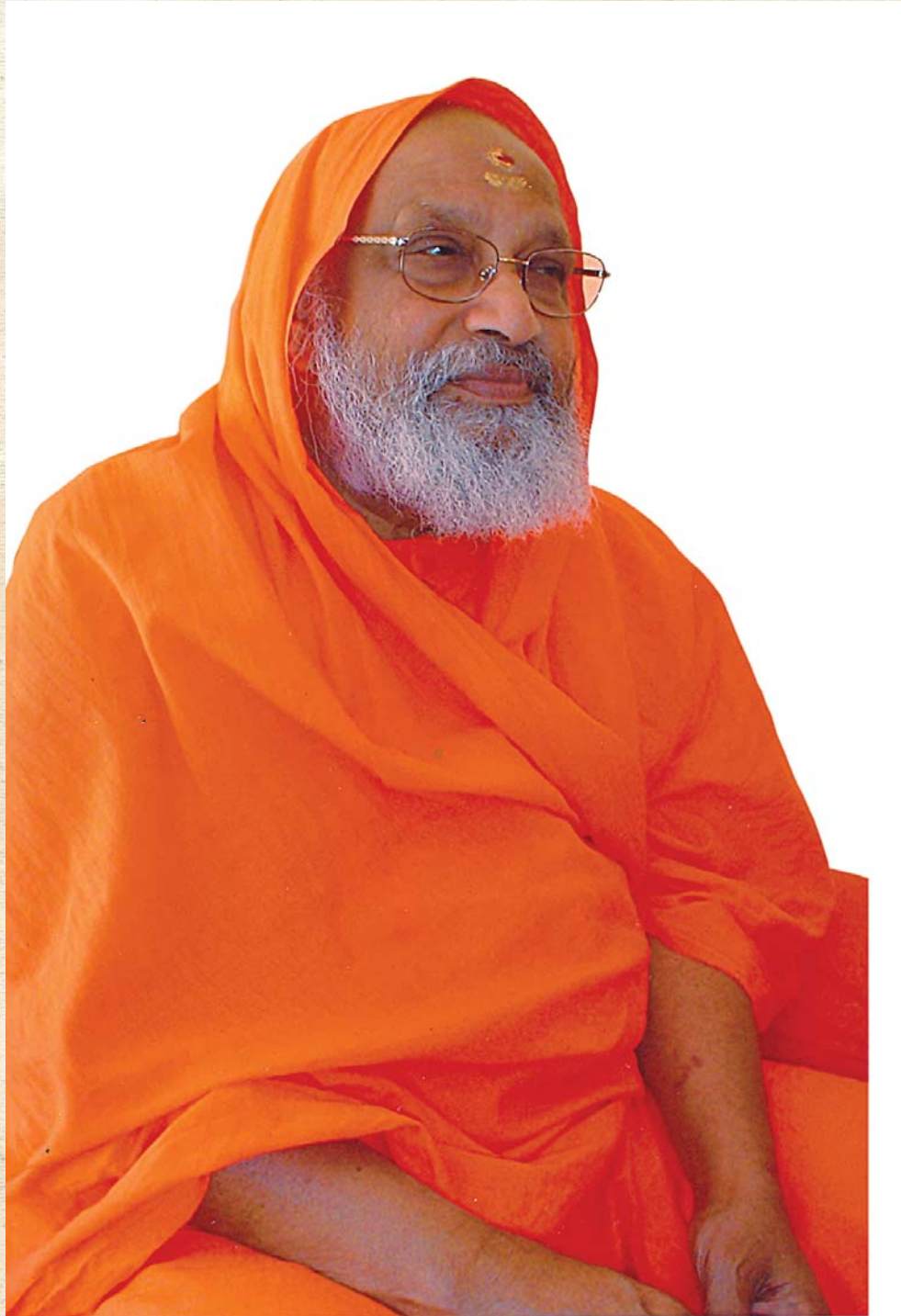




Issue 7



कठोपनिषद् Kāthopaniṣad

अरण्योर्निहितो जातवेदा गर्भ इव सुभृतो गर्भिणीभिः ।
दिवे दिवे ईड्यो जागृवद्भिर्हविष्मद्भिर्मनुष्येभिरग्निः ॥ एतत् वै तत् ॥ २।१।८

araṇyornihito jātavedā garbha iva subhṛto garbhīṇībhiḥ ।
dive dive īḍyo jāgrvadbhirhaviṣmadbhirmanuṣyebhiragniḥ ॥ 2।1।8

The sacrificial fire lodged in the two pieces of wood is well protected as even the foetus is protected by the pregnant woman, and the Agni invoked every day by the alert people is but this Brahman.

In good old days, the ritualists used to have two blocks of wood. One is adho araṇi or lower araṇi and the other one is uttarāraṇi or the araṇi that is kept above. When there is churning, sparks of fire come out and this is used to perform the ritual. This is what is said in the mantra as araṇyornihitaḥ jātavedāḥ. The word jātavedāḥ is a synonym for Agni.

This Agni is well protected as even the foetus is protected by the pregnant woman—garbha iva subhṛto garbhīṇībhiḥ. The pregnant woman takes care of what she eats and drinks—agarhita annapānabhojanādinā yathā garbhaḥ subhṛtaḥ. She avoids foods that produce gas etc. in the stomach and takes in only that which is conducive for pregnancy.

The least complicated vaidika karma is nitya agnihotra and the most complicated karma is aśvamedha. Agnihotra is a simple ritual but the fire has to be maintained always and should not be allowed to die. Those who perform nityāgnihotram do not light up fire every day. The fire that was lit is not allowed to die away at all. It is always kept alive. They are supposed to offer oblations in the mornings and evenings. That Agni has to be invoked and worshipped everyday—dive dive īḍyaḥ stutyaḥ vandhyaśca—jāgrvadbhiḥ jāgaraṇaśīlavadbhiḥ apramattaiḥ—by the people who are very alert.

Anything offered by—haviṣmadbhiḥ—the people who are given to this oblations is called haviṣ. Agni is the courier who carries all the oblations and delivers to all the Devatas. That is why Agni is called Havyavāhana—the one who is the carrier of haviṣ that is offered. That Agni is generally looked upon by the Karta as some one separate. But it is said that Agni is nothing but Virat. That Virat is non-separate from Parameśvarā and He is indeed you.

Etat vai tat: That Brahman which you asked for is indeed this Agni and is non-separate from Brahman.

Further,

यतश्चोदेति सूर्योऽस्तं यत्र च गच्छति ।

तं देवाः सर्वे अर्पितास्तदुनात्येति कश्चन । एतत् वै तत् ॥ २।१।९

yathaścodeti sūryo'staṁ yatra ca gacchati ।

taṁ devāḥ sarve arpitāstadunātyeti kaścana । etat vai tat ॥ 2।1।9

It is That from which the Sun arises and unto which it sets, and it is That from which all the Devatas come and go back. No one ever transcends It. This is indeed That.

Yataśca yasmāt Hiranyagarbhāt Parameśvarāt prāṇādudeti Sūryaḥ : It is that because of whose mandate the Sun arises every day and because of whose orders alone the Sun sets. It is from Him all the Devas have come and unto Him all of them go back. No one goes beyond that. No one has his being beyond that. Everyone has his being in Para Brahman only. It is born of that, sustained by that and goes back to that.

Therefore you are not away from Brahman. You don't stand apart from that. Even when you are having body, you are Brahman. Even when you are with your mind, you are Brahman. Even when you are seeing the world, you are Brahman. Never you are away from Para Brahman. He has said everything now. There is nothing else which is apart from Brahman why because all that you see is Brahman; the seer is Brahman; the sight also is not separate from Para Brahman. Devatas also are not separate from Brahman. Agni, Indra, Varuna and other devatas are not separate from Brahman.

Etat vai tat: This is what you wanted to know. This is the One that is beyond dharma and adharma.

यदेवेह तदमुत्र यदमुत्र तदन्विह ।

मृत्योः स मृत्युमाप्नोति य इह नानेव पश्यति । २।१।१०

yadeveha tadamutra yadamutra tadanviha ।

mṛtyoḥ sa mṛtyumāpnoti ya iha nāneva paśyati । 2।1।10

What is here is indeed there; what is there, is likewise here. He who sees as though there is difference here, goes from death to death.

Yadeveha tadamutra: What is here in this body, is indeed in the samaṣṭi śarīra—in the Hiranyagarbha śarīra. That which is in the jīva upādhi is in the samaṣṭi upādhi. The one who obtains in the āditya maṇḍala is the same in the jīva upādhi. The vastu that obtains in the upādhi is the vastu of the Lord and also is the vastu of the individual. That means both the individuality and the Lordship are upādhi dharmas. The bheda is there only for the aviveki. In fact, there is no real bheda. It is because it is there in the Para Ātmā. Para Ātmā is Parameśvarā. Parameśvarā is everything. Everything includes my body, mind and senses also. Where is the separation? There is no duality at all.

Yadamutra tadanviha: What is in this body is included in the Hiranyagarbha śarīra. But when what is there is not here, there can be a problem. You, the jīva becomes a viśeṣa— adjective, or attribute to the Param Brahma. Viśiṣṭādvaitins say that Mahāviṣṇu or Nārāyaṇa is endowed with all the absolute virtues and one of the guṇas, qualities, is you. When you are a quality of Para Brahma, how can it be kalyāṇaguṇa? You are full of all the problems. Even if you have some bad qualities, it will not affect Him because He is like a ocean. If there are guṇas, who is the guṇi? Between the guṇa and the guṇi, the attribute and the substantive, what is the sambandha, connection? If you say, guṇa makes the guṇi, then guṇi makes the guṇa. If the substantive is without the quality then the substantive without the quality cannot be ; he should independent of the qualities. If He is kalyana guṇa sampannah all the guṇas are intrinsic to Bhagavan. Then when the guṇas are destroyed, He will be destroyed. If the guṇas are only superimposed upon Him, then there is no guṇa-guṇi sambandha. Therefore, that sambandha is only superimposed; it is ādhyātmika sambandha. Even though it looks very nice, it does not stand enquiry. ‘You are included in Īśvarā but Īśvarā is not you. This is the whole of Viśiṣṭādvaita. He is the one qualified by the viśeṣanas. Jīvas are —viśeṣanas— adjectives, to Īśvarā. This is their argument and it is eliminated here when he says, yadeveha tadamutra yadamutra tadanviha. What is there is indeed here. That means there is no difference whatsoever.

