



Arsha Vidya Newsletter

Rs. 15/-





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*Arsha Vidya
Newsletter*

In fearless voice may
we proclaim

The Rishi's message
from all house-tops

And bring the men
of different claim

To a fold of Love
where oneness lasts!



Muṇḍakopaniṣad Mantrā 2



अथर्वणो यां प्रवदेत ब्रह्मा
अथर्वा तां पुरोवाचाङ्गिरे ब्रह्मविध्याम् ।
स भारद्वाजाय सत्यवाहय प्राह
भारद्वाजोङ्गिरसे परावराम् ॥ १।१।२ ॥
atharvaṇo yām pravadeta brahmā
atharvā tāṁ purovācāṅgire brahmavidhyām ।
sa bhāradvājāya satyavāhaya prāha
bhāradvājōṅgirase parāvarām ॥ 111211

purā – in the beginning; yām – which; brahmā – Brahmaji; atharvaṇe – to Atharvā; pravadeta – taught; tāṁ – that; brahmavidyām – knowledge of Brahman; atharvā – Atharvā; āṅgire – to Angir; uvāca – taught; saḥ – he (Angir) satyavāhāya – to Satyavaha; bhāradvājāya – one who was born in the family of Bharadvāja; prāha – taught; bhāradvājaḥ – Bharadvāja; parāvarām – that which comes through a teacher and then a student; āṅgirase – (taught) Angiras.

‘In the beginning, Atharva taught to Angir that very same brahmavidya given by Brahmaji to him. Angir taught it to Satyavaha who was born in the family of Bharadvāja. Satyavaha handed down this knowledge, that passes from the higher to the lower, to Angiras.

Brahmā atharvaṇe yām pravadeta: that which Brahmaji taught to Atharva. The upaniṣad uses two word-forms for Atharva¹. In the first mantra it was akārānta (ending in ‘a’) atharvan-śabda and in this mantra it is nakārānta (ending in ‘n’) atharvan-śabda. Atharvāya and Atharvaṇe, both of them are dative case. The form Atharvāya comes from the akārānta word. So, Atharva had two names. Some called him Atharva and others, Atharvā. This nakārānta usage is more popular.

The word pravadeta in the mantra, meaning ‘must teach’, needs to be read as ‘prāvadat’, meaning ‘taught’. The usage is called chāndasa, Vedic expression. Pāṇini mentions in his grammar many word-forms appearing in the Veda that do not conform to general rules. He brought all of them within the grammar rules by making one single rule.² The variations in the forms can be with respect to tense, gender, number, case ending and so on. Pāṇini lists all these irregular expressions found in the Veda in the above section.

¹ अथर्वशब्दो अकारान्तो नकारान्तश्च । अत्र मन्त्रे अथर्वणे इति नकारान्तः प्रयुक्तः । पूर्वं प्रथम मन्त्रे अथर्वाय इति अकारान्तः प्रयुक्तः ।

² व्यत्ययो हट्टलम् ३।१।८५ इति पाणिनि-सूत्रेण छन्दसि कालस्यनियमात् प्रवदेत इति च्छान्दसम् । प्रावदित्यर्थः ।

What was taught by Brahmaji to Atharvā, Atharvā imparted the same brahmavidhyā to Aṅgir. Therefore, the same brahmavidhyā is coming down unadulterated, just as Brahmaji gave to his son. So, it can bless us.

Atharvā initiated the sampradāya. He had to transfer the knowledge from his head to another head. How he transferred this knowledge from himself to another is the sampradāya. This sampradāya was initiated by Atharvā in this śaunaka śākhā, teaching the same brahmavidyā to Aṅgir³, his own śiṣya. Aṅgir taught to Bharadvāja., Bharadvāja is a person born in the gotra, family of Bharadvāja. His name is Satyavaha, the one who follows the truth. Bharadvāja taught to Aṅgiras.⁴ He taught the same Brahma-vidyā. Though the word Brahma-vidyā is not mentioned here, an equivalent word 'parāvarām' is used.

Parāvarā means that which is received from the teacher, who comes first, by a disciple who comes later. Avarā means lower. Here the word 'lower' signifies that which occurs later. It is lower in order, not in quality. If we interpret this as lower in quality, then it implies that the content and the quantity of the knowledge is subject to a process of attrition as it is handed down from teacher to disciple. Being the knowledge of Brahman, the whole, this knowledge is not subject to verbal entropy. Here avarā does not mean lower in quality but later in time. Therefore, the guru got it first; the śiṣya being taught by the guru got it later. In this interpretation⁵ the compound 'parāvarām' has to be considered as chandasa, Vedic usage, because the words of the compound do not have the capacity to join together in that sense.

Without assuming chāndasa, we can interpret the word parāvarām as follows. ⁶ It is karmadhāraya compound which is resolved as that vidyā which covers the subject matter of both parā vidyā and avara vidyā. This will be said in the next mantra. Parā means the cause. The cause is first in order and so it is parā. Avarā is the effect. Both are Brahman. This vidyā deals with Brahman that is both cause and effect, the effect being not separate from the cause. The word parāvarā is used for Brahman later in this upaniṣad.⁷ Sankara gives this second meaning also.⁸ Parā vidyā reveals Brahman. Avarā vidyā is everything else. Everything else is also Brahman. Therefore, this brahma-vidyā pervades the subject matter of both parā vidyā and avara vidyā.

Satyavaha taught this knowledge to Aṅgiras. The brahma-vidyā paramparā is established here. Śruti herself does this by stating many names. Thus, we have a set up now. We have the teacher Aṅgiras here, who has this knowledge and who is available to teach. Somebody can approach this Aṅgiras and get the knowledge from him. Śaunaka does this, and the dialogue between Aṅgiras and Śaunaka is reported on the following mantras. From here onwards the dialogue begins.

To be continued...

³ अङ्गिरिति रेफान्त-नामा ।

⁴ अङ्गिरसिति सान्तनामा ।

⁵ परस्मात्परस्मादवरेण प्राप्ता इति परावरा । मुण्डक भाष्यम् अस्मिन् पक्षे सामर्थ्याभावाद् आर्ष समाप्तः

⁶ परा चासौ अवरा चेति कर्मधारयः

⁷ भिध्यते हृदय ग्रन्थिः ॥ । तस्मिन् दृष्टे परावरे ॥ २।२।८

⁸ परापर - सर्व विध्या विषय व्याप्तेः वा तां परावराम् । मुण्डक भाष्यम्

Śrī Rudram Mantra 14

R̥ṣi - Parameśvaraḥ; Chandas - Anuṣṭbh; Devatā - Parameśvaraḥ

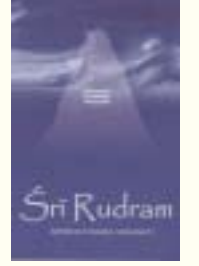
नमस्ते॑ अ॒स्त्वायु॑धा॒याना॑तताय॒ धृ॒ष्णवे॑
उ॒भाभ्यामु॑त ते॒ नमो॑ बा॒हुभ्यां॑ त॒व ध॒न्वने॑ ॥ १४ ॥

namaste astvāyudhāyānātātāya dhṛṣṇave
ubhābhyāmuta te namo bāhubhyāṁ tava dhanvane || 14 ||

namaḥ – salutation; te – your; astu – let it be; āyudhāya – to weapon;
anātātāya – that are at rest; dhṛṣṇave – that have the potential power to strike;
ubhābhyāṁ – to both; uta – further; te – your; namaḥ – salutation;
bāhubhyāṁ – to both hands; tava – your; hanvane – to bow

Oh Lord! I salute your weapons that are at rest and that have the potential of striking at me. Further, my salutations to your hands and the bow in your hand.

