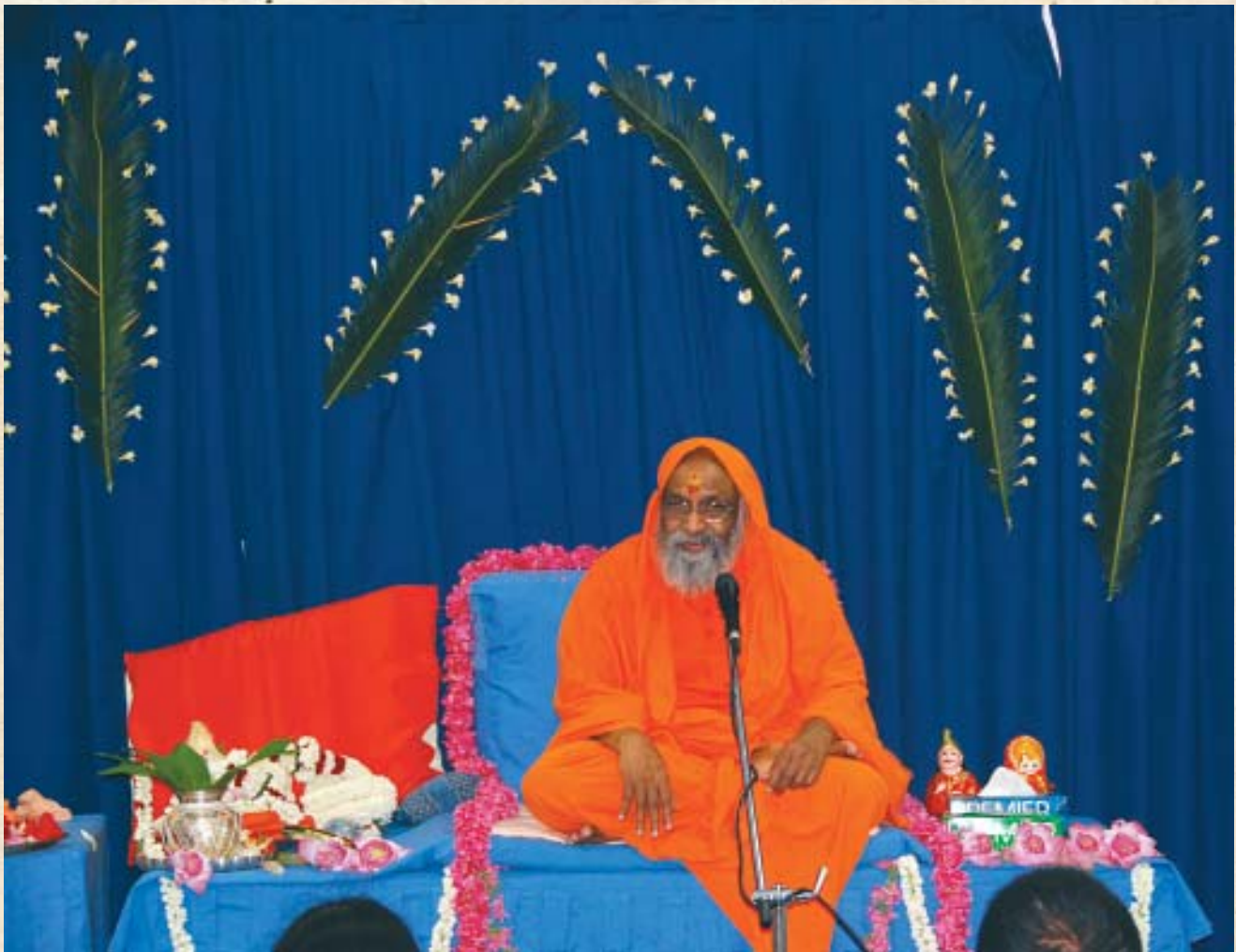




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*Arsha Vidya  
Newsletter*

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 6



One may raise a doubt here as follows: ‘The words of the Vedas are said to be aparā vidhyā. One studies the Vedas and gains the knowledge of the words of Vedas. Suppose one also gains the knowledge of the meaning of the words of karma khāṇḍa and learns how to do various rituals like agnihotra, will that knowledge be called parā vidhyā? No. That is also aparā vidhyā only, because that knowledge depends on performance of rituals in order to get the results. There is no theory and practice here. Theory is speculation. We have to drop this word ‘theory’. I use my will to gain the knowledge with reference to the performance of various rituals. Then I can use my will either to perform the rituals or not. Even if there is a command to perform a ritual, if I am not interested in the result promised by the śāstra, I may not do it. Therefore, the results promised by the karma khāṇḍa of the Vedas, are connected to performance and not mere study. This is similar to the knowledge of how to cook. Mere knowledge of the cookbook is not enough. You have to put the knowledge into use by cooking. In karma khāṇḍa, you have to know and do.

However, with reference to parā vidhyā, the whole pursuit comes to an end at the same time as the knowledge takes place<sup>1</sup>. Mokṣa is gained at the time when clear knowledge takes place while listening to the śāstra. So, the words of the upaniṣads do give rise to the knowledge of Brahman, which is called mokṣa. The teacher presents in the next mantra the definition of that akṣaram brhma. While doing so, he takes care of one more thing.

The śruti says, “Everything that is here is Brahman”.<sup>2</sup> That means there are two things: Brahman is one thing, everything else is another. If ‘everything else’ is equated with Brahman, why should we present ‘everything else’ as a second thing? Brahman is one without a second, it is satyam jñānam anantam. That teaching is enough. But ‘everything else’ is presented here because there is a connection between Brahman and everything else. Everything else is Brahman, but Brahman is not any of them. Brahman does not undergo any change to become this world. Brahman is available as it is. Nothing else, however, is available without being Brahman. Then we can say that knowing this Brahman, everything is as well known. Then only the statement, ‘knowing

<sup>1</sup> यथा विधि - विषये कर्त्राध्यनेक कारकोपसंहार द्वारेण वाक्यार्थ ज्ञान कालादन्यत्र अनुष्ठेयः अर्थोऽस्ति अग्निहोत्रादि लक्षणः। न नथेह परविध्या विषये। वाक्यार्थ ज्ञान समकाले एव तु पर्यवसितो भवति। केवल शब्द प्रकाशितार्थ ज्ञान मात्र निष्ठा व्यतिरिक्ताभावात्। मुण्डक भाष्यम्

<sup>2</sup> ब्रह्मैवेदं विश्वमिदम् - (मुण्डकोपनिषत् 2.2.12) - सर्वं खल्विदं ब्रह्म (छान्दोग्योपनिषत् . - 3.14.1).

<sup>3</sup> अद्रेश्यम् अदृश्यम् सर्वेषां बुद्धीन्द्रियाणां अगम्यमित्येतत्। दृशेर्वहिः प्रवृत्तस्य पञ्चेन्द्रिय द्वारकत्वात्। ( मुण्डक भाष्यम्)

<sup>4</sup> अशब्दमस्पर्शमरूपमव्ययं तथारसं नित्यमगन्धवच्च। (कठोपनिषत् 1,3,15 )

which everything is known' can be fulfilled. Therefore, we have to do two things—unfold Brahman in its true nature and reveal that there is nothing other than Brahman. Hence, Brahman is briefly presented here as everything. It will be expanded later.