A person who is completely deluded because of ignorance, avidyā, of the Vastu does not know which is the real Vastu and the difference between jīva and jīva, Īśvarā and Isvara. There is no real difference between jīva and jīva and Īśvarā and Īśvarā. Jīva is the Ātmā, the other jīva also is the same Para Ātmā, and Īśvarā also is the same Para Ātmā; Jīva – jīva bheda is not there; jīva-īśvarā bheda is not there; the same jagat also is not separate from Him. Jagat being mithya cannot remain independent of Parameśvarā. Therefore jīva-jagat bheda also is not there. Jīva-Īśvarā bheda also is not there. Īśvarā-jagat bheda also is not there. jīva-jada bheda also is not there. Jadam also is Chaitnya Ātmā alone. Jada is only nāma and rūpa. What is there is only One Vastu and that Vastu is Satyam Jñānam Anantam Brahma.

Due to avidyā everything is possible. Because of ignorance one takes the body-mind-sense complex as Ātmā and everything else is separate. Thus the person sees them as manifold things— nānā iva paśyati. He will say, ‘I am other than the Para Ātmā’. Parameśvarā is other than myself. Thus one understands.

Sa mṛtyormaraṇānmaraṇaṁ mṛtyuṁ punaḥ punaḥ janma maraṇabhāvam āpnoti: Such an individual goes from death to death. He will die. Afterwards he will die. He is brought back and then he will die. Why not we say one janma to another janma? The one who looks upon this as different— bhinnamiva paśyati—he goes from death to death. Therefore, one should perceive thus: ‘I am indeed Brahman which is homogenous consciousness and which pervades everything through and through like space. This is the meaning of the whole section.

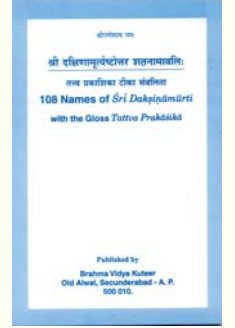
(To be Continued...)

108 Names of Śrī Dakṣiṇāmūrti With the Gloss Tattva Prakāśikā



By Swami Tattvavidananda Saraswati
Translated into English by Puppala B.

108 Names of śrī Dakṣiṇāmūrti With the Gloss Tattva Prakāśikā



३२। ओं वनवीरेकलोलुपाय नमः।

वनेषु किरातादयो वनवासिनः । तषु एकलोलुपः अत्यन्तमासक्तः । तस्मै नमः ।

भगवान् शिवः अर्जुनस्य परीक्षार्थं किरातरूपेणावतीर्य किरातस्त्रीरूपेणावतीर्णया पार्वत्या सह वने विचचारेति पुराणकाथाप्रसिद्धा । वनं तपसः संसारनिवृत्तेश्च उपलक्षणं भवति । तपश्शालिषु सर्वकर्मसंन्यासपूर्वकं ज्ञाननिष्ठापरायणेषु च भगवान् अतिशयेन वत्सल इति च विदितमेव भक्तजनानाम् ।

Salutations to the One who ardently longs for the forest dwellers.

It is a renowned story from the purāṇās that the Lord śiva in the incarnation of a hunter and Pārvaṭi in the incarnation of a tribal woman wandered about in the forest to test (the prowess of) *Arjuna*. Contemplation and withdrawal from the worldly life are implied by the word 'forest'. It is well known to the devotees that the Lord is exceedingly kind to the persons who renounced all actions and committed themselves to contemplation of the Self as well as towards those who are engaged in the penance.

३३। ओं तेजः फुल्लङ्कनाकाराय नमः।

तेजसा फुल्लंङ्कनं महत् आकारं यस्य सः । तस्मै नमः ।

भगवतस्स्वरूपं अनन्तचैतन्यमेव । अस्मिन् जगति यत्तेजः तत्सर्वं

तस्माच्चैतन्यदृष्टानात्परमेश्वरादेव उत्पद्यते । अत एव भगवतस्सगुणस्वरूपेषु तजस्संयुक्तत्वं कविभिर्वर्ण्यते भक्तैश्च तथैव मनसि धार्यते च ।

Salutations to the One whose immense form is resplendent with light.

The essential nature of the Lord is Infinite Consciousness alone. Whatever brilliance or luster is there in this world has emanated from the Lord only, who is the source of all lusters. Therefore, the manifest form of the Lord is associated

with brilliance in the descriptions of the poet-devotees, and contemplated upon in the mind by the devotees as such.

३४। ओं तेजसामपि भासकाय नमः।

जगत्यस्मिन् सूर्यः चन्द्रः अग्निश्चेति त्रीणि तजःस्थानानि प्रामुख्येन गण्यन्ते। त्रीणेतानि भगवतो विश्वरूपस्य विराट् पुरुषस्य त्रीणि नेत्राणीति वैदिकदर्शनम्। यथा मनुष्ये चक्षुषश्चक्षुः आत्मा ब्रह्मैव तथ विराज्यपि चक्षुषश्चक्षुः अखण्डचेतन्यं ब्रह्मैवेति वेदान्तेषु प्रतिपाद्यो विषयः। इत्थं अखण्डचित् परं ब्रह्म जगद्भासकानां सूर्यचन्द्राग्नीनामपि भासकमिति स्पष्टमेव। तद् ब्रह्म नान्येन भास्यते स्वयं भास्वरूपत्वात्। एतत्सर्वं न तत्र सूर्यो भाति मुण्डकोपनिषत् २-२-११ इत्यादि श्रुतिषु न तद्भासयते सूर्यः श्रीमद्भगवद्गीता १५-३ इत्यादि स्मृतिषु च विस्तरेण निरूपितम्।

Salutations to the One who illuminates even the luminaries (such as the Sun, the Moon etc.)

The Sun, the Moon and the Fire are counted upon as three important sources of light in this creation. In the vision of the *vedas*, these three luminaries are considered as three eyes of Virāt, the Lord in His cosmic form. It is the conclusion of the upaniṣads that the eye behind the eye of the cosmic form is nothing but the non-dual Consciousness that is Brahman, just as the eye behind the eye of a human being is nothing but Ātman that is *Brahman*. It is therefore clear that the non-dual Consciousness, the Supreme Brahman is illuminating even the Sun, the Moon and the Fire who are the illuminators of this world. Brahman being self-luminous is not illuminated by any other entity. All this is affirmed vividly in the śruti as well as smṛti: The Sun does not shine there (Muṇḍaka upaniṣad, 2-2-11)'. 'The Sun does not illumine That (Brahman) (śrīmadbhagavadgītā, 15-3)' etc.

३५। ओं विनेयानां तेजःप्रदाय नमः।

विनेयानां शिष्याणां तजसः ब्रह्मवर्चसस्य ज्ञानशक्तेश्च पदः अनुग्राहकः। तस्मै नमः।
ये भक्ता भगवति शरणमापन्नाः तेभ्यो भगवान् मनोधैर्यं बुद्धिशक्तिं च अनुगृह्णाति।

Salutations to the One, who blesses the disciple endowed with humility, with the divine lustre on the face and also the power of knowledge.

The devotees who take refuge in the Lord are blessed with courage of the mind and the power of the intellect.

(To be continued..)

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Tirumurai Festival, 2009



Saivites are grateful to Pujya Sri Swami Dayananda Saraswati for the keen interest he displays towards the propagation of the Tamil Tirumurais. Every year the Tirumurai Festival is conducted by him under the auspices of Arsha Vidya Gurukulam, Anaikatti, Coimbatore. In this connection the help rendered by Arutselvar Dr. N. Mahalingam is noteworthy. On this occasion, every year eminent Oduvars are invited to render the Tevaram hymns in the traditional manner. Substantial cash awards are presented to senior Oduvars in appreciation of their sustained service over the years.

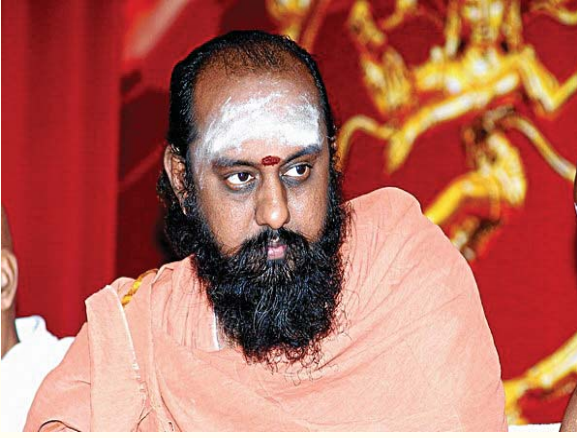


The Tirumurai Festival for the year 2009 took place in the holy shrine of Sri Koneswaraswamy, the presiding deity of Kodavasal in Tiruvarur District on the 18th and 19th of June 2009. The entire atmosphere was surcharged with



religious cum spiritual vibrations. Well known and well respected pontiffs of Adheenams and Matathipadhis delivered soul-uplifting and benedictory lectures. Acknowledged authorities of Saivism addressed the gathering of devotees. Inspiring hymns of the Tirumurais were rendered by a good many Oduvars, individually and in groups during the two-day festival.

Everyone in the audience was thrilled to hear in profound silence the Tirumurai anjali in which more than a hundred Oduvars participated and rendered the Tevara patikams relating to the shrine of Kudabvayil and also ther pancha puranam in the hallowed sannidhi of the Magna Mater who bears the salvific name Brahan Nayaki. The rendering was characterized by flawless harmony. This took place in conformity with the wish of Pujya Swamiji. This is proof positive of the fact that the Magna Mater actualizes the wish of a selfless Sadhu. During the time of the Emperor Rajaraja I, devotees were blessed to hear the concordant singing of Tevaram hymns by a group of 48 Oduvars. Devotees



presentr in the sannidhi of Periyanaayaki recollected the performance of the Oduvars a millennium ago.