My salutation be to all your weapons which are at rest. Īśvarā's weapon is not separate from Him. He is nimitta-kāraṇa, the intelligent cause as well as upādāna kāraṇa, the material cause. He being the upādāna-kāraṇa, the weapon is a part of Him. The devotee says, "Even unto your weapon, my salutation". What kind of weapon is it? It is a weapon not raised against me. Anantyāya—ātata means that which is used for praharaṇa, chastising. Anātata means the oppsite of it. They are the weapons that are resting in the Lord's hands. In astrology śānti, propitiation, to all the devatās is done by chanting a mantra for each devatā. When seven and a half years of Śani, period of Saturn, comes, you offer salutation to Lord Śani. When you do śānti to Śani, you do not seek his blessings. If he blesses, you lose your shirt! Whenever you pray to Śani, you have to ask him not to do anything that will hurt you. So too, you are praying to the weapon seeking its blessing not to hurt you.



Dhṛṣṇave—O Lord, you are someone who can use the weapons. Unto you my salutation. Or, unto the weapons that have the potential to strike me, I offer my salutation. Ubhābhyām bāhubhyām—Unto both hands, my salutation. Finally, tava dhanvane namaḥ astu, for your bow, my salutations.

Mantra 15

Rṣi - Parameśvaraḥ; Chandas - Anuṣṭubh; Devatā - Parameśvaraḥ

परि ते धन्वनो हेतिरस्मान्वृणक्तु विश्वतः ।
अथो य इषुधिस्तवारैः अस्मन्निधेहि तम् ॥ १५ ॥

pari te dhanvano hetiraśmānvṛṇaktu viśvataḥ ।
atho ya iṣudhistavāre āsmannidhehi tam ॥ 15 ॥

parivṛṇaktu – avoid; dhanvanaḥ – belonging to (set on) the bow; hetih – the weapon (arrow); asmān – us; viśvataḥ – from all; atho – further; iṣudhiḥ – that quiver; tava – your; āre – the host of enemies; asmat – our; asmat – our; nidhehi – place; tam – that

O Lord! Let the arrow that is set on your bow avoid us from all directions. Further, may you place (target) your quiver (the arrows in it) on our host of enemies.

Te dhanvanaḥ hetih parivṛṇaktu – O Lord, may that weapon, arrow connected to your bow, remove completely for us all our duritās that cause difficulties. The Lord has enough arrows in his quiver to destroy any amount of durita. Therefore the prayer: ‘Strike my adversary, not me. The arrow set on your bow has now a worthy target’. This is emphasised in the following words of the mantra.

Tava yā iṣudhiḥ tām asmat āre nidhehi – Place (target) the quiver (along with the sharp arrows that are in in it) on the collection of our pāpas, Asmat is understood as asmākam sambandhini, connected to us and āre means arīṇām śatrūṇām samuhe , in the host of enemies (sitting in me in the form of papās).

(To be continued...)



ARSHA VIDYA PITHAM
Swami Dayananda Ashram

PUJYA SRI SWAMI DAYANANDA SARASWATI
will be conducting four camps on
MAHAVAKYA VICHARA
at Swami Dayananda Ashram, Rishikesh
as per details given below:

CAMP	FROM	TO	TOPIC
CAMP NO. 1 (7 DAYS)	24-02-2012	01-03-2012	Tattvamasi – Chāndogyopaniṣad– Sāma Veda.
CAMP NO.2 (7 DAYS)	04-03-2012	10-03-2012	Prajnanam Brahma – Aitareyopaniṣad – Rig Veda
CAMP NO.3 (7 DAYS)	13-03-2012	19-03-2012	Aham Brahmasmi – Bṛhadāraṇyakopaniṣad- Yajur Veda
CAMP No. 4 (10 DAYS)	22-03-2012	31-03-2012	Ayamatma Brahma Māṇḍūkyaopaniṣad – Atharva Veda

Those who are interested in attending the camp are requested to apply
on or before 20 DECEMBER 2011.

The application form could be downloaded
from our Website or it could be obtained from the ashram
by email or post.

A copy of the application form can be found in this News Letter

Swami Santatmananda Saraswati
Swami Dayananda Ashram, Purani Jhadi,
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Tehri Garhwal, (Uttarakhand), India
Phone: 0135-2430769/ 2431769
E-mail Id: dayanandacamps2012@gmail.com
Website: www.dayananda.org

Arsha Vidya Pitham

(Swami Dayananda Ashram)

Purani Jhadi, **Muni-Ke-Reti-249137,**
Tehri Garhwal, (Uttarakhand), India

Phone: 0135-2430769/2431769/2433769

E-mail: dayanandacamps2012@gmail.com

Website: www.dayananda.org

Photo/stamp
size
(or)
2"X2"
Photo here

Application Form for Camps on Vedanta

Last Date for completed applications: 20th December, 2011.

NOTE: Attach a separate sheet if the space is inadequate to give details in any item or you may want to say more

Please apply for ONE CAMP only so that more persons can listen to Pujya Swamij.

Applying for: (Please select the appropriate box).

Camp-1 (Feb 24 th to March 01 st 2012)	7 days	<input type="checkbox"/>
Camp-2 (March 04 th to March 10 th 2012)	7 days	<input type="checkbox"/>
Camp-3 (March 13 th to March 19 th 2012)	7 days	<input type="checkbox"/>
Camp-4 (March 22 nd to March 31 st 2012)	10 days	<input type="checkbox"/>

1. Full Legal Name Mr. / Mrs. /Ms.....

2. Gender (M / F) 3. Age.....

4. Citizenship5. Profession:

6. Address for Communication:

.....
.....

E-mail ID

Phone (O) (R)

(Cell)

7. If you have attended a previous camps conducted by Pujya Swamiji here or at Anaikatti Ashram please gives details year wise & any other information you may like to give about yourself.

I here by apply for admission to the **Camp-1 | Camp-2 | Camp-3 | Camp-4** on Vedanta at **Arsha Vidya Pitham – Swami Dayananda Ashram** and declare that to the best of my knowledge all of the above statements are correct and complete.