यत्तदद्रेश्यमग्राह्यमगोत्रमवर्णम्  
अचक्षुः श्रोत्रं तदपाणिपादम् ।  
नित्यं विभुं सर्वगतं सुसूक्ष्मं  
तदव्यायं यद्भूतयोनिं परिपश्यन्ति धीराः ॥ १।१।६ ॥  
yattadreśyamagrāhyamagotramavarṇam  
acakṣuḥśrotram tadapāṇipādam ।  
nityam vibhum sarvagatam susūkṣmaṁ  
tadavyāyam yadbhūtayoniṁ paripaśyanti dhīrāḥ ॥ 1।1।6॥

tat - that; yat – which; adreśyam – is not the object of sense perception; agrāhyam - not an object of organs of action; agotram - unborn; avarṇam – without any attributes; acakṣuḥśrotram – not eyes or ears (not a sense organ); tad – that; apāṇipādam – which has no hands or legs (not an organ of action); nityam – eternal; vibhum – which becomes many; sarvagatam – all pervasive; susūkṣmaṁ – the most subtle; tat – that; avyayam – free from decline and disappearance; yat – which; bhūtayonim – cause of all beings; dhīrāḥ – those who are qualified; paripaśyanti – see very clearly.

'Brahman is that which is not the object of sense perception or organs of action, which is unborn, which does not have any attributes, which does not have eyes and ears nor hands and legs, which is eternal, which becomes many (manifold creation), which is all-pervasive, the most subtle, that which is free from decline and disappearance, which is the cause of all beings and which the qualified people see very clearly'.

The wise people, the qualified people, see this Brahman very clearly. What is this Brahman?

Adreśyam: it is not an object of senses. Brahman, that is the subject matter of parā vidhyā, is not an object of your perception. The word dṛśya is used in the śāstra to indicate any sensorily perceived object. So, it means an object seen by the eyes or an object heard by the ears and so on. Adreśyam<sup>3</sup> is that which is not an object of sensory perception. In Kathopaniṣad<sup>4</sup> the same thing is said, "It is not sound, it is not touch, it is not form...." It is not an object of the sense organs because it is the subject. Here we are negating the whole world as non-brahman. But the world entirely depends upon the existence of Brahman, like the pot that is dependent on clay. Clay, however, is not dependent upon pot for its existence. Brahman is not dependent upon anything, but everything depends upon Brhaman.

Agrāhyam<sup>5</sup> : it is not an object oi organs of action like hands and legs. Feet cannot reach it, that is, it is not located in a place. It is not availanble for hands to grasp, that is, it is not an object. It is not a place or an object that you can handle. You cannot

<sup>5</sup> कर्मेन्द्रियाविषयमित्येतत् । (मुण्डक भाष्यम् )

shake hands with Brahman. Pāṇigrahaṇam<sup>6</sup> is not possible with Brahman. You cannot pick up Brahman by the karmendriyās, organs of action. Brahman is not this world. So, the word agrāhyam is just an expression to negate the entire world.

Agotram: it does not have a gotra, lineage. Brahman is neither a gotra nor has a gotra. So, one should not search for the gotra of Brahman. You stop there. Somewhere you draw the line. Brahman is not born, so it has no gotra. Therefore, it is agotra, unborn.

Avarṇam<sup>7</sup>: it is free from varṇa. Varṇa is that by which objects are described. That is why a colour is called varṇa in Sanskrit. Varṇa distinguishes one object from another object, like a blue flower from a red flower and so on. Brahman has no colour. It is not red, black, green or blue. It is colourless. In other words, it is not an object, a substantive enjoying a colour. Avarṇa can also be taken to mean it has no size. The colour stands for size also. Therefore, neither it is small, nor it is big. So, it has no particular form. That which does not have the attributes of a substantive is avarṇa. If Brahman has attributes of its own, then it will become one more object in the world. Because it has no attribute, Brahman is not an object born in the world. It is not a sense object, nor it is an object of the organs of action.

Varṇa also can be taken as a group like brāhmaṇa, a brahmin or kṣatriya, a warrior. Brahmaji is considered as an exalted brāhmaṇa, but not Brahman. Brahman is not a brāhmaṇa, kṣatriya, vaiśya or śūdra. Brahman is not a member of any of these groups. If Brahman is not the object of senses and object of organs of action, then perhaps Brahman is a sense organ or organ of action. The teacher negates that now, by saying acakṣuḥśrotram, not eyes or ears. These are the organs of perception. Brahman is not a means of knowing. It is not an object of senses nor is it sense organ that objectify the objects. Further it is apāṇi pādām, that which has no hands and legs or that which is neither hand nor leg.

The negation is thorough here. It is not a sense object, nor is it a sense-organ. Neither is it a means of knowing nor a means of doing. The organ represent the entire sūkṣma-śarīra, subtle body. Therefore, Brahman is not prāṇa, apana, vyāna, udāna and samāna, which are also the constituents of the sūkṣma-śarīra. It is not the mind or the intellect or both. So, it is not the attributes of your antaḥkaraṇa, mind. These few simple words in the mantra negate everything as not Brahman. Even the knower and the doer are gone, knowing and doing is gone; the whole jagat is gone.

Why does the śāstra describe Brahman through negation? This is because the sense organs and their attributes are taken to be the self. The self happens to be Brahman. Hence, the śāstra negates everything that one takes oneself to be.

*To be continued...*

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<sup>6</sup> It means marriage. Literal meaning is holding the hand.

<sup>7</sup> वर्ण्यन्ते इति वर्णाः। द्रव्य-धर्माः स्थूलत्वादयः शुक्लत्वादयो वा। अविध्यमाना वर्णा यस्य तदवर्णम् - मुण्डक भाष्यम्

## Śrī Rudram Anuvāka 02

नमो रुद्रायतताविने क्षेत्राणां पतये नमः ॥७॥

namō rudrāyātātāvīṇe kṣetrāṇām pataye namaḥ ||7||

namaḥ – salutation; rudrāya – to the one who liquidates the sorrow of saṁsāra; ātatāvīṇe – who protects with a bow that is ready for use; kṣetrāṇām – of all bodies; pataye – to the Lord; namaḥ – salutation.

Salutation to the one who liquidates the sorrow of saṁsārā , who protects with a bow that is ready for use and who is the Lord of all bodies.

Rudraya namaḥ – Salutations to Lord Rudra. Earlier in this text, the word rudra was explained as rodhayati, one who is the cause for tears. But here He is said to be one who removes it either relatively or totally. Rudra is the giver of karma phala for prayers and reaching out karma, giving relatively a break from sorrow. The removal of sorrow is total by being the svarūpa of oneself which is why the upaniṣad says ātmavit śokam tarati<sup>1</sup>—the knower of the self crosses sorrow’, meaning, He is pūrṇa ānanda, all happiness.

Ātatāvīṇe<sup>2</sup> namaḥ—Salutation to Him, who is ready to protect with his bow. There is a poetic work of Bhāgavata in Telugu written by Pothanna. Describing the Lord’s response to Gajendra’s call for help, he says, “Lord seated in vaikunṭha with Lakṣmī left the place without weapons, upper cloth, conch, disc and so on. He did not say a word to Lakṣmī but rushed towards his devotee to help him”. It poetically presents the Lord’s readiness to help. He is thus ātatāvī, ready to help his devotees. One has to only seek help and it will be given. The Lord has to come to one’s rescue in time and he is ever present as grace to be tapped.