On the first day, the invocatory hymn was melodiously recited by Vaiyachery Sivasri Balasubramaniya Iyer. After this, the festival was inaugurated by Pujya Sri Swamiji. During the festival inspiring lectures were delivered by His Holiness Sivaprakasa Desika Paramacharya Swamigal of Tiruvavaduturai Adheenam, Sri La Sri Yajaman Swamigal of Tiruppanandal Kasi Matam, Sri La Sri Elavarasu Swamigal Sundarmurthy Tampiran of Kasi Matam, Thavathiru Nachiyappa Jnanadesika Swamigal of Koviloor Adheenam, Sri La Sri Kumaragurupara Swamigal of Kaumara Matam, Srimad Sivalingeswara Swamigal of Kamatchipuri Adheenam, Srimad Sivajnana Desika Swamigal, Appar Matam, Ulundurpet and Sri Ooran Adigal.

Arutselvar Dr. N. Mahalingam was all appreciation of the festival. In his inspiring speech, he was pleased to announce that in the ensuing year, he would conduct the Tirumurai festival at Pollachi, invite as many Oduvars as possible and present each one of them with a good cash award. He also added that arrangements would be made by him for a group singing of the



hymns in the Natarajar sannidhi of the Perur shrine.

Sekkhizhaar Adi-p-podi Dr. T.N. Ramachandran spoke on 'Ezhutu Marai' (Indited Vedas) highlighting the Vedic import of the Tirumurais in general and the Tevaram in particular. Chhandakkavi V.S. Ramasamy spoke on Chhandas as in the Vedas and the Tirumurai. Sivasri V. Ramanan delivered a soul-stirring speech on the woman characters of the Periya Puranam.

Archaeologist Sri K. Sridharan spoke on the history of the temple at Kudavayil. Kudavayil Dr. M. Balasubramanian discoursed on the architectural and cultural opulence of the Tevaram. This was a demonstrative lecture in which the power-point medium was used.

Cash awards were presented to the Oduvars by Pujya Sri Swamiji.

Pujya Sri Swamiji, it is acknowledged by all, is doing his best to revive the traditional singing of the Tirumurais in all possible shrines. Devotees fervently pray to Ammaipappar for Pujya Sri Swamiji's health and long life.

*Report by
Dr. Kudavayil Balasubramanian*

Tr̥pti-dīpa-prakarāṇa

Pujya Swamiji conducted a month-long camp on Chapter 7 (Tr̥pti-dīpa-prakarāṇa) of the Pañcadaśī.



Pañcadaśī, as the name implies, is a text containing 15 chapters. It is supposed to have been written jointly by Swāmī Vidyāraṇya and Swāmī Bhārati Tīrtha. Each chapter deals with a separate topic of Vedānta.

The seventh chapter entitled Tr̥pti-dīpa-prakarāṇa, containing 298 verses, throws light on Satisfaction. A mantra of the Brhadāraṇyaka Upaniṣad – “ātmānam cet vijāniyāt ayam asmīti pūruṣaḥ, kimicchan kasya kāmāya sharīram anusañjvaret” (Br. 4.4.12) is taken and elaborated in the remaining 297 verses. Meaning of this mantra is: “If one were to know the Self as – I am this – desiring what and for whose sake would he trouble the body”. The idea is to throw light on the state of satisfaction reached by a jīvanmukta – a liberated person.

The author starts by talking about the jīva, the individual Self, because it is the jīva who is to become a jīvanmukta. The jīva is actually nothing but the unchanging, unaffected consciousness that has become limited due to the mutual superimposition of the body-mind-sense complex (referred to as the ‘reflected consciousness’ because it does not have a reality of its own) and the ātmā. They become so intertwined with each other that the ordinary person does not distinguish between the two and this becomes the cause of samsāra (bondage). One needs to know this fact clearly without any doubt, to get rid of samsāra. And when known, samsāra vanishes; even if one does not want it to, it is impossible for samsāra to exist anymore!

The getting rid of samsāra is only possible through the knowledge that – I (the jīva) am

That (limitless consciousness). Hence the author gets into what really this knowledge is and classifies it into two kinds – direct and indirect. The story of the tenth man is used to illustrate knowledge and its two kinds. The story goes like this – There are a group of ten boys trying to cross a river while going from one village to another. One of the boys is the leader and is responsible for their safety. When he counts the boys after crossing the river, to make sure everyone is safe, he can count only nine even though he tries to count in different ways. He thinks that one of them has drowned in the river and is shattered. One elderly passer-by enquires about the problem and helps him correct the mistake. First to pacify him, he tells that the tenth man is very much alive and he need not worry anymore. This knowledge is indirect knowledge because even though he trusts the elderly man, he ‘believes’ him but still does not appreciate the fact himself. After thus putting him at ease, the elderly man then makes him understand that the problem is because he has forgotten to count ‘himself’! The knowledge that the passer-by gives him is direct knowledge because the knowledge now is no more a matter for belief and is rather a fact to be understood.

The story also drives home another point. We always forget to look into ourselves, as even the leader of the boys forgot to count him, and are always seeking happiness from everything else in the world. This is the cause of samsāra for all human beings

There are seven stages from ignorance up to knowing that ‘I am the tenth man’. These are the same steps a jīva passes through from ignorance till he knows himself. The stages are

1. Ignorance (Ajñāna) – the jīva does not know himself as the self-effulgent, unchanging Self.
2. Covering up of the true knowledge (Āvaraṇa) – the jīva says that he is neither self-effulgent nor unchanging.
3. False projections due to the covering up (Vikṣepa) – the jīva considers himself to be the doer and enjoyer.
4. Indirect knowledge (Parokṣa jñānam) – the jīva knows by hearsay that the unchanging Self exists.
5. Direct knowledge (Aparokṣa jñānam) – the jīva appreciates himself as the changeless Self.
6. Cessation of sorrow (Śokāpagamaḥ) – the jīva gives up notions like ‘I am the doer, enjoyer etc.’
7. Satisfaction obtained (Tr̥ptiḥ) – the jīva gets a sense of fulfillment of having done and obtained what needs to be done and obtained (the state of a jīvanmukta).

The direct knowledge of the Self constitutes the meaning of “If one would know the Self” in the Brhadāraṇyaka line being analyzed.

From the seven steps, it is apparent that knowledge is the key factor. The author

therefore gets into the discussion of the nature of the two kinds of knowledge – indirect and direct. Why do we split knowledge into two parts and why is indirect knowledge alone not sufficient in the case of the Self? The answer is that only when the knowledge becomes direct, in the sense that “I am that Self” and it is not something separate from me, does one become freed from samsāra. Every jīva gets this knowledge only indirectly first (where one knows from the Śruti that I am that limitless consciousness but does not still intimately appreciate that) and later appreciates it intimately (directly). In the Upaniṣads (Taittirīya, Aitareya, Chāndogya etc.) also indirect knowledge of Brahman is given and direct knowledge follows through an analysis of the Mahāvākyas.

The three steps involved in gaining the knowledge of Self are Śravaṇa (listening to the shastra from a teacher), Manana (analyzing what has been listened to and resolving misconceptions) and Nididhyāsana (removing obstacles in the way of perceiving the knowledge directly).

One then gets the academic doubt as to what a person should/will do after he gets the knowledge? Because at that stage he has done all that needs to be accomplished and nothing else needs to be accomplished! One has to anyway continue living until one’s prārabdha gets exhausted! The author says that one should engage in activities that are conducive to staying with the knowledge that “I am Brahman”. This can be in the form of listening/reading to itihāsas (Rāmāyaṇa and Mahābhārata) etc because

they all deal with the knowledge of the Self and unreality of the world. But, on the contrary, when one is engaged in purely worldly activities like cultivation, business etc there is a lot of scope for distraction and one may move away from the knowledge.

So the author now gets into the analysis of the second half of the Brhadāranyaka Upaniṣad – “kimicchan kasya kāmāya śarīram anusañjvaret” meaning – “Desiring what and for whose sake he would trouble the body”. All actions imply desire on one’s part. But with knowledge (of the unreality of the world), the desirer and desired are both negated. One realizes that there is sorrow in accumulating objects, protecting them, their decay and losing them. So why would one want to drown in sorrow? One would only want to give up all desire oriented actions with a smiling face. What if desire arises due to the force of prārabdha karma? Even then one would only enjoy them reluctantly like one caught up in bonded labor i.e. unable to escape.

Can desires subside by enjoying them i.e. by saturation? The answer is NO and dispassion, due to knowledge, is the only way (for cessation of desire). And a dispassionate one more than not having desires centered on his body-mind-sense complex, even feels sorry while enjoying the desires thrown up at him by the force of his prārabdha. “A king released from bondage is satisfied with just a village. But for the king who is neither bound nor invaded even a whole kingdom is not enough!” Such is the state of dispassion for a knower – that he is satisfied with the barest minimum.

And what about the desires brought about by prārabdha? They are akin to a roasted seed which is a seed nevertheless but incapable of sprouting. Desires brought about by prārabdha may be there but they don't grow and immerse one in samsāra. One goes through the desires and enjoyments but the mistaken conception of their being absolutely real is not there. It is like how one views a dream after waking. Desires and enjoyments are absolutely real only in the stage of ignorance. The similarity of the waking and dream states with the state of a jīva before and after knowledge respectively has to be contemplated for long. On the rise of knowledge (akin to waking up), there is no problem in perceiving the unreality.

How is this contemplation done? This is done in keeping with the Śāstra. The contemplation is of the nature of analyzing the nature of the desirer because that really is the problem. Every human being (the desirer) essentially is in one of the three states viz. waking, dream and deep sleep at any given point in time. Enquiry into these states makes one understand that he (confused with the desirer) is different from all of them and is really the witness of them all. The desirer belongs to the reflected Self that has no existence apart from the witness (pure Self). Knowing this one would even be ashamed to call himself a desirer. On knowing, he will enjoy his prārabdha like a man lives on in shame after his nose is cut off.

The author also explains the various 'fevers' in the body because that is the word

(anusañjvaret), in the Brhadāranyaka quotation, that is likened to worries. The body itself is of three kinds: the gross, subtle and causal. The fevers are bad smell, ugliness, burns etc in the gross body; desire, anger, control of the mind and sense organs etc in the subtle body and ignorance in the subtle body. But when one understands that these fevers are unreal, (from the absolute stand point) then there is no cause for worry whatsoever. Considering the fevers as 'real' has been the source of the problem until now just like a snake is seen on a rope until the snake-ness goes away with knowledge.

After knowing this truth, assimilating it may take some time and it is just natural. This is just like the shivering a person gets on seeing (imagining) a snake on a rope takes some time to subside after the knowledge of the rope-ness. So the notion of being an 'enjoyer' also subsides slowly and it cannot be stopped by force suddenly. It is alright to give it some time.