Date

Signature

NOTE TO THE APPLICANTS
(To be retained by the applicants)

Pujya Swamiji's expressed that it is his wish and request to admit participants to one camp only in order to make sure that a maximum number of people can attend the camps and listen to him.

Therefore students who have done long-term-courses and Sannyasis who have studied with Pujya Swamiji are requested not to apply for the Vedanta Camps 2012.

1. **Important Note:** Since we have limited accommodation and we want to give an opportunity to be in the presence of Pujya Swamiji to maximum number of persons possible, we can only offer shared accommodation in the room during the program. The participant will have to share the room with 1 or 2 more persons.

WE CANNOT OFFER SINGLE ROOM ACCOMMODATION.

Please bear with us.

2. Please make do with stay arrangements we offer.
3. The participants will have to vacate the rooms before noon on the next day after the last day of the program.
4. Please make arrangements for your onward & return journey, in advance, if you will be traveling by train in India. We suggest that you book your tickets – and if you are not selected / not attending the program, then you can cancel the booking.
5. Submission of Application does not mean confirmation of admission to the program.

We will send intimation to all the participants separately around the 1st or 2nd week of Jan, 2012 whether they are selected or not.

6. Last date for receipt of completed applications is **20th Dec, 2011.**
7. Please bring with you any medicines etc that you need during the camp.



ARSHA VIDYA GURUKULAM

(SRUTI SEVA TRUST)

ANAIKATTI, COIMBATORE - 641 108

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Website : www.arshavidya.in

Maha Sivaratri Puja

We welcome you to participate in the **Maha Sivaratri Puja** at the Gurukulam on Monday, February 20, 2012. We begin with the Nitya-Puja in the morning, which will be followed by Ekadasa-Rudrabhisheka, Special Puja & Maha-arati in the evening.

PROGRAMME

Nitya - Puja	...	5.00 A.M.
Akhanda-nama-japa	...	7.00 A.M to 12.30 (afternoon)
Ekadasa-Rudrabhisheka	...	4.00 P.M.
Maha-arati	...	7.30 P.M.

P.S. Please send your offering by way of DD for Rs.251/- (for Cheques add Rs.50/- as bank charges) to reach us on or before **18.02.2012**. Use the form given below. Please make your cheque or DD payable to **SrutiSeva Trust**, Coimbatore.

PUJA OFFERING

**Enclosed is my offering for the Special Puja on the day of
Maha Sivaratri on 20.02.2012**

Name (in Block Letters)

Nakshatra

Gotra

1.
2.
3.
4.

My address (in block letters)

.....

Phone.....Mobile.....E-mail.....

Cheque/DD No.....Bank.....Date.....

An Objective View & Way of Life - Talk-series by Pujya Swamiji at Dubai



Pujya Swamiji was in Dubai between the 12th and the 16th of Dec '11. During the five day talk series, Swamiji spoke on the topic of ' *An Objective View & Way of Life* '. Talks were held at the spacious Sheikh Rashid Auditorium of Indian High School, Dubai. Consul general of India, H.E Shri Sanjay Varma, inaugurated the series. Classical musical, Bharata Natyam and group rendering of Slokas by Children preceded the talk sessions.

AIM for Seva, Poorna Vidya presentations were made to the audience to create awareness. Extensive sale of Swamiji's books and CDs took place. Many corporate representatives supported the event.

In the mornings, Pujya Swamiji addressed a select audience wherein he stressed on the importance of SATSANGH and Gita Home Study.

This is the seventh visit of Pujya Swamiji to Dubai. All programs had overwhelming response.

SELECT QUOTES OF PUJYA SWAMIJI FROM DUBAI TALKS

1. In this universe with life forms, if there is a self judging self-conscious person, he/she will have problems centred on himself.
2. As long as one is not self-judging, one seems to be safe. Self-judgement leads to self-loathe and self-non acceptance.
3. There can be nothing more tragic than self non-acceptance or self-inadequacy.
4. People are unable to conform to certain normal value structure due to some inner pressure. Therefore there is no self-adequacy.
5. Every human being is seeking solutions to the basic problem of self-inadequacy.
6. Every school should teach what makes one a self adequate person. Then faculties can be used to accomplish



whatever one wants. Later everything else becomes a plus.

7. One has to see oneself as an adequate person through adequate knowledge and thus enjoy being oneself.

8. If you have accept the Order of *Dharma* you got to accept the Order of *Karma*.

9. The human being and all the theologies must conform to the Order of what is given.

Time, Space, & Laws are a given Reality together with other life forms in the macro and micro Universe.

10. A dynamic Universe is given, which is in a constant flux of change. Among the given things there are possibilities.

We keep collapsing possibilities into realities and call it technology or creation. There is nothing new ever created.

11. I can't arrogate anything that I have or anything that I discover to be mine. I stand upon the Knowledge gained by previous generations.

12. All that is here is intelligently put together. Any Creation presupposes knowledge.

13. To be objective is to acknowledge that there is Knowledge involved behind this Creation.

If there is a source of Knowledge called *Ishvara*, we have to understand what is *Ishvara*.

14. To be Objective is to be alive to what 'Is' and not what I make of it.



15. If we live in our own world set up due to the way we perceive things, in terms of values, priorities and importance, then our response to the external world becomes highly subjective, it distorts our perception and denies harmony with what 'Is'.

16. We have given ourselves certain degrees of subjectivity and consider them to be normal or passable, for want of objectivity.

17. The degree of subjectivity one has, indicates that there is room to grow. One has to deal with oneself and one's subjectivity.

Reducing subjectivity marks the growth of a person.

18. To be objective is not simple. There is possibility to be saner, if there is more objectivity.

19. If there is confusion between '*Artha*' and '*Kama*' pursuits, then there is subjectivity.

20. *Dharma* manifests in one's head, where the faculty of choice is.

To be objective, one has to understand the value of '*Dharma*' as a '*Purushartha*'

Healthy Attitudes and Values

Three-day Talk-series by Pujya Swamiji at Abu Dhabi

Abu Dhabi was blessed and filled with the aura of the divine presence of Pujya Swamiji from the 16th to the 18th December 2011. The Abu Dhabi branches of Aim for Seva and Purna Vidya had organized the three-day talk by Pujya Swamiji on the topic **“Healthy Attitudes and Values”**.

2011 being the Satabhishekam year for Pujya Swamiji, it was a special privilege and opportunity for the people of Abu Dhabi to meet and receive his blessings. The three day talk was held in the HCT Auditorium of the Abu Dhabi Men's College. The 400 seat auditorium was packed to capacity on all the three days of the talks.



The talk was inaugurated on the 16th December by Mr S N Raoji, who is a well known businessman who currently owns and operates state of the art steel smelters in the UAE and has held various positions including Chairmanship of the Indian School, Dubai. After garlanding Pujya Swamiji, Raoji introduced him as one Swamiji as one whose teaching showed us the absolute reality, knowing which we gained fulfillment in our lives.