Ātatāvīṇe<sup>3</sup> is another reading as even in Śukla Yajurveda. Even though an ātatāyi is defined<sup>4</sup> as one to be given capital punishment, here the word refers to Rudra meaning ‘the one who goes with a bow which is ready set with arrow for striking... ‘Unto Him my salutation. He is the kṣetrāṇām patiḥ, the Lord of the kṣetrās, bodies and everything else one can objectify. This body is kṣetra, the field where you reap the harvest of karma phala. In fact, it is dharma kṣetra, puṇya kṣetra, a combination of peculiar puṇya and pāpa making this human body qualified for gaining mokṣa. One who knows this body and its nature as such as kṣetrājña.

Kṣetra is also a place of pilgrimage outside of oneself. One has to reach a place of pilgrimage. Here, the distance is between knowledge and ignorance. In kṣetrāṇām patiḥ, the word kṣetra also includes a mosquito’s body. The Lord is in an ant as well as in a devatā.

<sup>1</sup> Chāndogyaopaniṣad 7/1/3

<sup>2</sup> The derivation of the word ‘atatavi’: ātata-jyena dhanuṣā avati rakṣati iti ātatāvi, one who protects with a bow set with an arrow.

<sup>3</sup> Rudrāyātātāyīṇe (śukla yajurveda). The derivation of the word ātāyī ātatena viṣṭreṇa dhanuṣā saha eti gacchati iti ātatāyī udyatāyudhaḥ—one who goes with a bow ready (to send an arrow)

<sup>4</sup> Agnido garadascaiva śāstrapāṇirdhanāpahāḥ kṣetradārāpaharatā ca śadete hyātātāyīnaḥ. One who sets fire to the house, who poisons food, who attacks with weapons, robs another, usurps another’s land and who abducts another’s wife—these six are indeed (known) as ātatāyīns.





## Gurupurnima Day at Avg.

On the 3<sup>rd</sup> of July this year, the students at the ashram, sannyasi disciples of Pujya Swamiji and the devotees from the city celebrated in a grand manner the Gurupurnima Day. Guru Puja was performed at the lecture hall.



Pujya Swamiji addressed the huge gathering at the lecture hall. He said:

“We have Sister’s Day, Brother’s Day, Husband’s Day (Varalakshmi Vratam) – But there’s no wife’s Day! (laughter) ... also Father’s Day, Mother’s Day. And we



have Guru’s Day; otherwise known as ‘Gurupurnima’ or ‘Vyāsa Purnima’- .

On this day begins what we call ‘Chāturmasīyam’. It is a vrata. It is observed at the beginning of the rainy season . One fortnight is called ‘māsa’. It is said: pakṣovaimāsa. It does not mean four months but it is four fortnights or two months. Those who take the vrata do not travel during these two months. Generally sādhus were supposed to travel. They stay for three nights in one place and then they will go to another place. That’s why they are called ‘parivrājakāḥ’, meaning travellers, moving from one place to another.

During the rainy season, a lot of creatures– like snails, centipedes, crawling creatures are out and those slow-moving creatures may die under one’s feet and one may not see them. If one steps on a leaf, a creature may be there behind it and if he stepped on it, he destroyed it. A sannyāsi is one who has taken the vow





of ahimsa and he, therefore, stays put in one place during the rainy season.

Generally, maṭhādipathis choose a place and stay for these two months and teach. Acharyas in the Mutts have a tradition and there could be so many Gurus preceding them. All Gurus and āchārayas were invoked in an altar— a ghaṭa of water. If there were 60 of them, 60 ghaṭas would be there and then they invoke them. This is how the āchārya pūja is done.

This concept of Guru is not there in any culture. Buddhism was born here and the Buddha was a Vaidika. You can see in Buddha's forehead, chandan, tilaka. I have seen yajñopavītam also. But in their parampara, the tradition of Guru is not there. Our Upanishad says: '...gurumevābhigacet śrotriyam brahmaniṣṭham|| (Munḍaka upaniṣad - 1|2|12) prāpyavārān utthiṣṭhata jgrata prāpya vārān nibodhata (Kathopaniṣad) - 1.3.14) This is a Vedic statement '*varān prāpya nibodhata*'. Varān means '*Gurūn prāpya nibodhata – shrotriyān*' - so gaining a teacher, gain this knowledge. That's the whole goal and we have to understand Vedanta in the light of other religions; then only one will understand what we have and the significance of it.



In Christian theology, in any denomination of Christianity, there is no Guru. There is no śiṣya. There is only a congregation and no Guru. In Islām also there is no Guru. In all other religious traditions that we have in India, the Guru is not there. In Sikh tradition, there is a Guru because that is a Hindu tradition. But they stop the Gurus after 10 people. Nobody else can claim that 'I am a Guru' – the vānis of the 10 Gurus have become the scripture and there is no more any Guru.

It is very important to understand what this word Guru means. Nowhere else it is there. Our people make use of the word 'guru' to the hilt. Bharatanāṭyam teachers call themselves gurus. Music teachers are gurus. Karate teachers are also gurus – martial arts teachers are gurus. This is a little loose use of the word 'guru'. There are Wall-street gurus. That is loose usage of any word. The word 'Guru' means 'Mahāvākya upadeśa kartā' – the one who teaches you that you are the Whole, the jīveśavara equation.

To understand the energy-matter equation, you have to go through high-school for so many years,. Then you should study science. You should study physics and do masters and then you should understand  $E=MC^2$ . For so many years you have to



study and then you may understand. It's not simple.

This jīveśavara equation between the individual and the Īśvara, the Lord is to be understood. It doesn't take years; it takes a lifetime. We don't talk in years. It is a lifetime because it is the ultimate equation. All that is here is Īśvara; therefore, you don't exist independent of Īśvara! If all that is here is Īśvara, you can't say 'I am Īśvara plus..' or much less can Īśvara be minus of you. If everything is Īśvara, you better include yourself. If you include yourself and Īśvara as one, non-dual whole, purṇaḥ, you have to understand that 'I am Īśvara'. The teaching that all that is here is Īśvara, is to be understood. No other religious tradition has this: viz. that Īśvara is to be understood. The word 'I am a believer of God' is an imported stuff: it is not Indian. It has nothing to do with us. It is a belief. A belief is something beyond your understanding.

For example, that 'there is a heaven' is a belief. There's no way of proving this. Heaven is not a matter for proof. -if there is a heaven, svarga. Svarga is a possibility. Heaven is eternal and eternal is a place



that you cannot go to, and therefore an eternal place exists right now – you can't go to an eternal place and call it eternal. There is no eternal heaven but there is svarga- a place after death where we can go.

You have a place to go to. That is believable, in the sense, it is beyond your reason- neither I can prove it exists nor you can disprove it doesn't exist. You cannot disprove it, and I cannot prove it. It is acceptable. Veda talks about it. Puṇya and papa are beyond proof. It is acceptable. Punar janma is beyond proof and it is acceptable. Therefore, a belief is that which is either beyond proof and above reason to accept it or there is a belief which is subject to correction or verification which is also a belief.