The author then dwells with the nature of *Tr̥pti*—Satisfaction, as that is the title of this chapter. *Tr̥pti* from objects is limited while that from the knowledge of one's true nature is unimpeded. After knowledge there is the firm conviction that nothing else needs to be done for me to be happy other than being myself and this is the ultimate satisfaction. The knower then revels by thinking about how fortunate he is for having got this knowledge and having been freed from ignorance and samsāra. There is no limit to his wonderment of the Śāstra, Guru, the knowledge and the satisfaction itself.

'Report by Br. Sivatma Chaitanya'

‘Turning Adversity To One’s Advantage’

Pujya Swamiji’s Talks in Chennai



From the 20th to 27th of June, 2009, Chennai witnessed a week-long session of public talks delivered by Pujya Sri Swami Dayananda Saraswati at the Kamaraj Memorial Hall, Teynampet. The topic ‘Turning Adversity To One’s Advantage’, is germane to the changing economic global scenario. Pujya Swamiji’s talks have helped one and all to handle these changes to one’s advantage.

The morning guided meditation classes and the evening lectures drew record number of people, listening in rapt attention.

Pujya Swamiji addressed a gathering of CEs in Chennai on June 20th, morning, 2009. He introduced AIM for Seva and the vision behind the movement. In his talk, he spoke on the importance of ‘giving’ and ‘seva’.

Smt. Sheela Balaji Secretary & Managing Trustee, AIM for Seva, gave a presentation of the various projects of AIM for Seva. The audience was very appreciative of the work and some of them spontaneously came forward to sponsor students.

There was a press meet on the evening of the 20th of June addressed by Pujya Swamiji. Smt. Sheela Balaji, Secretary & Managing Trustee, AIM for Seva, Mr. Srinivasan K. Swamy, Trustee, AIM for Seva were also present. A number of members from both English and local language press attended. The rapid growth of the projects to 100 in 100 months caught the interest of the Press. The questions asked ranged from what a Student Home is, who were the beneficiaries, to what was the proposed expenditure envisaged by AIM for Seva and



the plan of action chalked out for the future. The details of the meet and the series of talks by Pujya Swamiji appeared in many news papers.

On the 22nd of June, the documentary film "Expanding Horizons", on AIM for Seva's activities was shown at the auditorium. There was tremendous response from the public, by way of donations, child sponsorship. Many people offered their services such as teaching, counseling, etc.

On the 25th of June 2009, to commemorate the opening of the 75th Student Home of AIM for Seva at Palani, Tamil Nadu, a 'special postal cover', was released by Sri S. K. Chakrabarti, the Chief Post Master



General, Tamil Nadu Circle, Chennai. In his presidential address, Sri Chakrabarti said that philately is the medium through which the history of a country could be traced. Stamps and postal covers were cultural ambassadors for the world. 'Service is the best form of worship and it will bring about a phenomenal change in society', he said.

The Special postal cover album was received by Pujya Swamiji, Mr. M. P. Narayanan, President, AIM for Seva, and Smt. Sheela Balaji, Secretary & Managing Trustee, AIM for Seva. Pujya Swamiji termed it as a "great moment" in the annals of AIM for Seva, and



congratulated the volunteer services of the organization.

On the 26th of June, the film "Narmada", based on AIM for Seva's, student Homes in Indore, Madhya Pradesh was screened.

As Pujya Swamiji mentioned every human being needs to transform from being a simple survivor to becoming a contributor. This is the real measure of growth of a human being.

Books of Pujya Swamiji were well received at the Arsha Vidya Research & Publications Trust counter at the venue.

Swami Dayananda Saraswathi dwells on economic disparity

Human beings are capable of turning adverse situations into advantage by understanding the deficiency through intelligent reasoning with the help of Free Will given to them by God.

But it needs a spiritual giant in the form of Swami Dayananda Saraswati to elucidate the current disparities in the world cutting across economic, social and political systems for a clear perspective on the real causes for the global downturn and how it could be set aright.

'The global economic system is designed to doom from the beginning as there is no parity in the wage system, working conditions and varying type of infrastructure facilities across different countries. Moreover without a single global currency, the market system is a disaster,' he said.

He was delivering a spiritual discourse on the topic of 'Turning adversity to one's advantage', a series of talks being organised by AIM for Seva (21 to 27 June) at Kamaraj Memorial Hall.

'Our economic system is defective for it made rich richer and poor poorer. But then any system in the world is found to be deficient and we have to understand the real causes of breakdown to set them aright,' said the Swamiji. 'No country has escaped the impact of economic crisis and right conclusions have to be drawn after a post-mortem.

'Analysing the financial meltdown from a spiritual background, Dayananda cited Lord Krishna's words from Bhagavad Gita to say that desires were another manifestation of Eswara. 'But in order to fulfill desires and ambitions, if one transgressed the Dharmic values then greed comes into play. The dividing line between desire and greed is not thin, but quite obvious,' he said.

Giving his interpretation of Dharma, the Swamiji pointed out it was nothing but human conscience in lay man's terms. And conscience

Giving his interpretation of Dharma, the Swamiji pointed out it was nothing but human conscience in lay man's terms. And conscience was the basis of human interaction in the world.



Explaining further, he said desires and ambitions revealed a healthy mindset, but greed denoted the violation of Dharmic values. Moreover, the urge to multiply money through hedge business without focusing on producing wealth through industries had to lead to needless speculation which resulted in the downfall of stock markets.

Freedom to think was inborn and therefore any philosophy against this basic human right could be termed reductionism, he said. Quoting Lord Krishna's words that body, mind and sense were part of His manifestation, the Swamiji said they however were subservient to Dharma, the universal code that governed human interaction.

Adverting to the current economic recession, he said there was 'something unnatural' in the process of business outsourcing in the US. The pressure to outsource jobs was mounting in the US due to wage increases by trade unions. While it was natural to form unions for safeguarding the workers' rights and privileges across the world, the Swamiji took a dig at China saying there was one country which has been insisting that their workers enjoyed all rights and hence they did not have such unions in their industries. 'Such an attitude on the basic freedom to form unions is dangerous,' he said and cited the disintegration of Eastern bloc of Communist nations due to their faulty economic systems.

"Courtesy: News Today, 22nd June 09"

Turning Adversity to one's advantage

**A series of talks by Pujya Swami Dayananda Saraswati
June 21 – 27, 2009 – 6.30 pm to 8.00 pm**

*Text of Sri Swami Paramārthananda's introduction to the above topic
at Kamarajar Arangam on June 21, 2009*



There is a saṁskṛt verse which runs as follows:

vipado naiva vipadaḥ sampado naiva
sampadaḥ |

vipad vismaraṇam viṣṇoḥ sampad
samsmaraṇam hareḥ ||

The message given by this verse is: 'what we consider as adversity is really not adversity and what we consider as prosperity is really not prosperity. On the other hand, forgetting the Lord at any time is the adversity, and remembrance of Lord at all times is the real prosperity'.

The idea contained in this verse shows that no event can be labeled as adversity purely based on the nature of the event. But it depends upon the mind-set with which we confront the event or situation. If there are four different people facing the same

situation, depending upon the mind-sets, the four people will see the situation differently.

One may look upon the situation as terrible, and the same situation another person will say it is ok and a third person may say it is wonderful. From this it is very clear that situation remaining the same, it is the mind-set which determines the status of the situation.

We have got a beautiful example in the Rāmāyaṇam to show how the mind-set determines our perception and the response. In the Ayodhya khāṇḍa, there is an emotionally charged situation when Rāmā had to go to the forest in exile. And different people perceived the situation differently and responded differently. In this situation Kausalyā also faces separation from her son Rāmā. Putra viyoga, separation from the son, is the situation faced by Kausalyā. And

Sumitra also faces a very similar situation of putra viyoga, separation from her son Lakṣhmaṇa. And we find Kausalyā is totally shattered by this situation. She goes through unbearable emotional pain and she is not able to contain herself. Vālmikī graphically describes the internal turmoil faced by Kausalyā.

And we also see, Sumitra facing a very similar situation. Lakṣhmaṇa has opted to go to the forest voluntarily. Lakṣhmaṇa is not bound by the boon to go to the forest. But he voluntarily decides to go to the forest; not that he wanted to escape from Ūrmilā. Ūrmilā was a good wife. In fact, he wants to serve Rāmā and decides to go to the forest. Sumitra is totally unperturbed by this situation. She happily accepts the separation from her son. There is a famous verse quoted often how Sumitra advises Lakṣhmaṇa :

The second trait of a sātvik mind is: it avoids the trap of reaction which is the other extreme of inaction. There are many people in adverse situations; they are emotionally overpowered by the situation and pressurized by emotional turbulence, they take to thoughtless and impulsive action which may lead to disastrous consequences. Impulsive and thoughtless action is like taking a medication without diagnosing the disease. An intelligent doctor will give the medication only after thorough diagnosis of the disease and how painful the disease is. Similarly all adverse situations are like diseases and if we impulsively and thoughtlessly respond, it is like treating the situation without diagnosis. This is what we call as reaction. And a sātvik mind avoids the trap of reaction. It avoids one extreme of inaction and it avoids the other extreme of reaction.

Thirdly a sātvik mind is one which takes to deliberate action after thoroughly studying the situation and exploring the various remedies available. Seeing the long term consequences, a sātvik mind takes to deliberate action. This is the third trait of a sātvik mind.

And finally, a sātvik mind has a positive attitude towards all situations including adverse situations. And, by positive attitude, what we mean is an attitude based on the fact that all adverse situations contain certain benefits in a hidden form. This is the universal truth or fact. All adverse situations, however adverse it might be, they all contain hidden benefits, just as medicine can be extracted from even a snake's poison. Even a severest adverse situation has got hidden benefits if only we are willing to process and tap the benefit.

Based on this awareness, when I approach adverse situations, it is a healthy and positive attitude. And it is such a mind which can turn even adversities into one's advantage. Thus these four traits are unique to a healthy mind set. They being: 1. it avoids inaction, 2. it avoids reaction, 3. it takes to deliberate action, and 4. it has got a positive attitude towards even adverse situations.

And enjoying such a sātvik mind-set is the greatest wealth that a person can possess. And any education and any amount of training are worth the effort to attain this healthy mind set.