Pujya Swamiji commenced his talks in his inimitable fashion, referring to “attitudes” as a very important dimension of all human problems with an apt example of how one's attitude could change based on the knowledge or understanding of the background of the situation.



Pujya Swamiji dealt with a few significant issues that would lead one to “healthy or appropriate attitudes” on 16th and 17th starting with one’s attitudes towards one’s body and our self-image born out of our family background, skill sets, our academic and professional achievements and so on. He went on to explaining the proper attitude towards money and success – one has to manage likes and dislikes and not come under their spell – such management skills come purely from one’s healthy attitude. This led to a beautiful explanation of prasada buddhi.

On the final day, Pujya Swamiji nicely connected “attitudes” with “values” by introducing the concept of “Karmasu

Kausalam yoga:” underlying the importance of values that needs to prevail over or supplement one’s proper attitude.

At the end of the three-day talks, everyone present expressed their gratitude by offering their Guru Dakshina to Pujya Swamiji and obtained Swamiji’s blessings and “yajna prasadam”. There was elation and huge round of applause when we announced that in 2012 Abu Dhabi will have a 5-day talk by Pujya Swamiji.

During his visit, Pujya Swamiji started a Gita Home Study class for the first time in Abu Dhabi. We are really fortunate that Swamiji inaugurated the class for us.

By Gopal S Gopalakrishnan



New Year Celebrations at Anaikatti

January 1, 2012 found Anaikatti in a jubilant mood as Pujya Swami Dayananda Saraswathi was personally present to bless more than 1000 disciples who had assembled at Anaikatti Gurukulam.

New Year Celebrations started at 4 AM with Ganapathi Homa at Lord Dakshinamurti temple. It was followed by nithya puja. At 8 AM puja was done at Lord Subramanya temple.

At 8.30 AM Pujya Swamiji taught Kenopanishad Bhasyam. After the class, Pujya Swamiji released volumes 6 and 7 of Bhagavad Gita Home Study in Kannada. Brahmachari Shankar, Teacher of Samaskrutum at the long term course, received the first copy. Swamini Varadananda of Mysore, who translated this work from English to Kannada thanked Pujya Swamiji for the opportunity given to her. She said that she took five years to complete this work. Head of Sringeri Mutt Sri Bharathi Theertha Swamigal had given a foreword for this work.

A special abhisheka and new year puja was performed at Lord Dakshinamurthi temple at 10 a.m. At 11 a.m., Pujya Swamiji delivered his anugraha bhasanam. He said:

“New year puja at a temple is a good way to start the new year. One need not brood over the past and suffer from a hangover. One should positively begin each day with a prayer. It requires Isvara’s grace to have



a new beginning at every stage. Then one can celebrate every day as a new year’s day.

One has free will to pray. But anger, sadness, depression, agitation and fear all happen. One should acknowledge that it all happen without their effort.

One does activities for welfare of the community or reaching out karma, out of a degree of free will. But a sense of guilt and wretchedness also make one do that. So it is not totally out of free will. Prayer is the only karma that is totally out of free will.

You have started this year with prayer. Let 2012 be a good year to you. You should say next year that 2012 was a wonderful year and I want a repeat of that year. I wish you all a happy new year 2012.”

The disciples had an auspicious start of the New Year with Ishvara’s grace and Guru’s blessings.

Report by N. Avinashilingam

Trial Run of the New Chariot at Thiruvidaimaruthur

By the Grace of the Almighty and with the Blessings of Gurus, the Trial-Run of the newly constructed Sri Ambal Chariot, was conducted with piety and solemnity, in the presence of Sri Guru Maha Sannidhanam of Thiruvavaduthurai Adheenam, Puja Sri Swamiji and other dignitaries on Thursday the 12th of January at Thiruvidaimaruthur.

A large number of devotees had gathered for this historic function and amidst the chants of “Mahalingaa, Idaimaruthaa, Ambikeey-Parasakthi, Om Sakthi-Parasakthi”, the beautifully decorated New Chariot was taken around the four Ratha-Veedhis [the four car streets].

Earlier in the morning, Homams and Pujas were performed to the newly constructed Ratham by batches of Sivacharyas and Sthapathis.

This sacred function was conducted with benign blessings of Their Holiness Sankaracharyas of Sri Kanchi Kamakoti Peetham.

The main Rathotsavam of Sri Mahalingaswami Temple will be conducted at Thiruvidaimaruthur during the annual Brahmotsavam on Sunday the 5th of February, 2012.

This trial run of Sri Ambal chariot became possible thanks to the spontaneous and valuable contributions, inputs and suggestions.

Three more Chariots have to be constructed for Lord Sri Vigneswara, Sri Subrahmanya and Sri Chandikeswara. Sri Mahalingaswami Seva Trust plan to complete construction of the chariots before the next Brahmotsavam, in 2013. The Trust earnestly seek the support and participation of all the devotees to complete this sacred Pancha-Ratha Project for the Holy Kshetra of Sri Mahalingaswami at Thiruvidaimaruthur, which was visualized and being executed by Pujyasri Swamiji.







Year End Family Vedanta Retreat at the Arsha Vidya Gurukulam, Saylorsburg, PA

Dec 24th – Dec 31st, 2011

Reported by Sri V. Ramachandran and Smt Mrunalini Natarajan¹

आनो भद्राः कृतवो यन्तु विश्वतः - May good thoughts come to us from all sides. Where else can this vision of Rigveda come true other than in the Campus of Arsha Vidya Gurukulam, Saylorsburg, PA during the Year End Family Vedanta Retreat Dec 24 -31, 2011? Every camper who participated will surely acknowledge this fact.

The camp officially started on 24th Dec with registration and orientation and the camp days were packed with activities for both children and adults. A typical day started at 5.45 am with abhishekam and puja to Lord Dakshinamurti which was then followed by a 30-minute meditation session. After the meditation session, the volunteers involved themselves in Gurukula seva like cutting vegetables, vacuuming or any other chores to be taken care of. The morning classes consisted of Vedic Chanting or Sanskrit taught, respectively, by Sri Suddhatmaji and Sri Kalpeshji and Narada Bhakti Sutra taught by Sri Swami Tattvaivananda Saraswati. Yoga classes for adults were conducted by Mark Hertal in the afternoon. In the evenings, Sri Swami Tattvaivananda Saraswati taught Sundara Kandam. Following evening arati and dinner, Swamiji also took satsang every day. In parallel to the adult classes, vedic heritage classes, yoga, chanting and Tae Kwon Do were held for children and these were taught by Sri Sharad Pimplaskar, Smt Lata Pimplaskar, Lance, Aoife, Mark and Sambavi.

Narada Bhakti Sutras: Swami Tattvaivanandaji began his exposition of Narada Bhakti Sutras by pointing out that a Sutra conveys briefly and clearly a topic which requires discussion and that which is not something obvious and that the Indian tradition contains a very rich Sutra literature. Swamiji expounded on supreme love, *parā bhakti*, with remarkable clarity and repeatedly emphasized that it was the way to self-realization. His explanations of the words like "tanmayāḥ", "tadīyāḥ" etc were so insightful. The take home message of basing one's actions on love in relative spheres ultimately culminating in love of all, which is love of *Īśvara*, was very profound and relevant.