A person is starting a course on given software, say, 'Oracle'. Somebody puts a board 'Oracle; , You have to believe: 'Oh this person is going to teach Oracle'. There is a board and some literature. You read it and sign up for it. This is a belief. The assumption is that somebody who knows Oracle is going to teach and so much money he charges and I will learn this within so many classes – this is a



trust. That the person teaching is supposed to know Oracle is a trust. And you are supposed to understand when he teaches. This is a trust and you sign up, trusting that person. But it is subject to verification. A belief is subject to correction on verification. That's how we live our lives.

When you see a green light you go. The trust is that there was red light the other side! (laughter). These are locally made traffic lights – and on four sides, they are all green! Green here, green there, on all sides green. We are interested in green these days. Trust there is a red light. Another trust is a bigger trust and that is that the other persons have seen the red! Having seen the red light, the fellow should conclude that I should stop. He should have seen the red and respond properly.

In America, we have 'Bud's light' – a type of beer. Suppose he had one too many Bud's light, he will see only disco lights everywhere! (laughter)— red light, yellow light, green light...Jagat had become Jyoti for him! This is a verifiable belief, a trust. So if you say, 'I believe in God', what do you mean by this? Is it beyond verification

or pending verification? It is foolish to think that 'He is beyond verification but He is living in heaven'. That is foolish – you are giving an address to Bhagavān. Then there will be a lot of problems like 'who created heaven?' Where was God before He created heaven? Such questions will arise and there cannot be a satisfying answer.

Therefore, this is not a matter for belief. God can be a matter for understanding because all that is here is Īśvara. Space is Īśvara. Time is Īśvara. Vāyu is Īśvara. Agni is Īśvara. Āpaah Īśvaraḥ. Prthivi Īśvaraḥ. Everything is Īśvaraḥ. So everything is Īśvaraḥ if you say, then I see a few things and a lot of things I don't see are also of Īśvaraḥ. What all I see is Īśvara. But I don't see Īśvara – I see stars. I see you. I see trees, animals. I don't see Īśvara . Hey! All that you see is Īśvara and when you say 'I don't see', the one who makes you see, is the Guru. Understand? The one who makes you see is the Guru.

Only in India, you have this. You don't have it anywhere else. It is very unfortunate. Others don't have a teaching tradition. Therefore, there is Guru's Day.





For us, the Guru's day is the most important day. '*Mātr devo bhava*' = mother is an associate of Īśvara; so we respect her as we offer salutations to Bhagavān, we don't need to wait for Mother's day. We offer our respect to mother. Father too is an associate of Īśvara. They delivered me into this world. Always our respect to mother and father because they gave me an adhikāri śarīra. This śarīra is adhikāri śarīra – only human beings can see that fact that all that is here is Īśvara and that I am not separate from that fact. This I can see.

The human body, with all the faculties etc...was given by the parents so they are praise-worthy, salutation-worthy, and respect-worthy. They are respected because they delivered me into this world and a Guru is highly respected because he delivers me out of the world! He is also a deliverer but a different type of deliverance!

Even to understand that there is such an institution called 'Guru' and that you had an opportunity to understand that is a privilege— whether you were born in this country or elsewhere. There is an institution of Guru who makes you see what you don't see. I don't see the fact:



'I see the world but all that I see including the seer is Īśvara'. And the one who makes you see is the Guru. Guru is an institutional word – not a given person. The one who teaches is supposed to make you see this. He is called Guru. He is supposed to make you see this. He is '*Mahāvākya upadeśa kartā*'. The person has to fit into that role.

Gurusthānam is an amazing sthānam. There is no better sthānam. The greatest sthānam is given to the teacher, the institution of Guru and there is a parampara. This is the only parampara teaching where there is no further improvement possible—neither entropy is possible, nor any improvement possible. '*You are the whole*' — that is the teaching and it can be handed over to another generation. And one can understand and then hand over to another person and therefore, you have a parampara. 'Every Guru was a shishya and he had a shishya so became Guru.

On this day, we salute all the Gurus from the Lord downwards up to our teacher. We salute on this day all the Gurus who make us realise the significance of the Gurutattvam.

## Address by Pujya Sri Swami Dayananda Saraswati at Symposium on Unity of Faiths

held at Prasanthi Nilayam, 2nd July 2012



As part of the Guru Purnima 2012 celebrations, a symposium on Unity of Faiths was held on 2nd July in Prasanthi Nilayam. Representing four major religions eminent personalities of spiritual status attended this one-day symposium.

In the inaugural session, Sri Srirangarajan, Controller of Examinations, Sri Sathya Sai Institute of Higher Learning introduced the speakers for the session. The speakers for the morning were Prof. Akhtarul Wasey and His Holiness Swami Dayananda Saraswati.

### **Pujya Swamiji said:**

“ am very happy to be here, a place of a person who had inspired millions of people, not only of this country, people from all cultures, all countries. That he was able to do this, because he was a

symbol, a manifestation of the Vedic culture, religion, wisdom. What goes under the name, Hinduism, is one Sanatana Dharma, never founded by anybody, a dharma that had produced in every generation great people. That it is able to produce great people is because of its vision and its view of life and reality and the way of life to achieve that reality. Someone asked a great philosopher, “What is Hinduism?” He said it’s a view and way of life. Totally true. The highest view that you can have is its view, there is no one greater than you, much less lesser than you. You are pūrṇah, you are the whole. Just think of it, if there is such a thing as the whole, it can never be separate from you. If it is separate from you, it is not the whole. It misses you. It is as simple as this. How people can miss; it’s a wonder.

You are the whole. And therefore, if you deny yourself this particular fact, not knowing, of course, then you will be struggling to become the whole because your conclusion is against your own nature.

As a human being you are conscious of yourself. Not only conscious of yourself as a person, you are judgmental. You can make a judgment because you are free. Your consciousness is uninhibited. And naturally, therefore, you have a judgment about yourself. In that judgment there is a deficiency; therefore, there is unacceptability, and therefore, seeking.

Acceptability is the end of everybody's life, of every human being. If there is a celestial being who is conscious of himself, herself as a person, that person will have the same problem. Self-acceptance is the issue. The self is acceptable is the view, the Hindu view, the Vedic view of reality. The self is totally acceptable. The acceptability is 100 percent; whoever you are. And when you are totally acceptable, self-loathe, self-pity, self-disapproval, struggling to approve myself stems from self-ignorance. This is amazing. We have the last word about you; nobody's going to improve this.

You are the whole. And you do experience this wholeness occasionally. Whenever you are happy, the wholeness is the experience. No one can deny the reality of being happy, the reality of oneself, which is the wholeness. And that is the experience of every moment of happiness. It may be in the wake of an object you like to have, an experience. It is something that captures your imagination. You can never say that I never had a moment of happiness. You always had a moment of

happiness. In fact, that keeps us going. These moments are very few and far between, but they do happen.

If I am such a wanting, self-loathing, loathable person, how could I be happy for a moment? How can I deny myself? How can I go against myself? My thinking is that I am efficient. My experience occasionally is "I am happy". Happy means: I accept myself, I accept the world, I accept my in-laws too. Complaining you cannot be happy. You accept yourself, your body, your teeth-alignment, your color, your height, your weight, of course. You need to accept all of them. You have to accept the stars. Your Sukra (Venus), your Shani(Saturn), all of them. To have a moment of happiness, is to accept all that is here totally including yourself as a person; your color, height etc., your knowledge, your memory, your ignorance, all your limitations. You are not at all mindful of all limitations. A moment of happiness reveals the truth, the truth that is "you are the whole".