Then the final question is: if such a sātvik mind set is the greatest wealth, then what type of education and what type of training is required to develop such a healthy sātvik mind-set, and that is the billion dollar question. No doubt the sātvik mind set with these four traits is the greatest asset one can have.

The question is what type of education and training is required to build such a healthy mind-set. And for that alone we have got Pujya Swamiji amidst us to give us the necessary education and training. No doubt I have been given an opportunity to introduce the topic; I don't want to turn this opportunity into an adversity by hanging on to this mike. Thank you. Hari Om.

Swami Dayananda Saraswati on change process

Creation, sustenance and destruction (or process of change) take place at the same time in the universe (Jagat) and the time interval between these processes is difficult to comprehend for ordinary mortals, elucidates Swami Dayananda Saraswati.

In fact, he says the differences between the Hindu trinity - Brahma (creator), Vishnu (nourisher) and Shiva (destroyer) - will melt away if one takes effort to understand the entire life-cycle taking place in the universe in a spontaneous manner.

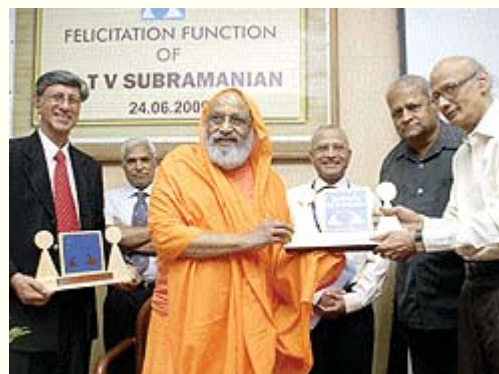
He was giving a spiritual talk at the felicitation meet to honour management guru Dr T V Subramanian organised by eye care hospital Sankara Nethralaya on Wednesday.

'It is a misnomer to say Lord Shiva a destroyer for want of better term. He is simply a withdrawal of life. But processes of creation, sustenance and destruction can be interchanged for all the three Gods carry on their functions to usher in a continuous change,' he explained. The Swamiji congratulated Dr S S Badrinath, founder chairman of Sankara Nethralaya and his team of committed doctors for being an inspired force in the healthcare sector.

Lumino Strategies founder and IT strategist M S Jayaraman delivered the Dr TVS lecture on the topic of creating and sustaining change. On how to successfully accomplish change, he said building dissatisfaction with the status quo was important to usher in a change process.

'We need to co-create the future with people's support. It is up to a leader to see change much ahead of others and work out specific strategies to create dissatisfaction,' he said. Dwelling on the change concept, Jayaraman cited the Sakthi triangle of Hindu religion to denote how Lord Shiva ensured the dynamism in the universe.

Recalling his long relationship with Sankara Nethralaya, Dr Subramanian pointed out he



Swami Dayananda Saraswati presenting a memento to management guru Dr T V Subramanian at a function on the premises of Sankara Nethralaya in Chennai on Wednesday. Also seen are hospital founder-chairman Dr S S Badrinath and IT strategist M S Jayaraman.

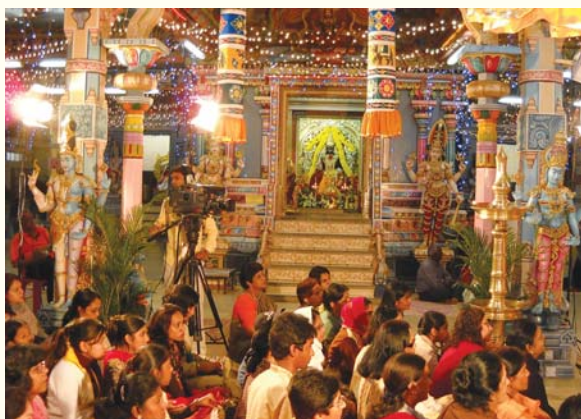
cherished the rich and educational association with the eye care hospital. He compared the healthcare sector with the rest of industries and said hospitals need to show compassion towards patients, their main raw materials. 'Patients are of heterogeneous group and hospitals need to handle them with care and sensitivity,' he said.

Both physical disability and mental anxiety have to be treated by hospitals, whereas in the manufacturing the raw materials were processed to make products for mass consumption later on, he said.

Subramanian thanked the management and staff of Sankara Nethralaya for helping him gain many insights into the hospitality sector. A Ph D from IIM-Ahmedabad, he has taken more than 50 consultancy projects for organisations. He pioneered the TQM (total quality management) initiatives at Sankara Nethralaya and through 65 classes he had trained nearly 750 staff on quality tools at the eye care hospital.

"Courtesy: News Today, 25th June 09"

Visit of Pujya Swami Dayananda Saraswati in Mauritius from 3rd to 7th July 2009



Pujya Swamiji reached Mauritius on 3rd July 2009 by an early morning Emirates flight. Swamiji was welcomed at the airport in the VIP lounge by Swamini Karunananda, Spiritual Head of the Institute of Vedanta, Reduit with the Purna Kumbha. The Prime Minister's Office was represented by Dr. J. Jhurry. Also present at the airport were Dr. Gopalakrishnan who had come from Delhi, other devotees Dr. Neerunjun Gopee, Mr. Gopallen Moorooogen and Mr. Roshan Baguant. Swamiji was accompanied by Swami Sakshatkrtananda and Mr. Subramanien Ramamurthy.

Swamiji stayed at the Four Points Sheraton Hotel at Ebene which was inaugurated on the same day. Swamiji gave a press conference in the evening at the hotel for MBC TV and Radio respectively. Pujya Swamiji gave a brief on Teaching of Vedanta and answered the questions put up by the reporters.



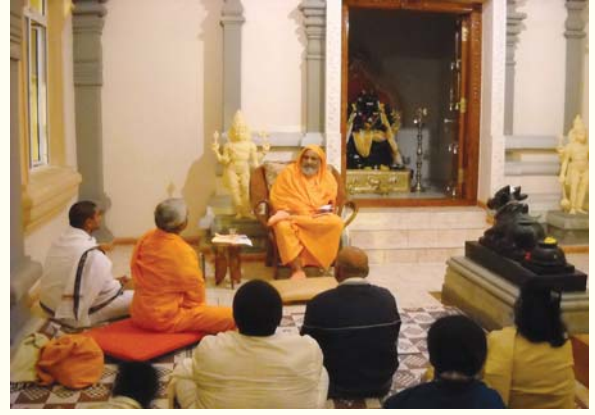
In the evening there was a programme arranged at Kali Kovil in Chebel where Swamiji spoke about human values with specific reference to the family situation, to a large audience. On Monday 6th, Pujya Swamiji again talked at Kali Kovil in Chebel, but to students of Hinduism. Swamiji threw light on the greatness of Hinduism.

On the 4th & 5th July, a seminar was organised from 9 a.m to 2 p.m at the Subramaniam Bharati lecture theatre of the





Mahatma Gandhi Institute, Moka. The theme was “An in-depth enquiry into the vision of the Upanishads”. The lecture theatre was packed to full capacity by the registered delegates. The welcome address was made by Prof. S. Jugessur, chairman of the Council of the University of Mauritius. Swamini Divyatmananda introduced aptly Pujya Swamiji. Dr. Rudramani, the head of Indological studies acted as moderator on the last day of the seminar. The time allotted for questions had to be extended due to the long list of questions. The seminar was a total success – many participants openly opined about how beneficial this seminar had been for them. During the three evenings of 4th, 5th & 6th July, Pujya Swamiji gave discourses from 6 p.m to 7.30 p.m on “One verse of the Gita to live one’s life meaningfully”. Swamiji



clearly explained the meaning of success and the purpose of life. On the last day, a souvenir commemorating the visit of Swamiji was distributed as Yajna Prasad.

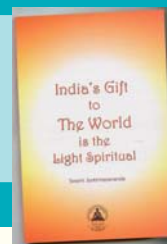
Gurupurnima was celebrated on the 7th of July at the Arsha Vidya Ashram at Palmar. The hall was packed to full and the prayers were carried out with great devotion. The function started with the puja to Lord Dakshinamurthi, who is the first Guru, in the temple premises. This is the only Dakshinamurthi Temple in Mauritius located right in front of the beautiful beach. It was a blessing to have Pujya Swamiji in person on that auspicious occasion. Pujya Swamiji’s presence on Guru Purnima was a first time event for all the devotees. In the afternoon, Pujya Swamiji left for Reunion island.

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“India’s Gift to the World is the Light Spiritual”



Book Review by **Dr. Mrs. Hilda Raja***

India’s Gift to the World is the Light Spiritual is a well scripted and logical thesis by Swami Jyothirmayananda. It can be broadly divided into four parts:

- 1) Swami Jyothirmayananda presents us with a rich spread of the hoary and glorious heritage of India’s Vedantic wisdom and India’s intellectual traditions-the impact these have globally.
- 2) The crying need of the Day to not only retain these but to put these into practice to make the world a better place.
- 3) Towards this the author makes a passionate call for Unity—a Unified Force and a Unified Leadership education and re-education on the relevance of Hindu Dharma.
- 4) To achieve this Hindus need to be better informed of Indian culture, relevance of Hindu Dharma and the need of Mandir worship—The place of the mandirs in sustaining Dharma its

role and the role the religious institutions are also highlighted.

Swami Jyothirmayananda rightly cautions us on the war that is waged against the Hindu Dharma by the media. It is apt that he substantiates by profusely quoting Swami Vivekananda—his Dream and his call for Unity—making his thesis not just a presentation but a mini-library with all the references for further research. As a true son of Swami Vivekananda he has profusely defended every aspect of his script by quoting this Great monk. He quotes from Swami Dayananda Saraswati reveal a soulfully imbibed with the spirit and the teaching of the way of life which he has opted for.

The reading of this book is a must for it covers crucial areas which today stand out as challenges to every Hindu. In a succinctly way Swami Jyothirmayananda has succeeded in capturing the richness of Sanantana Dharma and exposes it as the only path to peace and harmony. Its salvic

**Development Consultant, Former Professor, and Member of the National Advisory committee of the CBCI, Dr Mrs Hilda Raja, a Roman Catholic by religion, is an outspoken critic of religious conversion as it is practiced by Christian missionaries in India. Retired as Professor of Social Science from ‘Stella Maris College’ (a Minority managed Catholic college) in Chennai, she regularly writes letters to the editors and occasionally writes columns too. Her writings are forthright but balanced, precise, incisive, thought provoking and informative. Apart from being a practicing Catholic Christian, she is a true nationalist, who values the cultural heritage of this great country and respects the Hindu tradition too.*

— Jyotirmayananda

and redemptive substance makes it all powerful and a 'marga' which needs be accepted and adhered to. For those who are new to this ideology and philosophy it is an effective learning—for those who are already full conversant with it recapitulates and furthers injects an urgency to effectively put it in practice. For those who are fence sitters this book should incite their curiosity to look into the legacy and the richness of this country and its ancients—To all then this book is an invitation to take up that torch keep it ever lit and pass on that light to others....