Sundara Kandam from Valmiki Ramayana: Swamiji's afternoon talks were devoted to expounding the Sundara Kandam from Valmiki Ramayana. He introduced Valmiki as an unparalleled poet and his Ramayana as containing poetry of the highest order. One could feel the richness of the poetry as Swamiji read out

¹ We are grateful to Sri Joshi for providing the picture in this article

each sloka. The narration was on Hanuman searching for Sita in all the wrong places and finally locating her in the Asoka vana. Swamiji compared Hanuman's searching for Sita in the wrong places to that of a Jiva searching to find Shanti among the worldly objects. In this regard, the Vedantic perspective of Hanuman as a seeker resonated well with the attendees. The verses which described the love of Rama and Sita complemented nicely the Narada Bhakti Sutra classes which underscored Love as the underlying theme. Swamiji's explanations also made all to appreciate the richness of the plethora of similes contained in the verses.

Meditation: Swamiji's meditation classes were an education on silence. Silence is the natural state of the mind and speech, Swamiji asserted. To achieve this state of mind meditation is the method. Starting by stressing the importance of correct posture, which he clearly outlined, he took the participants, step by step into the world of silence – the world of Being. Doing is changeful; thinking is changeful. Being is eternal. To achieve the state of Being, do not strive, do not think, do not expect, do not try to grasp anything, drop all thoughts. Empty the mind and live in silence. Meditation is to empty the mind and just Be. Swamiji exhorted us to learn to be silent in all situations. He further stressed the importance of practice. Swamiji also introduced Loving Kindness meditation in a couple of sessions.

Yoga: To rejuvenate the body and rekindle the mind, the B.K.S Iyengar method of Yoga in the afternoons was very helpful. Mr. Mark Hertal was an excellent teacher who took time making the yoga student get comfortable and established in the poses. It was a total experience in itself.

Satsang: The satsangs were a great opportunity for the participants to clarify their doubts. Swamiji's reply to every question was straightforward and comprehensive.

Children's Program: Children's classes were conducted in three groups, viz., juniors, seniors and teens. The children went to their respective classes with lot of enthusiasm. They had Vedic chanting, Vedic Heritage, Yoga, Drama practice, Arts & Crafts and Games in their schedule. The teenagers also had Vedanta classes every day. The various classes kept the children occupied the whole day with



constructive activities as well as imparting the basic ingredients of the Hindu Dharma in a fun-filled way. The highlight of the events was the cultural program and the talent show held on Dec 30th and 31st, respectively. It was a delight to see the children chant what they had learnt in the classes. There was Bhagavad Gita dhyana sloka chanting, Chapter 12 chanting and Upadesa Sara chanting. With Smt Savithri Mani's organizing and coordinating abilities, the children performed beautifully on the stage with drama, bhajans and dances.

Dakshinamurti Mula Mantra Japa: The Mula mantra japa was performed on 31st morning. More than 100 families joined in the japa. Each family performed puja to a kalasa wherein the Lord was invoked. The Dakshinamurti mula mantra was chanted 1008 times making a total of more than one lakh chanting. The waters from the kalasas were later used for doing abhishekam to Lord Dakshinamurti.



New Year's Eve: The New Year's eve celebrations started with a talent show by children. Pujya Swamiji greeted the campers live on the webcam from India. This was an electrifying surprise to the campers. There was a midnight āratī along with guided meditation by Swami Tattvavidananda. The New Year was ushered in with the chanting of Om Namaśśivāya.

New Year's Day Celebrations: On the New Year's Day it was a grand and wonderful sight to see the full-fledged Abhishekam of Lord Dakshinamurti. Swami Tattvavidananda shared his thoughts on the urgent need for atma vidya. Swami Sarvabhootatmananda from Rishikesh also spoke asking the devotees to make ample use of the Arsha Vidya Gurukulam and its facilities to further their spiritual growth. In Pujya Swamiji's videotaped message Swamiji said "May this new year be new all the time, fresh all the time. Getting up every day is a new day. The New Year begins with a new day, the next day is a new day, and every day is a new day-again. It is a new day of the New Year. Let us keep it that way -



New day of the New Year." It was great to be in the company of devotees and mahatmas on the New Year's Day and to witness the abhishekam and a colorful pushpa anjali to Lord Dakshinamurti.

Like every year, the 2011 Year End Family Vedanta Retreat at the Campus of Arsha Vidya Gurukulam, Saylorsburg, PA was a memorable event enriching the campers in all possible ways but most importantly in their spiritual quest. Many campers made the reservations for the 2012 Year End Retreat before returning! It is of course, needless to say that the tireless dedication and efficiency of the Gurukulam staffers under the supervision of Sri Suddhatma, the Gurukulam manager, made the retreat a wholesome experience for all the campers.

Swami Omkarananda's Jnana Yagna at Coimbatore



Swami Omkarananda conducted jnana yagna at Bharatiya Vidya Bhavan, Coimbatore from 24.12.2011 to 31.12.2011. He taught Kaivalya Navaneetham in the mornings and Bhagavad Gita Chapter III in the evenings.

Kaivalya Navaneetham has 2 chapters, viz, Teaching of Tatva and Clarification of Doubts. Swamiji taught the second chapter on the topic Clarification of Doubts.

After teaching the tatva, Guru asked the Sishya, if he had any doubt. The Sishya worshipped the Guru and told that by Guru's grace, he had understood the teaching. But he had some doubts.

The Sishya asked whether Brahman can be revealed by words or not. The Guru replied

that the words do not reveal Brahman as an object. But the words of the Sastra reveal Brahman as atma, the subject.

The Sishya asked whether Brahman can be known as an object. The Guru replied that Brahman cannot be known in the mind like an object, through sense organs or through showing examples or through inference. But Brahman can be known in the mind of a qualified student by understanding the teaching of the Sastra. Reflected consciousness reveals Brahman, the original consciousness.

Such a Sishya asked how to achieve concentration of the mind. The Guru replied that when sattva guna becomes predominant in the mind, concentration of mind can be achieved. The mind would be able to see atma as sat chit ananda Brahman.





Swamiji taught Bhagavad Gita Chapter III on the topic Karma Yoga. Karma Yoga is nishkama dharma anustana. Karma Yogi performs action with the attitude of offering the action to Ishwara. He cheerfully accepts both the pleasant and unpleasant results as prasada from Ishwara.

Jnani for the welfare of the society performs action. He understands that matter and matter interact and that it does not matter. In his action there is no tension. There is only attention.

With reference to sense objects, it is natural for one to have likes and dislikes. But one

should grow to have the maturity to have them as non binding likes and non binding dislikes.