We are searching for the wholeness. The Vedic view is: You are missing the wholeness, *iha cetavedit atha satyamasti nacet ihavedit mahati vinaṣṭiḥ*. If you miss to recognize the fact about yourself, that you are the whole, the whole life time you'll be searching for the wholeness. One lifetime is not enough. Until one discovers this, one never rests content. You are the problem, because you are self-conscious and self-judging. You are the solution because you can discover yourself. This is the view of life.

The way of life that will fashion my whole living, will fashion me and my way of living to unfold this wholeness, to discover



this wholeness; we have a very well laid out way of life.

Two fellows are walking. One of them is a sculptor. The sculptor stops at a point and admires a wayside stone, a wayside rock. No shape, nothing, just a rock—a monolithic rock. He admires; he stops, doesn't move. His friend asks him: "What is it you are looking at here?" He said: "This rock." "What is there in this rock? It's a wayside rock, what is it that you see here?" He said, "I will tell you later. Let us take this rock to the studio." With some help the rock was taken to studio where the sculptor works. And his friend had left.

His friend meets him after a month or two. Again in the same studio, there stands an idol of Krishna. The friend is a Krishna bhakta. There stands a Krishna with tribangas (three bends). Now this person is admiring. He stands there and can't take his eyes away. How beautiful it is. How real it is. Look at the smile. This fellow is all admiration.

And then, looks for his friend, the sculptor, who is standing there in one corner, with a fine chisel and hammer. Asks him, "Did you make this?" "Yes." "When?" "This is the one you helped me bring the other day. You asked me on that day, 'Why you are looking at this rock?' This is what I was looking at the rock for. In fact, I didn't look at the rock, I looked at Krishna. I saw this rock ideal for this Krishna. You think that I created this Krishna; not at all. I unfolded Krishna. I removed all those portions of stone that covered Krishna. I did not shape Krishna. I made all the naked eyes to see Krishna. A Krishna that I saw with the eye of a sculptor. Understand."

This is Vedic view. You are the whole. Your life should be such that it should help that wholeness manifest in every action, in every situation. You have got to bring that wholeness out. Sometimes our smallness gets the better of our bigness. The smallness comes out in lying, in cheating, in taking advantage of somebody's weak situation. It is my insecure being who comes out. My smallness comes out. My bigness is just lying buried; for want of satsanga, for want of proper vichara, inquiry; for want of certain degree of adequacy. This smallness can come out; can take you over. Therefore, a Hindu has a word that I don't think is there in any culture: yukta, ātmavān, jitendriyaḥ, jitakkrodahḥ, ātmavān; this is a very significant word, ātmavān. You know balavān, dhanavān. You have got dhanam, therefore dhanavān. You've got some good qualities, therefore, guṇavān. Everybody has Atmā. You cannot say Ātmavān. But in Sanskrit in Hindu dharma, there is such a word as Ātmavān. Do you know why? Because you lose yourself to be Ātmavān is to be together. My smallness has to be kept under check. Therefore, we have a word: yukta ātmavān, ātmavān, yatendriya ātmavān.

You don't get carried away by your own fancies and pressures and needs. And you hold them all together to be Ātmavān. Not easy. But that's a value. Our way of life should be such, it helps me discover myself, a person who is not dictated by my own fancies, my own likes and dislikes, but I make my choices and I do what is to be done and avoid what is to be avoided.

This is not easy, but we have a way of life that will unfold my bigness. Like that Krishna, already-there Krishna. pūrṇah is there; Krishna means Ananda. pūrṇa is there already. You need a Rama, a dharmavan, the one who follows dharma. Ramah vighrahavan dharmah. He, the dharma, has two hands and two legs and that is Rama. When dharma is there, Krishna, Ananda, follows. The way of life is dharma. And dharma is very important for us. Dharma is not a mandate of God. This mandate of God means, it always created problems. It is not a mandate of God. Dharma is a manifestation of God. See the difference. It is a manifestation of God. Every religion has to recognize it. Dharma is itself God. And for God's sake I cannot go against dharma. It would be a defect in creation, if a human being, given so much freedom, free will, and he is not given a mechanism to control himself, it would be a lacuna in creation. It's something like a fellow is given a Ferari and there is no break system in it. So to this young man who is restless, if there is no break system in the Ferari he is given, it is a danger to himself, a danger to everybody else. The human being is given this freedom. Every animal is programmed. Therefore a cow will be a vegetarian even in America. The mother cow and other cows need not tell the cow, "please be careful; you are going to America. Be careful; don't destroy our culture; we are born vegetarian; for generations we are from Kama Dhanu downwards, we are vegetarians. Don't bring any bad name to us." The mother cow or any other cow need not tell this young cow going abroad. It will remain vegetarian. If a hamburger is thrown to a cow it will taste the buns and leave everything to the human being. What is in between is a fellow cow. It is programmed; it lives by its own

programming; every animal does it. A human being is endowed with a freewill. He or she has to make a choice. What is to be eaten, how it is to be eaten, when one should eat, how much one should eat, whether one should eat, where he or she eats is also important. You have to make your choice. You have no choice in exercising choice. You have to exercise your choice. When that is so, I must be endowed with the mechanism, with some understanding, which makes me responsible for what I do, makes you responsible or what you do. What you do does not hurt me; what I do doesn't hurt you. This is a common basis, a matrix of values, which are very common to all and sundry, and these cannot be made universal, universally understood, by any means of communication. It's impossible. But it is universal. Why universal? Because it is given. It is given to me that I should not get hurt. I know it very well. A cow also knows it should not get hurt. If the cow hurts you, being threatened it hurts you, it's not going to have any guilt, much less you can bring it to the court. Whereas, you have, not only the knowledge that I should not get hurt without being told by anybody, by my common sense I know that you also don't want to get hurt. This is not given by anybody. You don't need anybody in history to come and tell me this. If I am a human being with a head on my shoulders, I know this. I don't want to get hurt; others also don't want to get hurt. I know this. This is called samanya dharma. Samanyam means universal. This is not for only one set of people; no. For all, all means all. Every human being has this knowledge given by common sense. Faculty is given. And the common sense is given. And knowledge born of common sense is given.

That I don't want to get hurt and I know others also don't want to get hurt is dharma. This is Bhagavan. I would like to tell you this: what is here is Bhagavan. We don't say Bhagavan is up or Bhagavan is down. All that is here is Bhagavan. Bhagavan cannot have an address.

"Where is your on?" "California." "Where is your daughter?" "in London". Nobody is locally available. "Where is your uncle?" "He's in Texas." "Where is God?" "He is in heaven." Everybody has an address, and an email also. Everybody has an address. We don't give address to Bhagavan. *īśāvasyam idam sarvam*. All that is here is *īśvara*. We don't say there are many gods. We don't worship idols either. You don't say: *Idolay namah*. We don't worship gods. Not many gods. We don't say there is one God. This one God has brought problem to us. One God people bring problems to humanity. We say, "God is not one. God is not many. There is no one God; there are not many gods. There is only God." Enough?