At the outset I must confess that I am ill-equipped to be do full justice to Swami Jyothirmayananda's labour because I do not even have a working knowledge of Sanskrit which is essential for doing justice to a book which focus on Sanatana Dharma. That has not prevented me from reading through the book. I am immensely grateful for this opportunity because I was able to remove some of my misconceptions and gained knowledge. I would strongly recommend this book for those like me at the doorstep of this great centric value which guides life—Sanatana Dharma for those who have the knowledge but has not fully utilized its power, and for those who are passive to energize them. It has a direct appeal and awakens the Indianness within!

History of a people and their country is linked from the prehistoric time to the present and proceeds to the future. It is this which makes the book relevant because one should know of the past to understand the present and take the present to its spiritual future. The relevance lies then in this task. India did not stand in isolation—but this wisdom of it had its impact globally and

continues to send its vibrations across the world. Rightly the author has traced all the braches of spiritual exploration including Dwaita, Vishistadvaita, Advaita, Yoga etc which are not contradictory but complementary paths that integrate themselves resulting in the Vedantic vision of Reality. This complementary nature the author effectively brings by quoting the words of Sri Hanuman in Valmiki Ramayana "when Rama asks Sri Hanuman about his true nature the latter replies 'when I identify myself with the body, O Lord, I am Your humble servant (Dwaita perspective). When I identify myself with the individuality I am part of You (close to the Vishistadvaita perspective) and when I identify myself with the Atman (the indwelling divinity) I am Yourself(Advaita perspective)". This is an unique exploration from the innermost recess to the sublime. It links the prehistoric man's search for the Reality which leads on to today and out reaches to the tomorrow. This is what makes Vedantic Vision of cosmic Reality because it takes into its continuum both man and nature and gives a totality whole. It also reveals how the Indian soul was attuned to seeking the Ultimate—the discovery that man is not a separate entity but a unit of all that was and is and will be. Within the cosmic reality—in the crucible lies both the fire and the heat—the heat cannot be separated from the fire. No religion is so all embracing. India's spiritual message to the world is the attainment of true happiness which can be reached not through greed, self-aggrandizement but in a holistic development based on need and not greed. The rishis have propounded this "that 'jiva' (man) must not end up as 'shava'(corpse), but evolve as he has the

potential to become 'Shiva', the Universal man."

There is misconception that Hinduism is not progressive and modern. The quest for Truth was not restricted to mere meditation but oriented to the explorations and scientific enquiry into the universe thus emerged the tharkashastra. The intellectual basis of India's heritage continues. The quest for truth and the spirit of free enquiry gave India an intellectual sharpness. This stands in contrast with the Abrahamic religions with its monolithic structures and dogmas stifles—nay bans the freedom of enquiry. One leads to the other—where there is freedom there is greater knowledge and where there is greater knowledge there is greater prosperity. Little wonder that India attracted people from all over the world. A. L. Basham's description of this land in "The wonder that was India" unfolds the tapestry with its beautiful colors and patterns—that was India. The rights of the people and their protection were coded in the Arthasashtra. No country in world can boast of a heritage where the rights of the people were safeguarded and coded at a time when slavery existed. Yet the world thinks and even educated Indians think that civilization came from outside—that law was brought with the British and that India was steeped in ignorance.

It is almost staggering to find that there was an undying and unending quest for Truth. This marked with the spirit of free Enquiry etches the refined contours of India's culture. What is fascinating is how the aim of intellectual knowledge in India expanded in ever widening circle like ripples. The need to penetrate ignorance and enlighten

all the aspects of living seems to be the pursuit India's ancients were engaged in.

I was curious with Dr Siu's differentiation between ignorance and no-knowledge. 'Having-no' knowledge is an ignorance and having 'no-knowledge' is one of ultimate enlightenment. I am still not able to comprehend this! With such a refined culture, a rich heritage of both knowledge and spirituality it is the obligation of India to pass the beacon. This cannot be done unless the present generation of Indians irrespective of religious affiliations becomes aware of India's spiritual heritage. It is saddening that even education had completely overlooked this aspect. India's spirituality is intertwined with its quest into all fields of science—astrology, astronomy, psychology, fine arts, banking system, irrigation systems etc. There is a misconception when one talks of India's spirituality to think of Hinduism as antiquated and outdated. This has led to political and social misunderstandings. The inclusive pluralism and holistic Catholicism to which the Hindus and Hindu religion is wedded must be expounded. It is this which makes the Hindu soul secular and it is this which accommodated all religions of the world in India.

When the politicians today talk of secularism and think that the Hindu religion is not secular they only betray their ignorance. It is totally unjust to fault the Hindu religion and distort its very secular basis.

The need then is to revive this quest for learning—to provoke intellectual curiosity as the two fold objectives—one cannot give what one does not have. So unless the

present generation of Hindus, be they in India and or in other lands learn what Sanatana Dharma is all about, they cannot realize that they are the inheritors of a rich spiritual and social heritage. They are then obliged to hand this over to the future generations. To learn the past is vital for the present and essential for the future.

This is aptly echoed in the author's poignant 'Crying need of the Hour'. Hinduism is inclusive pluralism in opposition to the prophetic exclusivists' faiths. In today's context it is imperative to take stock of the coercive and proselytization of the Christians and the Muslims. Right from the entry of these two religions in India through the invaders/traders it has been through compulsion, coercion and force that these religions make converts. The persecution of the Hindus, the levy of a special tax (ziziya) on those who were not of the Islam faith—the destruction of thousands of temples, the devaluation of Hindu norms, rites the ridicule to which they were exposed went unabated down the centuries. Hindu dharma and the ancient rich civilization of ours was totally buried and forgotten because it did not find a place in education. There are various reasons for this. The new generation of Hindus grew with little or no knowledge of Hinduism and its spirituality. This is relevant not only for those in the USA but also for those in India. English education, English media negated all that Sanatana Dharma stood for.

The grave danger Hinduism faces today is from within the country. With political support and international lobbies the Minority religions are spreading fast. This has its own ramification on the whole concept of India as a nation. Hindus need

to become aware of the dangers they face—the country faces and must rise as a Unified Force. This Force can become powerful if only it is equipped well and has clarity of its ideology; an understanding that the past, the present and the future are linked, for Sanatana has no beginning, or end.

To counter the forces against Hinduism Hindus must understand the strength and weakness of the forces they have to face. While Christians have scholars who are well versed in Hindu scriptures and can hold forth, one wonders if Hindu religious leaders are well versed in the Christian scriptures and in its theology. Another aspect towards this Unified Force is becoming staunch Hindus. We have staunch Christians—staunch Muslims but rarely do we come across staunch Hindus. This is not to be mistaken for fanaticism. Hindus take their religion and religious rites lightly. According to convenience they go to the temples or never go. One cannot say that he/she is a good Hindu but one can say that he/she is a good Christian. This in a way does not make others respect the Hindus. They find the Hindus themselves take their religion so lightly. This has to change.

Yet another disturbing fact is that the Hindu priests/purohits are not respected. While they perform the rites the assembly of Hindus indulges in chit chatting and is so distracted. Take for example a house warming /or naming ceremony. The family and the relatives all use the occasion to update information—and gossip while the poor priest is chanting the prayers. The first question the Hindus should ask themselves is, 'What does Hindu religion mean to them? The answer to this then is essential—

to structure a Unified Force, and a Unified Leadership.

“Be thou all of one mind, be thou all of one thought” (Rig Veda,10.191.1-4), “Being of one mind is the secret of Society”, “Secret of Power lies in Unity and organization”, said the great Hindu monk of India—Swami Vivekananda. To achieve this Unity and to heed that clarion call the Hindus need to be better informed of Indian culture, the relevance of Hindu Dharma, the need for Mandir worship.

Though the call to be better informed of Indian culture is directed by Swami Jyothirmananda to the Indian Americans in this book I think it is equally valid to the Indians in this country irrespective of religion. The difficulty comes when the non-Hindu Indians associate everything to a strict sphere of Hindu religion and discards it. It must be clearly understood that Hindu culture and Hindu religion are intertwined and when properly studied and understood there would be greater appreciation and respect for it. For what was inherent in this country—the people of the Sindhu region—what was their way of life—what motivated them—what were their aspirations and what was their god orientation—what were their norms etc cannot be put in separate compartments. Culture encompasses everything that transpires within the human activity both interpersonal and community wise. At the same time Hindu religion is Sanatana Dharma which guides the life and life style of people. We thus say Hinduism is not a religion but a way of life and this is correct. This is the legacy and the heritage of all Indians. Its relevance to the world can be gauged only if we are able to understand

what this great heritage and legacy is all about.

It is the spirit of enquiry, the acceptance of different opinions, the underlying principle of equality, and the unwavering and untiring quest for the Eternal Truth. This is what engaged our ancients. There is democracy, there is a scientific temper, there is humanism and there is a spirituality which guides the materialism. Can there be a greater compendium of subjects, of values, of directives, of motivation in the world other than what is encapsulated in Sanatana Dharma? The collective expression of a people guided by this Sanatana Dharma is the congregating in the Mandirs. The mandirs/temples play a role in concretizing the people as a whole. Apart from the scientific layout of the temple—the science involved in its architecture, the energy the *murthi* of a *Deity* does emanate a power. The psychological impact on the devotee, who goes to the *mandir* and seeks blessings from that personified aspect of Brahman, not only heals the soul but invigorates the whole body. This from my own experience I can assert from going to a church—but enter a temple it sucks you in—it almost makes you one with the whole—a kind of a comfort feeling of belongingness giving a warmth. The thronging crowd becomes strength—‘these are my people...who for generations kept alive a heritage—a god—longingness and were always attuned to the Ultimate Spirit’. Towards that Spirit then all move. In a world so troubled and beset with materialism one suddenly discovers the *maya* and the reality.