Arjuna asked what prompted one to do papa. Lord Krishna replied that desire and anger prompted one to do papa.

One's jnana is covered by desire like fire is covered by smoke, mirror is covered by dust and foetus is covered by womb. One should control the enemy in the form of desire.

Senses are superior to the body. Mind is superior to the senses. Intellect is superior to the mind. Atma is superior to the intellect.

Having contentment is natural richness. Atma is satyam, jnanam, anantam Brahman and is always free. One who has this knowledge is free of all binding desires.

Report by N. Avinashilingam



Kannada Translation of Bhagavad Gita Home Study

The Bhagavad Gita Home Study Programme is a teaching programme based on the classes on Bhagavad Gita taught by Pujya Swamiji to the students of a three-year Vedanta Course conducted at AVG, Saylorsburg, Pa, USA. His classes were transcribed and edited to create this programme. This has been translated into many languages.

Swamini Varadananda, who is currently based in Mysore, completed the translation of the course into Kannada.

Pujya Swamiji released the Kannada translation of Volume VI and VII on the New Years Day at AVG, Anaikatti, Coimbatore.

Pujya Swamiji said the Home Study programme was a complete one and it took a lot of efforts to translate this voluminous work. Various translations of the programme were now available and many more translations in other languages would become available ere long.

Pujya Swamiji congratulated Swamini Varadananda on her dedication and effort resulting in the completion and release of Kannada translation of the Bhagavad Gita Home Study Course in just three years.

Speaking on the occasion, Swamini Varadananda said that she could undertake and complete the task of translating the Gita Home Study programme in Kannada only with the blessings of Srigeri Saradamba and Pujya Swamiji.



Śrī Śaṅkarācārya's Kāśī Pañcakam

With the commentary Tatva Prakāśikā by Svāmi Tattvavidānanda Sarasvatī

Verse 2

यस्यामिदं कल्पितमिन्द्रजालं चराचरं भाति मनोविलासम् ।

सच्चित्सुखैका परमात्मरूपा सा काशिकाऽहं निजबोधरूपा ॥ २ ॥

yasyāmidam kalpitamindrajalam carācaram bhāti manovilāsam ।

saccitsukaikā paramātmārūpā sā kāśikā'ham nijabodharūpā ॥ 2 ॥

yasyām – In Which, idam – this, kalpitam – imagined, indrajalam – magic, manovilāsam – the playfulness of the mind, carācaram – moving and non-moving, bhāti – shines, saccitsukaikā – Existence-Awareness-Bliss, ekā - One, paramātmārūpā – in the form of the innermost core of the individual, sā – that, kāśikā' – Kasi; aham – I am, nijabodharūpā – having the form of one's own awareness.

I am the city of Kāśī in the form of my own pure awareness. In it shines this unreal magic called the world consisting of moving and non-moving life forms. This world is mere playfulness of the mind. That Reality is Existence-Awareness-Bliss, One, obtaining as the innermost core of the individual.

This universe that exists and shines in that primordial intelligence called Ātman is created by the movement of the mind. For example, as the light of the movie projector shines brilliantly, a movie is projected on the screen due to the movement of the film. The movie has all the elements of saṁsāra consisting of pleasure, pain, attachment, aversion etc., including the space and time. It has mountains, rivers, gardens, flowers, animals, birds and creatures. Everything exists and shines in the brilliance of the projector light. Our waking world is no different.

Where is the world when we are asleep? The moment we wake up, the primordial intelligence, 'I am', comes to light and then the body. The world also arises along with the body, and there is an instant identification with the body giving birth to the person. The body and the world arise and resolve together. Just as the film moving in the presence of the light makes a movie, so also the playfulness of the mind in the waking consciousness creates the world. The light is the brilliantly shining

Awareness Absolute. It is the Kāsi and the film is manovilāsa, the playfulness of the mind. The entire world of moving and unmoving, living and non-living, comes to light.

Sometimes, the movie world appears more attractive, tangible, and real than the real world. A tennis match watched on high-definition TV could be more engaging than watching it in a stadium. Yet it is kalpita, projected, unreal, and dream-like. The world that we experience is entirely a projection of the mind, a magic show, a captivating and binding illusion. One has to gradually grow into this vision.

What is the reality? Saccitsukhaikā, the one Existence-Awareness-Bliss. We have to negate nānā rūpa buddhi, the commitment to names and forms, to understand the truth. We have to negate all projections – name, form, opposites like attachment and aversion etc. There is a lot of confusion around 'I am'. 'I am' is not connected to any of the content of waking consciousness in any way. It is undefined, undesigned, undifferentiated, primordial awareness of being. It is saccit.

What is it that we want in life? We assume that we want different things like money, power, family etc., but what we really want is happiness. We are seeking happiness alone through money, power etc. We have a right to seek the happiness, but the methods are all wrong. We should not seek happiness in the other because the other is insentient and unreal, and hence, cannot give us happiness. Where do we get this feeling of goodness when we feel good watching a movie? Does it flow from the screen unto us or does it flow from us on to the screen? It flows from us to the screen. Happiness does not flow from the outside into our hearts. This is the truth that we refuse to realize. Those who know this truth conquer saṁsāra. How does one discover this truth? One has to abide in the awareness of the being in order to discover its fullness. As we discover saccit, the screen of thoughts created by the mind melts away and the inner reality flows into life making it spontaneously joyful.

Paramātmārūpā, the reality is the innermost Self, not the self identified with body-mind. We derive the sense of self from every possible non-self. For example, the rich man derives his sense of self from his riches. The parent or spouse derives the sense of the self from his relationships. One should not derive the sense of self from anything that one comes to know, because it is the other. Therefore, one has to drop all self-identification. There is nothing sacred in these identifications; they are indeed misleading. The enlightened find it very hard to identify with anything, while the worldly people readily identify with everything. Be nobody, not a somebody. Only then will the real Self shine gloriously.

A 90-day Residential Vedanta Camp at Rishikesh



Sri Swami Paravidyananda writes:

I reached Rishikesh in the early morning hours of the 26th of November, 2011. current.

All the participants in the camp attended the temple puja. Shri Ashok Chabra conducted meditation sessions and it was on the same lines of Pujya Swamiji.

Swami Santatmananda handled the Vedanta and Sanskrit Classes.

I, for my part, took Upadesa Sara of Sri Ramana and completed the text. I also took a chanting session in the after noon. A couple of times we chanted Adityhridayam outside the class room facing Ganga.

Sri Gopal took care of Yoga classes. The satsang was well attended and the programme gained a steady pace.

Gita jayanti was well organised with chanting of all 18 chapters of Gita, and the

lunar eclipse-day saw bhajans. A few braved to take bath in Ganga in spite of shivering cold.

The campers also gave a few bhikshas.

It was a rewarding stay at Rishikesh.

On the whole it was well begun, and so, as good as half done.