There is only God. If there is only God, every manifestation is *īśvara*. He is Bhagavan. The manifestation of dharma right in my head is Bhagavan. Therefore, for God's sake I cannot go against God. Understand. For God's sake I cannot go against God. End does not justify the means. For us the means is God. End will take care of itself. The means is what is important.

Therefore, my way of life itself is a means to *īśvara*. Discover that *pūrṇa* (the whole). Once that *pūrṇa* is discovered, I can say: *antah pūrṇa ḥ; bahih pūrṇaḥ; pūrṇa kumbha ivam bhare*.

Suppose you take a pot and hold it in your hand: *antah pūrṇaḥ*; space that is inside

is *pūrṇa*. Outside it is *pūrṇaḥ*; *pūrṇa kumbha ivam bhare*. Similarly, if you take this pot to the ocean and dip it: *antah pūrṇaḥ, bahih pūrṇaḥ*: inside it is *pūrṇaḥ*, outside it is *pūrṇaḥ*. It is just one *pūrṇa*. Therefore, this is a complete dharma. The view is you are *pūrṇaḥ*. Nobody can improve it. I am saying the last word, "you are *pūrṇaḥ*." Who will you prove?

And your way of life should be such, it brings out the *pūrṇa*. This is Hinduism. Because, for us, God is to be discovered. God is not a matter of belief. God is to be understood. *Idam sarvam īśvarah*, means: do you see *idam sarvam* (all that is here)? "That is *īśvara*" is a thing to be discovered. It's a thing to be discovered. The only dharma in which *īśvara* is to be discovered, not a matter of belief. What is *īśvara*? It is to be discovered.

Therefore, we can validate all forms of prayer. As our Baba was validating all forms of prayer, all forms of worship, in all languages. God is not someone subject to linguistic problems. So whether you pray to him in Hindi or in English or in Latin or in Urdu, God understands. If you, of course, pray in Sanskrit, He would understand because that is His own language, you know. So this is how we look at it in the *deva bhāṣā*. Everything is *īśvara*. In any one form you can invoke him. "It's a prayer and it is not valid", you cannot say that. Any form of prayer, any place. This is all we are able to say because of the vision and the way of life, view and way of life.

Thank you all for this morning

*Report by Swamini Vilasananda*



## **Pujya Swamiji's Address to the students and staff of the 16<sup>th</sup> batch of Post Graduate Programme of the Indian Institute of Management, Kozikode**

Pujya Swamiji visited the Indian Institute of Management, Kozhikode on July 5, 2012 to address the students and staff at the prestigious institute. He was introduced to the audience by the Director of the Institute, Prof. Debashis Chatterjee. Pujya Swamiji talked on the topic of "Success". He said:

There is a very well accepted concept of success in the society. The widespread belief is that success depended on how well one had fulfilled one's ambitions and desires. That cannot be said to be not valid, taking into account the human being's nature. Being self-conscious and self-judging, every human being wanted to accomplish something and wanted to be different. 'I am not acceptable to myself as I obtain now. Therefore I have got to be different'. And this orientation initiates a process of becoming.

In this process someone is able to fulfill the predominant desires in his or her life and is applauded as a successful person in the society. But whether there is a sense of accomplishment and success in that 'successful' person's own image is a different question! Ironically that is the most important thing at the end of the day.

There are many spheres in one's life like home, marriage, children, community, country, world, religious leaders etc. And there are desires with respect to every one of these important spheres. If we were to reckon success as a percentage, then success in each of these spheres needs to be taken into account.

Looking into one's own life, can we have at least one single day when all our

desires are met with? When there are no more desires it means all desires are fulfilled. No, there can never be one. In fact desires constitute one's personality and importantly desires are not something that we should not have. In fact desiring is a privilege and a manifestation of one's freedom. Therefore having desires is totally acceptable but if my concept of success depends on the fulfillment of desires, then desires entertained divided by the number of desires fulfilled is always going to be a miniscule number like 0.00005! Not having desires at all is also not possible and not an option. Advising one not to have desires is like saying if you have a head, you will have head ache and hence remove it!

Hence the question is what really accounts for success. One form of desire is wanting one's wife/husband/child to be different. But the fact is nobody can change anybody else. But if you want to change yourself, nobody can stop you. Because all desires are not satisfied, self-loath, pity, seeking approval etc are inevitable. If I have approved myself, others' approval or disapproval do not matter all. If I am given a human body with a faculty of knowing and an uninhibited consciousness making me self-aware and self judging, I better learn to accept myself as I am. This is of utmost importance.

Any freedom is subject to abuse, and not abusing is wisdom. Hence, freedom to desire is a privilege but making a judgment about myself in terms of fulfillment of those desires is asking for abject failure in life. There is a proposition in the Gita

‘sarveṣāṃ buddhau rāgadveṣau vyavasthitau. Rāga is desiring to obtain what one does not have and dveṣa is wanting to get rid of something. Wanting to obtain a qualification, being in the right place at the right time, retaining what I already have etc are called rāgas. Wanting to avoid illness, grey hair, extra weight etc is dveṣa. Every individual is his or her rāga dveṣas

In the process of fulfilling them, we are supposed to follow the ground rules having their basis in – what is what is good to you is good to me and vice-versa, called dharma. These rules are universal and pertain to common sense and need not be mandated by God.

Concept of success includes one’s capacity to conform to these rules by common sense. I don’t want to get hurt and I know that others expect the same thing from me. This is all given like the body, mind, sense, sun, air etc. And this knowledge (dharma) is also given. Dharma is a manifestation of Īsvara and it is given. ‘For God’s sake’ I cannot go against dharma because dharma itself is God. My story of success includes my capacity to conform to dharma without irritation, murmuring, complaining etc. I can grow into that kind of person and I don’t consider my life is successful if I fail to conform to dharma.

As a human being I have to account for myself. Otherwise I have guilt – ‘how come I did not do the right thing, and hurt – how come I did the wrong thing’. It is impossible to get rid of these two unless the thinking is revolutionized. It is an entirely different pursuit. I should be able to conform to dharma and go about planning and executing. But then nobody calls all the shots including Sachin Tendulkar. Life is a percentage game.

Expectations can result in four ways – getting more than what is expected, less than what is expected, equal to

expectation and contrary to expectation. Like when crossing the road to catch a bus – one can get a ride, miss the bus, catch the bus and meeting with an accident while crossing. Doing one’s homework is prudence. Covering all possible pitfalls is thoroughness. Not taking anything for granted is alertness. But success of the undertakings is wide open. If one has an appropriate healthy attitude to handle all the four, then one can call himself successful. Fulfilling of all desires is not success; neither is getting rid of them. Managing desires is success.

One needs to be ready to accept reality. There are many known and hidden variables. When even all known variables cannot be controlled what can we say about hidden variables? In life we are smothered by hidden variables. Hidden variables in our culture are taken care by prayer. That is why whenever anything is bought a pūjā is done. Denial of hidden variables is living a life of denial of reality. Hence prayer is also included in our trying to accomplish something. If I do not get what I want, I need to be able to accept it with maturity. I have a choice over action but not with respect to result – karmaṇyeva adhikāraṣte. The choice over action is in the form of doing it, not doing and doing it differently. There are other factors inhibiting one’s action like one’s own past, other people etc and that constitute the hidden variables. I should be objective towards the results of action and enjoy the process of fulfilling desires. The day one begins to like what one does is when one becomes successful in life. That happens only when one accepts oneself. A spiritual attitude is accepting what one does and the result. That is prasAda and that is success. This is our culture, spirituality and Indian wisdom.