The *mandir* can become a rally place—a point where learning must take place. The present situation must change and the

mandirs need to reach out not only to the Hindus but to all. The openness to all—the readiness to impart basic scriptures and its meanings, the explanation of worship—both the saguna and the nirguna forms—the need to have scholars and learned persons available for counseling and for spiritual advise are areas that need to be filled. For the seeking of the Eternal Sprit is not separated from the other aspects of development of the whole personality. Somehow this is lacking in the present day mandirs and its managements. The parroting automating of mantras must be replaced by slow well articulated recitation with devotion. For all this the priests must be well trained. In the Catholic Church it takes minimum 7 years and for the Jesuits it is 12 years of training to be ordained priests. The mandir is central to the faith expression according to Sri Ramakrishna, “Know that there must be manifestation of God in places where countless people have practiced austerity. From time immemorial, numerous devotees and men of realization have come to these holy places to have a vision of God. Therefore, God though equally present everywhere, manifests in temples in the same way as water, though can be found anywhere by digging the ground, it is certain one can find water more easily at the site of a tank or a lake.”

I was also enlightened by the word ‘Ishvara’ than God. A word which knocked at memories door which is uttered when the soul seeks solace or cries out in pain, joy, astonishment is ‘Ishvara’. That God has no image, but in my childhood I was taught that all are created in the image of God. But then God has no image is not been questioned. Such a distortion is instilled into tiny tots’ minds. Logic is simple and yet

how unquestioningly we allow being misled. It is some years since I have shed the concept of such a god who stands outside me and the creation story.

Another gem of knowledge which I discovered is that ‘Hindus do not believe that there is only one God, Hindus believe that God is one, a unity of all, inclusive of all things, manifest and unmanifest...for God is unit, not a unity’. The freedom to perceive God in whatever form one chooses is a redemptive feature of Sanatana Dharma. Is not God everything—is not God the Omega and the Alfa? Is not God omnipresent in everything? He/she is not outside me but within me. This is empowerment. This was not only enriching but an insight which makes me see the world, its events, people and the struggles in one cosmic reality—God.

It is inexplicable how such a rich heritage of Hindu dharma did not find a place in our education curriculum. A civilization which was not only Spiritual but which gave to the world from the Zero—the decimal system to the sciences like chemistry, antonomy, medicine, surgical know-how. Here was a civilization with spirituality at the core but with sciences of all branches developing in harmony. This rational spiritual of Sanatana dharma gave greater vision of life and an impetus towards a well balanced growth of the family, society, nation and the world. The majority of the Indians are unaware of this rich mine of theirs. The Vedic concept of, ‘may all be safe in the world’ speaks volumes of a philosophy that reaches to all and wishes all safety and peace. In a world with so much of violence and brutality, when man is against man—nation against

nation, this stands out as a beacon beckoning all nations to be knit as a family in brotherhood.

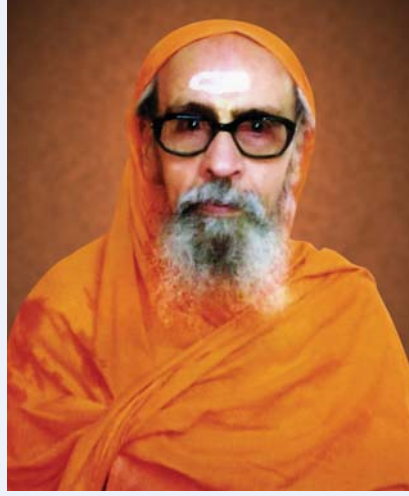
Sanatana Dharma seeks unity in diversity, non-violence, inner peace and tranquility of the mind, respect for womanhood, preservation of the environment and ecology—these are the same concerns which obviously elude the world bodies and national governments which spend billions towards these issues. Successful attainment of these will be based on the acceptance of the path of life—individually, nationally and Globally—the path of Sanatana Dharma.

A mischievous propaganda has been unleashed against this Hindu philosophy by accusing it of caste system and its oppression. It is true that there was caste system—be it to regulate society—or to organize it on the basis of occupation. Yet the caste system was no doubt used by some for exploitation it was more an aberration than the general rule of living. But the caste system was not an inevitable part of the Sanatana Dharma. There are great saints who emerged from different strata of society and are worshipped by all. It is important to name some of them: Namdev a tailor, Sadna was a butcher, Kabir a weaver, Ravidas a cobbler, Sena a barber, Nabha a pariah, and Dadu a cotton-ginning. These worked for social reforms and are revered. But it cannot be denied that the caste system did segment society in water tight compartments. These saints worked towards reforming such a society. But what is not accepted is the fact that today in this modern age, with all the 'secular' education, the politicians and the people by and large uphold caste and seem to perpetuate it for vested interest. So the

'secularists' cannot blame the Hindu philosophy or the ideology for the evils of caste system that prevail today. The situation has been worsened by the secular forces.

Reading through the 'India's Gift to the World is the Light Spiritual' has reinforced with me this—the Hindus and the Hindu leaders—both political and religious, must proclaim from the housetops that 'Hinduism, Hindutva and Hindu Nationalism are identical and that every Hindu must necessarily be a patriot first and last'. It is imperative to educate the masses at large that Hindutva is not a communal concept—that it is not a narrow religious outlook but a patriotic nationalism, of unity of all Indians. This calls for equality to all—and a pluralism which embraces all religions. This cannot and should not be branded as communal. Then it is as though truth is branded as Evil and the perception so warped as to state that white is black and black is white. Too long this has been mildly taken and such false propaganda and propagandists have been allowed to rue the day. It must be fiercely opposed and a very aggressively media put in place to demolition this falsehood and uphold Sanatana Dharma—The struggle is on...with greater vigor, conviction insights and purpose, for Ishvara is within me and outside me—this is what I fervently wish all readers of this book, for that's the "India's Gift to the World is the Light Spiritual."

— Dr Mrs Hilda Raja, Vadodara.



Swami Vastavananda

22.5.1923 – 23.6.2009

Sri Swami Vastavananda studied the sastra very well and spent his entire time in either listening to the sastra or in contemplation. After a course of study, the Swami took sanyas following the sanatana dharma. This is what we call krama sanyasa after grhastha and vanasprastha ashrama, He had a satisfaction, triptih which is the one sought after by all. May his life continue to inspire the people who were connected to him and knew him.

Swami Dayananda

Inculturation and the Hybrid Bible

By G P Srinivasan

Ends justify the means.

Inculturation, as propounded by the Vatican Council II Documents 1, is the plan of Christians being within the folds of culture, tradition and heritage of any people, posing as faithful devotees and declare the “hidden Christ” at right moment, so that they (dubbed as heathens, infidels & unbelievers) would become “Christians”. Till such time, they have to adapt and adopt their culture and related customs, practices and manners. They even build Temple-like Churches, use Hindu symbols and paraphernalia extensively and the Christian priests roam as Hindu Sanyasis and Sadhus. By the Vatican Directive Prot. N. 802/69 dated April 25, 1969, Twelve Points of Inculturation were permitted in India. So far, the “Inculturation” activities carried out by the Christian missionaries among the Saivites have been the topics discussed in selected and published books also. The authors have come across a Jesuit, who has been carrying out his activities among the Srivaishnavas for around 30 years. He is Professor FX. Clooney from Harvard University’s Divinity department, following the steps of Roberto de Nobili. It is well known as to how Roberto de Nobili, a Jesuit came from Italy claiming as a “Roman Brahmin”, donned ochre robes, learned Indian languages, forged “Yasur Veda”, was tried by the Ecclesiastical Court and finally died in Chennai itself without any news.

In 2000, after the Pope’s condemnation of practice of Yoga and other Eastern Meditation methods by the Catholic priests and others, some Christians have also

started criticizing the inculturation programmes. However, the ongoing activities by the inculturation and Inter-religious / Faith groups / programs clearly prove that they are pursued vigorously with the same old plans. Though, Fr. Bede Griffiths has not openly recorded in his writings, Jesuits like Ignatitius Hrudhayam, Francis X. Clooney, Amaladas and others have revealed that they follow Roberto de Nobili as their role model. Thus, the succeeding Jesuits in India have taken his method of “Inculturation” as a “role model” overtly and covertly. The mushrooming Catholic Ashrams and increasing ochre robe clad Christian priests and preachers amply prove their game-plan.

Gullible Hindus

Gullible Hindus are found often helping Christians in their Inculturation directly and indirectly, knowingly or unknowingly. They simply think that these Christians want to know Hinduism and they are happy that the white skinned foreigners too want to follow their religious practices.

Academic Iron Curtain

Dr. Bettina Baumer, a German is based in Varanasi. She is well versed in Sanskrit. She has studied Kashmir Saivism also. She has ingratiated herself with Hindu Scriptures. About 18 year ago (1991), she arranged a conference in Dehradun. Selected Scholars about twenty in number participated in this closed conference which lasted six days. The theme of the conference was “Mysticism in Christianity and Saivism”. The Director of

the International Institute of Saiva Siddhantham Research located at Dharmapuram (Tamilnadu), presented a paper on Saivite Mysticism. It was well received. Years later eventually Dr. Betina Baumer, brought in a book form the papers presented. However the paper on Saivite Mysticism did not find a place in the Printed book. When confronted, by the Director of IISSRC, Dharmapuram, She told him that English was so rich, and high, that even Englishmen, were unable to follow it. However the reason given for omission of this paper was, that the paper on Saivite Mysticism, was not received in time. The fact is that the paper was handed over well on the very day, after it was presented and discussed. It was also the best paper, and appreciated by the participants, When confronted with this fact, she only said "I am really sorry." When elegant papers on Hinduism are presented, Christians in Hindu garb never fail to draw , an iron curtain over them.

Misguided Sri Vaishnavas helped Father FX Clooney

The Vatican sees India as the last bastion of the sacred, and hence seeks to infuse that spirit into Christianity in the West. Harvard Professor FX Clooney says, he wants to infuse the inspiration that he has derived from Nammalvar's "Thiruvaimozhi" into Christianity. Western values are driven by adventurism, pop music, evangelizations, sports, commerce, politics, technology and humanism; a fact which our policy makers should take note of.