I wish to conclude this with a prayer to Pujya Swamiji,

“Like a flock of home sick cranes flying night and day back to their mountain nests, let all my senses bend down at thy feet Oh. Medha Dakshinamoorthy, in the form of Pujya Swamiji, in one salutation. Let this academic atmosphere blossom further into long duration courses in that Tapoboomi of yours.”

Paravidyananda

NRI students visit AIM For Seva projects in Indian villages

A delegation of 11 students from USA, guided by Sri. Srini V. Raman, Smt. Savithri Raman visited the AIM for Seva projects at Anaikatti, Manjakkudi and Mohanur.

A meaningful exchange in understanding India better, and sharing notes from their lives in the United States, the visit was "Interesting, insightful and poignant" to quote a delegate.

The Global Youth Leadership Program is an experiential live-in program for young expat Indian students. It is a part of the "Purna Vidya" teaching program envisioned by Pujya Swami Dayananda Saraswati, with the objective of making them effective contributors in the society.

It is designed to help youth discover the spirit of community service through seva and promote better understanding of India, its rich culture and spiritual heritage.



Mohanur: 20-21 December

- ✓ Welcomed by the school band! Wow!
- ✓ Colorful excursion into the primary school. Children displayed their talents and understanding of curriculum through stories, songs and "show and tell" projects.
- ✓ Visited Mohanur Sugar Mills and learned the working of a cooperative movement, farming community's lifestyle, issues in farming and needs.
- ✓ Interesting presentation by our team, interaction with middle and senior school students on communication technology and other advances in science.
- ✓ Mohanur school students enjoyed Soccer with us, and we picked up the breathless game of Kabaddi.
- ✓ Awesome visualization of "Historical places of India and their relevance" by a middle school student.
- ✓ High schoolers presented a pageant on famous Maratha Warrior Chhatrapathi Shivaji and demonstrated his guerilla war fare strategies under the able direction of their social science faculty.
- ✓ Lucid narration on Robotics and fusion of culture by the GYL team.
- ✓ Discovered the syllables of Tamil and Hindi language. Amazing to see how

Diary Highlights

- Indian kids speak at least two languages.
- ✓ Appreciated the melody and harmony in devotional and patriotic songs.

Anaikatti: 22-24 December

- ✓ Visited Swami Dayananda Jayawardanavelu Tribal Rural Hospital.
- ✓ Volunteered on the mobile medical van into forest. Shocked to see the isolation and living conditions of the tribals and the challenges in delivering quality healthcare in rural India. And AIMS does it free of cost!
- ✓ Cultural exchange with girls at Anaikatti Student Home. Learnt a few tribal dance moves.
- ✓ Thought provoking satsang with Swami Dayananda Saraswati.

Road trip : 25 December

- ✓ Christmas Miracle! Witnessed the birth of a calf at Ashram just before we left for Manjakkudi.
- ✓ Soaked in the magnificent temple architecture of 1000 year old Brahodeeswara Temple at Tanjore.

Extracts from the diary of a GYL participant

Manjakkudi : 26-27 December

- ✓ Visited Swami Dayananda Arts and Science college...a real eye opener to see so many advanced programs in Graduate and Post Graduate studies right in the middle of rice fields. And a 70% are girls. Great work towards women empowerment.
- ✓ Interesting group discussion on life in USA Vs Life in Manjakkudi. Amazed by the depth of their knowledge of life outside their village.
- ✓ Carried lord Vishnu in a palanquin as a part of the temple celebrations. Humbling and exhilarating.
- ✓ Played volleyball match with the Sembangudi school students.
- ✓ Fun to discover that they are just like us-similar hobbies, ambitions, cultures and this incredible quest for knowledge despite living deep down in a remote village.
- ✓ Witnessed Thiruvadamardhur chariot artisans' craftsmanship in action, as they worked on restoring and recreating the ancient pancharathas.
- ✓ The English Primary School students impressed us with their flawless English and a cultural show.
- ✓ Visited the Vedapatashala and interacted with the students preparing for a career as temple priests. They are the future of Hinduism.



"Never take anything for granted, enjoy the small things in life" Nachos Ramen, 9th Grade, Detroit Country Day School

"I was surprised at their level because it was at par with the kids in USA" Vaibh, 10th Grade, International Academy, Troy

"Its easy to see how bright and eager these students are! They may not have as many possessions as us but they have qualities and characteristics that many privileged people dont have" Shivani Sankar, 7th Grade, International Academy, Troy



PURUSHA

*In Aid of underprivileged children
In India, at Michigan*

AIM for Seva, Michigan chapter organized a successful fund raiser program 'Purusha' in aid of the underprivileged children in India and Tsunami victims of Japan. Held at Detroit Country Day School auditorium, on August 28, 2011, it showcased the most popular classical dance styles of India: viz. Bharatanatyam, Kathak and Odissi.

This program was envisioned by Ashish Mohan Khokar, a dance historian and presented in association with "Attendance".

The presentation began with "History of Indian Dance" followed by masterpieces of intricate aspects of Indian dancing-all by professional male artists in keeping with the theme.

The show attracted a diverse and large audience from the local community and provided an excellent platform to project AIM for Seva activities. The event raised sponsorship to support education for 100 children and the setting up of a primary health centre in Manjakkudi.

If you are not an Indian resident and would like to be a part of AIM for Seva, reach us at:
All India Movement for Seva
Box 639, Saylorsburg, Pa 18353
(570) 402-1244
(570) 992-9680 (fax)
janetf@aimforseva.org

Scintillating rendering of Pujya Swamiji's compositions at Anaikatty Ashram

Singer O S Sudha gave a scintillating Carnatic music recital in the presence of Pujya Swamiji in Anaikatty Ashram on Dec 29, 2011. She was ably accompanied on the flute by her husband, G Raghuraman.

O S Sudha, who is the niece of well-known Carnatic musicians O.S. Thyagarajan and O.S. Arun, rendered with gusto Pujya Swamiji's popular compositions, *Bho Shambho* and *Bharata Desha Hitaya*, among other kritis, during her 75-minute recital. Her performance was greatly appreciated by all present.

Sudha and Raghuraman are based in New Delhi where they are much sought-after in the classical music and dance circuit. They have also been performing creditably in various sabhas during the Margazhi 'season' in Chennai in recent years as also in many foreign lands.



BOOK REVIEW



BEING DIFFERENT: AN INDIAN CHALLENGE TO WESTERN UNIVERSALISM

By Rajiv Malhotra

Publishers: HarperCollins Publishers India

Pages: 474

Price: Rs.599

Western universalism wants everything on this earth (and even literally on heaven) to be assimilated into the western way of thinking. According to the west, there is only one acceptable approach in all fields from science to spirituality.

Rajiv Malhotra boldly challenges this type of biased, intolerant and myopic thinking. He gives a refreshingly different approach of seeing things in the perspective of dharmic traditions of India.

The book contains the following sections:

INTRODUCTION: India has a great civilization, which has gracefully accepted the different cultures, religions and philosophies and respects all of them.