Pujya Swamiji then answered questions from the students.

## Inauguration of PGP Batch 2012-14

Sri Swami Dayananda Saraswati, an eminent teacher of Vedanta and an erudite scholar in Sanskrit, address the students





## Third Anniversary Celebration of “Youth for Dharma” at the Anaikatti Ashram



Members of “Youth For Dharma” celebrated their third anniversary by spending a peaceful and serene weekend with Pujya Swamiji at Anaikatti Ashram on July 7 and July 8.

Youth For Dharma is an organization started by Pujya Swamiji as a youth wing) of Dharma Rakshana Samithi (DRS) for upholding the declining tradition of dharma and involved in various activities like temple cleaning, slum visits and conducting regular Bhagavad Gita Classes.

Pujya Swamiji addressed them on both the days. The members of this forum met again in the hall above the library in the ashram.

They divided themselves into groups and had discussion on “What is Dharma and why it much valuable time by answering specific queries from the participants.

They had a special session with Pujya Swamiji at Ganga Kutir on “what is dharma”. Their long pending doubts were cleared by Pujya Swamiji.

On Sunday morning, the members of YFD had an orientation session with their well-wisher and guide, Sri Manikandan on what sacrifices and principles were involved while working together as an organization. New members who joined the forum had a session with Sri. Ganesh and Sri.Prabhakaran. DRS members.

All the members had a session with Swami Sakshatkrtunanda who enlightened the participants





on the real purpose of the human birth. Br. Shivatma Chaitanya enlightened the participants on the relevance of dharma in the present day situations. Smt. Vasanthi Jithendrananth explained to them about her Sandhya Gurukulam which conducted 'two in one' educational cum traditional tuitions sessions in villages every evening.

The members had their own meeting at the Murugan temple among themselves. The members had another invaluable session

with Pujya Swamiji who answered their queries and cleared their doubts.

YFS members left the ashram on Sunday night fully recharged, refreshed and more enthusiastic than ever to pursue their motto of "Practice, Protect and Promote Dharma"

*Report by Vinodhinee*



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## Swami Dayananda Saraswathi's Address At Tirupur



Dharma Rakshana Samithi organised a public meeting at Velayudhaswamy Mandapam, Dharapuram Road, Tirupur on the evening of the 30<sup>th</sup> of June 2012.

Pujya Swami Dayananda Saraswathi addressed. Pujya Swamiji asked "Is Dharma for us?" Or "Are we for dharma?" We have to analyse to get an answer.

There are believers in God and non-believers in God. The believer believes in existence "is". The non believer will define God in a way that he does not want to believe.

The believer will have faith in a God as per his limited understanding. Even for our day to day activities like crossing the road, eating food and breathing we require faith. To start with we should have faith in God, pending understanding. Then knowledge and understanding of the real nature of God will replace faith. We will understand that all that is here is God. We cannot limit God only to a particular space, time or object.

Ahimsa paramo dharma. While doing all our acts, we should have this attitude of non violence in our mind.





One person threw the fish out of water from the fish tank. He told that he did that to prevent the fish from drowning in the water. Like that human beings in pursuit of moksha, go for so many things. But moksha or fulfilment in life is attained only by understanding the true nature of I or atma.

Hindu dharma respects and protects every one. For Hindus the only place available is our mother land, India. Our prayer is for universal well being.

We have to live this life as per dharma. Sometimes dharma is for us. Sometimes



we are for dharma. Dharma will protect the one, who protects dharma.

CA S. Gurumurthy, reputed columnist and thinker spoke on the occasion.



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## Char Dham Yatra with Pujya Swami Brahmaparananda Saraswati

**A wonderful spiritual Journey in the lap of Great Himalayas**

With the Blessings and guidance of Swami Brahmparananda Sarawatiji, Arsha Vidya Tirtha, Jaipur under took a “Char Dham Yatra” from June 18-28, 2012. Thirty one disciples had the ahobhagyam to be part of this Divine Yatra with Swamiji. We started our yatra from Rishikesh. The

disciples were of varied age groups. The Yatra was undertaken by a mini bus. Before starting journey to all of the destinations, we made sure to chant Sankata Nashana Ganesha Stotram of Narada Purana and before taking lunch and dinner, the 15th adhyaya of Srimad Bhagawad Gita, as is the practice in the ashrams. Every evening we had Satsang with Swamiji wherein besides reciting and bhajans, we were provided food for thoughts on different Shlokas of Gita!

The first stoppage of journey was at Gupta Kashi from where the Yatra for Kedarnath Dham, the spiritual nucleus of India was



taken up by helicopter in groups. Surrounded by snow-covered sky-rising peaks, it made us feel that we were in heavenly abode. Next day early morning a truly mesmerising experience was the Rudrabhishekam in the main temple premises with all of us reciting Sri Rudram with Swamiji and the sun shining upon the snowy peaks made the sight further delightful.

Then, we proceeded to Badrinath Dham via Pipalkoti. It holds a lot of historic importance. We went to Mana, a small place near Badrinath, where Vyasa Muni wrote all the scriptures. We were very

fortunate to chant an adhyayam of Bhagwad Gita in the 'Vyasa Gufa' with Swamiji. 'Bheema pul', the origin and the hiding place of river Ma Saraswati was another scenic milestone. Strong flow of Ma Saraswati and a beautiful rainbow left us all gaping. Finally after reaching Badrinath Temple, all of us had snanam in Tapta Kundam and then recited "Vishnu Sahastranamam Stotram".

Next morning after performing pooja in the temple, we proceeded to Uttar Kashi via Srinagar where we first visited Tapasyalayam which is being managed by Swamini Pramanandaji. We all got the opportunity to have satsang with Swamini Pramanandaji and Swami Girijanandji.

From Uttar Kashi, we started for Gangotri Dham. Heavenly flow of Bhagirathi (Ganga) and chanting Ganga stotram with the melody of flow was truly enriching.

Finally, we proceeded to Yamunotri Dham via Uttar Kashi and Hanuman Chetti. It was a 6 km long, steep way to the temple. Although some of us felt very tired in the beginning, but after having 'Yamuna snanam' and performing pooja in the premises, all our tiredness vanished as a puff of dust. People boiled rice in the 'hot

water kundam' and took it in the form of prasadam.

Next day, Swamiji took us to Rishikesh Ashram as it was important to conclude the Divine Yatra from where we started! After reaching Rishikesh ashrama, we performed Ganga Pooja and also completed parayanam of Srimad Bhagawad Gita, as we had started reciting from day one of our yatra. On the 28<sup>th</sup> of June, the last day of our yatra, after performing Rudrabhishekam we organized Bhandara for Sadhu's to seek blessings.

On the whole, the experience was spiritually inspiring. Apart from the scenic beauty, bringing peace to our eyes, the vibrations brought peace to our souls. Throughout our Yatra, we were fortunate to have satsangs, bhajans and chanting with Swamiji. It was a very enriching and nourishing experience. Indeed, an "unforgettable life-long spiritual gift" was all possible because of the company of Pujya Swamiji; otherwise, this yatra would have remained a mediocre one.