Thomas Paine (1737- 1809) wrote:

"Everything in the Old Testament is perverted and distorted into meanings never intended by the writers. The practice which the writers of the books employ is not more false than it is absurd. They state some trifling case of the person they call

Jesus Christ, and then cut out a sentence from some passage of the OT and call it a prophecy of that case. But when the words thus cut out are restored to the places they are taken from, and read with the words before and after them, they give the lie to the New Testament."

Robert L. Johnson wrote in "The Bible's Ungodly Origins".

"Many rank and file Christians sincerely believe the Bible is a direct communication from God to man. I know I used to believe it was when I was a Christian. And from recent conversations with many sincere Christians I know this is currently true for many believers. Once it is proven to our God-given reason that the Bible is strictly a man-made collection of mythology the mind loses yet another shackle of "revelation" and is soon on its way to full freedom and progress.

The Bible was not handed to mankind by God, nor was it dictated to human stenographers by God. It has nothing to do with God. In actuality, the Bible was VOTED to be the word of God by a group of men during the 4th century.

" Thomas Paine (1737- 1809) in his work titled The Age of Reason noted that the very basis upon which Christianity was raised, on "flawed methodologies," For example the taking of alleged Old Testament prophecies and claiming that they referred to Christ who was born some 700 to 500 years after they had been uttered by the Hebrew prophets.

H.G. Wells

H.G Wells in the world famous, The Outline of History, Vol. I, pages 462-463, wrote: "It (the Council of Nicaea) marks the definite entry upon the stage of human affairs of the Christian Church and of Christianity as it is generally understood in

the world to-day. It marks the exact definition of Christian teaching by the Nicene Creed." Constantine ordered and financed 50 parchment copies of the new "holy scriptures". It seems with the financial element added to the picture, the Church fathers were able to overcome their differences and finally agree which "holy" books would stay and which would go and following its true tradition the Indian Bible has been written with over one hundred quotations from Hindu scriptures incorporated.

Late major Vedantam, who pioneered the investigation of Christian missionaries in India over thirty years ago wrote:

"Theo centric and theocratic eclectics are dangerous as nuclear, chemical and other warheads. The concept of 'My God is your God, but your God is No God' does not foster understanding, co-operation and goodwill." The concept should be changed to "Your God is my God and my God is your God" and accepted by all religions.

According to Professor John Crossan of Biblical Studies at DePaul University ,USA:

"The Roman Emperor Constantine the Great (274-337 CE), who was the first Roman Emperor to convert to Christianity, needed a single canon to be agreed upon by the Christian leaders to help him unify the remains of the Roman Empire. Until this time the various Christian leaders could not decide which books would be considered "holy" and thus "the word of God" and which ones would be excluded and not considered the word of God.

"Emperor Constantine, who was Roman Emperor from 306 CE until his death in 337 CE, used what motivates many to action - MONEY! He offered the various Church leaders money to agree upon a single canon that would be used by all Christians as the

word of God. The Church leaders gathered together at the Council of Nicaea and voted the "word of God" into existence. (I wish to thank Brian Show for pointing out in his rebuttal to this article that the final version of the Christian Bible was not voted on at the Council of Nicaea, per se. The Church leaders didn't finish editing the "holy" scriptures until the Council of Trent when the Catholic Church pronounced the Canon closed. However, it seems the real approving editor of the Bible was not God but Constantine! and the Holy Bible has been once again tampered with, in 2008 Edition - only this time with additions from Hindu Scriptures.

Why would Christian Church copy Hindu Scriptures?

The answer is here. "Such, indeed, is the exuberance and flexibility of this language (Sanskrit) and its power of compounding words, and when it has been, so to speak, baptized, and thoroughly, penetrated with the spirit of Christianity, it will probably be found, next to Hebrew and Greek, the most expressive vehicle of Christian Truth." - M. Monier - Williams (1861:54)

When we hear that at least a hundred quotation from Vedas, Yogasutra and Upanishads have been incorporated into the Indian Bible published in 2008. We are worried. We are also shocked when we hear the cross behind the Jesus has been removed about which a leading archeologist commented "this is tribanga pose of Sri Krishna and also resembles the Sri Chaitanya Mahaprabhu in ecstasy". The pain and trauma in face of Jesus has been erased and to be replaced with the picture of Joy found in Krishna, Chaitanya Mahaprabhu or Nataraja.. The transformation is not yet complete, and the words "he is dancing with joy has been interpolated in the adjacent page" . Hindu

musical instruments used in religious Bhajans like Tambura is on the right side , Tabla is on the left side and a violin is on the upper left, dangles in the air, and there are twinkling stars all around in the space. A pair of cymbals (jalra) is found at the Right foot of Jesus. He has been adorned with a long Yahnopavitham, which extends up to the left ankle, instead of the traditional one that stops at the waist. We Hindus are legitimately worried at the blatant plagiarism.

Kalakshetra controversy:

Whenever we hear the name 'Golden Temple', we tend to think of the beautiful Harmandir Sahib in Amritsar. There is another Golden Temple in South India - the great Nataraja temple at Chidambaram in Tamilnadu that is associated with the cosmic dance of Nataraja. These are sacred cultural and religious symbols of Bharat and of great importance and immense sacrifices have been made by both Sikhs and Hindus respectively to save and protect their holy symbols and sacred places. Kalakshetra Foundation, Chennai, an Institution established for promoting Hindu Dance forms, is used for inculturation by its Jew-Christian Director. She has removed the Nataraja and Ganesh statues from its premises, which is certainly a matter of concern for Hindus (Hindu Voice, Sept. 2007).

The classic Bharat Natyam cannot be serrated from Hinduism by Vatican ideologues in India, as they have found it a useful tool of evangelizations.

“(Christian) inculturation is cultural plagiarism (and) cultural vandalism, with the idea of ultimate conquest says “ Swami Devananda .He says “We must be beware of Christians with their flattery and money, taking over our sacred art forms such as Bharathanatyam, even as they did to those

of ancient Greece and Rome, and calling them their own”. Drawing from his four decades of dealing with Christian Missionaries, he gave this ominous warning to Hindus “Christianity is a parasitical religion, which attaches itself to a host culture and feeds off it, absorbing its spirit and lifeblood into itself until the host culture dies and become Christian.” This was articulated by Art of Living fame Sri Sri Ravishankarji “How can you separate Bharata Natyam & Hinduism?” and again echoed by Pujya Swami Dayananda Saraswathy, “Dance is Sacred, You cannot think of Dance without Nataraja”, and now Hindus have the double duty to defend their fellow religious people and also their texts from poachers. (Hindu Voice, Sept. 2007).

Conclusions:

“To understand the Hindu Concept of Cosmic Nataraja we have to understand the Hindu Concept of dance itself. When it comes to natya the greatest inimitable exponent, Balasaraswathy had stated that Bharat Natyam is nothing but “Natya yoga”. Bharat Natya originated with Tapas and Nataraja himself is the supreme teacher of Natya and codified by Bharatha Muni in his Natya Sastra. Bharat Natya is the Supreme cultural Symbol of Perfection in dance form. When the most revered cultural symbol of Sikhs was threatened as happened some months ago when the blue attire of their most revered Guru Govind Singh was copied by Dera Sacha Sauda founder Baba Ram Rahim, the entire sikh community of Punjab and Haryana were outraged. They came to streets, and the two states came to a stand still. it was a war like situation. This incident was an eye-opener, as to what the consequences will be if religious sacred religious symbols and traditions of one section of the population are misappropriated illegitimately.

In the absence of any law whatsoever in India to protect the original indigenous Cultures, heritage and knowledge- the entire gamut of Hindu is under threat of unholy poachers. Its heritage and dominant concepts and Ideas, Icons, Scriptural lore and Philosophical heritage. It is well known that Basmati, Neem, Turmeric, Yoga and Bharat Natyam have has now become endangered, and now it is the very Vedas, Yoga Sutras, having been plagiarized and hence the crying need to enact strict legislations.

Food Items like Basmati, Neem and Turmeric have since been protected after stiff legal battles in international courts. Now it is the turn for the other rich symbols of Hindus, Buddhist, Sikh and Jaina literature in books, sacred objects, icons, temples, sacred forests, mountains, caves, rivers, religious spaces like bathing ghats, sacred trees , groves, passages, ashrams, mutts, properties, lands endowed to them, unique customs, leadership , sampradhayam, follower ship, rituals, practices, worship methods, mantras, tantras, yantras, associated with these traditions, padarthas, aushadas, pathways, places, religious, cultural icons, art, architecture, music, dance, folk art, instruments, dress, jewellery, festivals, methods, stories and organizations, sanctity, even food and gastronomic effects, need urgent documentation and immediate protection from our authorities. Acts like intellectual property rights must be enacted, and copy right provisions must be extended for Cultural objects and the religious space of Hindus must be protected as holy sanctuaries, but before that Hindus have to be sensitized for the great work that lies before them.

Note: See for Further Information following papers. http://www.ivarta.com/columns/OL_070225.htm). http://www.christianaggression.org/item_display.php?type=ARTICLES&id=1132002640http://psenthilraja.files.wordpress.com/2008/03/shiva_s_cosmic_dance.doc

Just read the following quote.

"When the existence of the Church is threatened, she is released from the commandments of morality with unity (of the Church) as the end; the use of every means is sanctified, even cunning, treachery, violence, simony, prison, death for all order is for the sake of community and the individual must be sacrificed to the common good" - Bishop of Verden, AD 1411. (Darkness at Noon by Arthur Koestler, Time Reading Program, 1941, Macmilan Co. Page 77)

<http://www.haindavakeralam.com/HkPage.aspx?PAGEID=8881&SKIN=C>

Arsha Vidya Newsletter

Annual Subscription: Rs.180/-

Published by:

V. Sivaprasad

Trustee, Sruti Seva Trust, Anaikatti
Coimbatore 641108

And

Edited by

S. Srinivasan

0422-2657001

Printed by:

B. Rajkumar, Rasi Graphics Pvt. Ltd.,

40 Peters Road, Madras 600014

Ph. 28132790, 28131232

Tirumurai Festival, 2009



Date of Publication : 30th of every month

REGISTERED REGN. NO. TN / CHC / 175 / 09-11
LICENSED TO POST WITHOUT PRE-PAYMENT OF
POSTAGE WPP - 286 / 2009-2011

Tirumurai Festival, 2009



“Venue of the Festival: Sri Koneswaraśwamy Temple, Kodavasal”