THE AUDACITY OF DIFFERENCE: The cultural and spiritual wealth of Indian religions are dismantled and rearranged into western frame and characterized as universal.

YOGA: FREEDOM FROM HISTORY: In Judeo-Christian traditions, the ultimate goal is salvation after death. It is history centric, based on revelations that are final and cannot be reinterpreted as per current requirements. Indic traditions are a way of life. The philosophy teaches how one can live a contented and happy life here. The ultimate goal is to understand the true nature of Self. The ultimate goal is enjoyed here and now, without waiting for death. Gurus have the authority to reinterpret dharma as per current context.

INTEGRAL UNITY AND SYNTHETIC UNITY: Indic traditions teach that the world is non-separate from the divine, which can be called Integral Unity. Judeo-Christian faiths proclaim that the universe is different from God and promise of salvation in a distant future, which can be called Synthetic Unity.

ORDER AND CHAOS: Indic traditions accept differences, unpredictability and uncertainty as natural and normal. West sees chaos as a profound threat that needs to be eradicated either by destruction or by complete assimilation.

NON-TRANSLATABLE SANSKRIT VERSUS DIGESTION: The meaning of Sanskrit words can be understood by understanding the cultural context, nuances and implied meaning. West forces its culture while translating Sanskrit works in English. There is an attempt to domesticate or distort the vision. The meaning is many times false or misleading. Holding on to Sanskrit terms and thereby preserving their meaning will safeguard dharmic knowledge.

CONTESTING WESTERN UNIVERSALISM: West provides the templates into which it squeezes all other cultures. The result has been the ongoing appropriation, by the West, of the intellectual and cultural property of various civilizations. One needs to engage in purva paksha or reversing the gaze to shed light on how this leads to the misapprehension and denigration of dharmic traditions.

CONCLUSION: Mahatma Gandhi lived as per his sva-dharma and demonstrated how differences may be asserted constructively while maintaining respect for one's opponents at the same time. The big brother attitude of "tolerance" will not work. The attitude should be of "mutual respect" for all religions and should be on an equal platform.

This book is a "**MUST READ**" for those who desire to look at the West through Indian eyes, confident that dharmic traditions are workable alternative in the modern world.

Review by N. Avinashilingam

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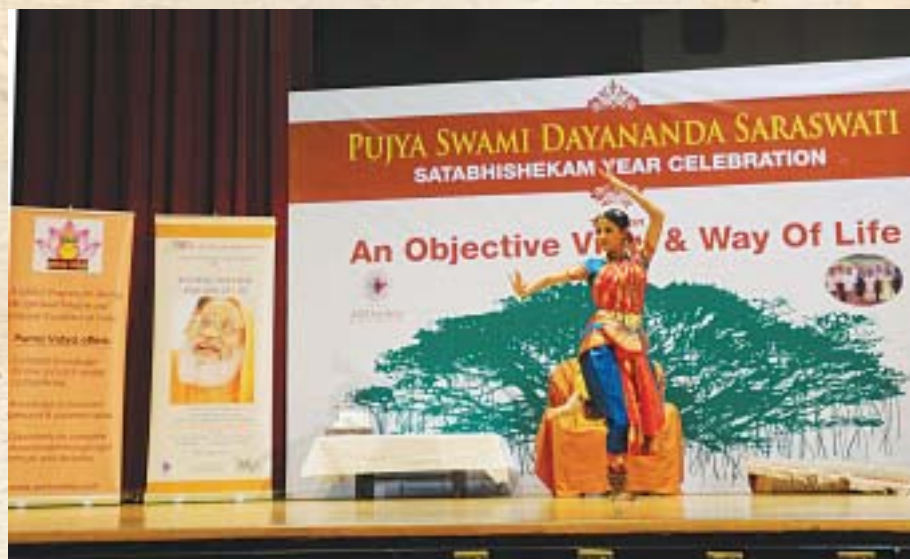
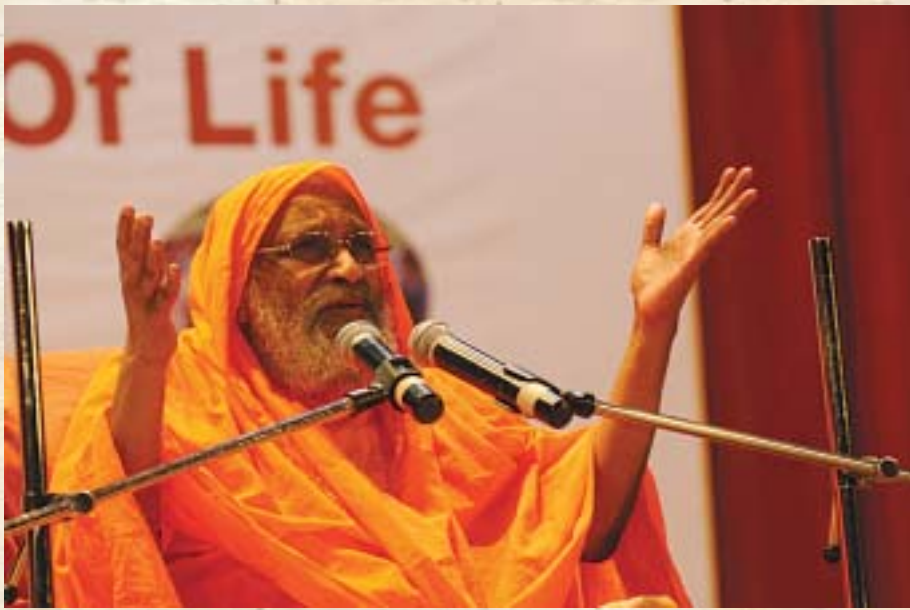
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परमपूज्यश्री स्वामि दयानन्द सरस्वती स्वामिपादानां
चरणकमलयोः समर्प्यते इयं कृतज्ञता



श्री शङ्कराचार्य गुरोस्तु विद्यार्थशास्त्रो ज्ञाननिधिः प्रसन्नः ।
सम्पत्कुटीक्षेत्रकृतावतारः श्रीमद् दयानन्द गुरुः विभाति ॥ १
स्वभावे ह्यभिधानेऽपि दयापूर्णं जगद्गुरुम् ।
श्री दयानन्द योगीन्द्रं वन्दे विद्या विभूषणम् ॥ २
श्रीमद्भारतदेश रत्नरत्नान् सर्वात्मभावैर्बुधान्
धर्मस्थस्य सनातनस्य च कृते सद्भक्ति युक्तान् सदा ।
आर्तत्राणपरायणान् भक्तवत्प्रध्वंसकान् आदरान्
तुष्टान् स्वात्मानि सर्वदा निज दयानन्दान् भजे स्मरुन् ॥ ३
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स्वधर्मपालनं करोत्विति प्रचोदकान् मूढा ।
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इत्थम्

ग. कार्तिकेय शिषः, शिवामम अध्यापकः

तिरुप्पत्तुन्टुम्