi** on the 12th of January 2009, a special morning session on ‘ **Karma Yoga**’ was conducted by Swamiji, attended by close to 70 students
- On Pongal Bhogi day- the 13th of January 2009, the Thiruppavai session concluded with a unique & Grand ‘ **Andal Thiru Kalyanam**’ where the message of ‘Jivathma Paramathma Aikhyam’ was conveyed in Swamiji’s talk on ‘ **Andal Divya Sarithram**’
- **Makara Sankranthi** was celebrated by way of Viswa Roopa Darshan at Sri Parthasarathy temple, Triplicane at 6 AM on the 14th of January 2009. Swamiji released CDs on three subjects- Essence of Gita- 6 CDs, Dhyaan- 2 CDs and Isa Vaasya Upanishads- 3 DVDs and distributed to the 50 students assembled in the temple

What was amazing was that the daily morning three-hour sessions between 4.30 AM & 7.30 AM were attended by 30 students on all the 30 days without absenteeism. The students participated in all these programs with a lot of enthusiasm and were grateful to Swamiji for making this ‘Maargazhi Mahothsavam’ very memorable.

**'Maargazhi Mahothsav'
at Yoga Shanthi Ashram, West
Mambalam, Chennai**



Abhishekha to Medha Dakshinamurthy & Utharkasi Vishwanathar



Poorna Kumbham



Andal Thiru Kalyanam on Bhogi day



A Group Discussion in progress
during the camp



Andal Divya Sarithram



Swamiji on his village temple visit



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**Devotees at Sri Medha Dakshinamurthy Temple at
AVG Coimbatore on Gुरुpeyarchi Day**