The message would not be complete without conveying our deepest heartfelt condolences to Shri M.S. Bhati, whose wife Acchan Kanwar left for heavenly abode in the Kedarnath Dham while in the yatra with us.

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## 13<sup>th</sup> Anniversary Celebrations of Arsha Vidya Vardhini Trust



Arsha Vidya Vardhini Trust celebrated its 13<sup>th</sup> anniversary at Rajiv Gandhi Nagar, Sowripalayam, Coimbatore on June 24, 2012.

Swami Sudeerananda welcomed the students. He thanked Pujya Swami Dayananda Saraswathi whose blessings was instrumental in the formation and functioning of the Trust.

Swamiji said that Sage Veda Vyasa codified the Vedas and had preserved them. He had written many puranas. He had also written Mahabarata, which is the greatest itihasa. The greatest work of Sage Vyasa is Brahma Sutra. This establishes advaita teaching, dismissing all other philosophies. We are all indebted to Sage Vyasa for his contributions.

Education is for building character. Wealth can never give absolute happiness and satisfaction. Karma kanda guides one to become a qualified student. Only a qualified student can gain atma jnana.

"I am a limited being" is the problem. Any amount of karma will only make one bound. Only atma jnana can liberate. The ultimate teaching is all that is here is Iswara.

Swamiji blessed the students to get the requisite qualification and atma jnana. After that Bhagawad Gita Chapter XV was chanted. It was followed by chanting of Guru Astotra Satha Namavalli. Special prayers were offered to Lord Dakshinamurthy. The celebrations ended with Mahaprasada.

*Report by N. Avinashilingam*



## “Mane Maneyalli Adhyayana”, Released at Raichur recently.



The last two volumes were released by Swamy Gahananda of Chinmaya Mission of Hubli centre on the 5th of July, 2012, in Raichur, Karnataka.

He expressed that the Bhagavadgita, taught in detail by Pujya Swamy Dayananda Saraswati, made available in Kannada is a boon to the Kannada people in general and for the teachers in particular. He emphasised that Gita is a text to be read by everybody.

Some of the local people who had bought the previous volumes last year were very happy about the length at which it is taught, making it very easily understandable. Some of the local spiritual organisations are using this for their classes, and have expressed their thanks to Pujya Swamiji.

*Swami Varadananda.*

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## Training camp at Arsha Vidya Tirtha Chatralayam, Jaipur



With the Blessings of Pujya Swamiji, Swami Brahmaparanada Saraswatiji, organized one-week training camp at Arsha Vidya Tirtha Chatralayam, Jaipur from June 9-17, 2012 for preparing the young talent for starting & managing Sandhya Gurukulam's in different villages of the remote parts of Rajasthan. There were 20 young participants in this camp. This camp was organized mainly, to pursue the concept of Sandhya Gurukulams introduced by Pujya Swamiji, which is now successfully functional in many villages in southern India; train the participants on different aspects and importance of Sandhya Gurukulams in their villages.

Before organizing the training camp in Jaipur, Swamiji accompanied by four chhatralayam children visited Rishabhdev village and other villages in Rajasthan and held a three-day camp

to acquaint villager's the concept of Sandhya Gurukulam.

In the Jaipur training camp, Swamiji stressed upon the significance of participant's role in starting and managing Sandhya Gurukulams in their respective villages. Apart from sessions on significance of nitya pooja, yoga, ashrama seva, Swamiji also did sessions on chanting of Srimad Bhagawad Gita and explained the relevance in day to day life and education.

Swami Aishwaryananda Saraswati, from Indore, Swami Vishnuswarupananda Saraswati, from Nagpur and Swami Chitprakashananda Saraswati from Belgaum were invited to share their expertise in running of Sandhya





Gurukulams. They also enlightened the participants' with several different topics including education.

Shri Mohan Bhargava, a devout disciple of Pujya Swamiji, had intense discussion with participants' on how to answer the queries which may be raised by villagers and critics who quite often, without understanding the objective, talk negatively about such noble projects. He also discussed about preparing action plans and working out strategy for taking care of children of varied age groups joining Sandhya Gurukulam.

To keep their spirits high, special bags and name tags along with books and CDs



were also provided to all the participants.

As a result of Swamiji's efforts:

The first Sandhya Gurukulam was inaugurated in village Makadadev on Thursday, June 21st, on the auspicious day of Rath Yatra of Lord Jagannathji. Our Chhatralayam's multi-talented child, Gulab Chand Damor, converted his house to Gurukulam. Devotees' from Udaipur were part of this grand inauguration. About 80 (including little and young girls, boys, men, women) participated. Gulab and Mahimji taught them various activities. The dedication of our boy Gulab had an amazing effect. Every day 45 children come to the Gurukulam from 4:00 – 6:00 p.m. to do their homework, yoga, chanting and bhajans. Gulab's father, Sh. Prabhu Dayal and his brother Sh. Ramchander Damor are doing outstanding work!

Then several of them who were trained, also started Sandhya Gurukulam in their respective villages and are managing quite well. They are: Kumari Meera, daughter of our dedicated Jagdish Master and shishya of Swamiji and Mamta Kumari Bhagora in village Nainbara, Sangeeta Kumari in Village Sagwada; Devi Lal in village Maanas, Somraj Barinda, Ashok Kumar and Kanhaiya Lal in village Sigri and Badri Lal in village Bhudar.

The villagers are already overwhelmed with the Blessings showered on them and their children!

### **Triplicane Residents Oppose New Construction In Temple**

TRIPLICANE, INDIA, June 20, 2012 (The Hindu): Residents of Triplicane, visiting devotees and heritage enthusiasts are at loggerheads with the Parthasarathy temple authorities. They are protesting against the ongoing construction at the temple meant to cover the prakara or circumambulatory passage. In their opinion, the construction is impairing the architectural character of the temple and denying the faithful a venerable view of the gopura (temple gateway) and vimana (tower over the sanctum). Agitated members have sent a letter to the Chief Minister's cell requesting her intervention.

The Parthasarathy temple is one of the important Vaishnavite shrines in the country and literary references about it are datable to the 6th century AD. The iconography of the main deities is older and historians think the six icons in the sanctum are a part of a much-older Vrsni or Pancaviras sect.

"The Parthasarathy temple, like other South Indian temples, has a distinctive character with a high compound wall, large towers, pillared halls and open prakaras. Over a period, people in power have insensitively modified this heritage structure. What is now left is the open space around the inner sanctum. If you cover the last of the open prakara with a roof, it would no more be a temple but a kalyana mandapam [marriage hall] with some shrines in it," said an agitated R.K. Ragavendran, a resident of Triplicane and a regular at the temple.

The temple officials in their defense explained that all aspects of worship and convenience were considered before starting the construction. "We discussed with the experts and followed

due procedure. What is coming up is only a translucent roof, which will let in sunlight and provide shade at the same time. We often cover the space during festivals using temporary materials. This used to add to the cost of conducting the festivals. The new construction will reduce the recurring cost and help perform the rituals conveniently. Though the roof covers the prakara, a portion of it is left open so that devotees can view the gopura and vimana without hindrance," they added

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### **University of Southern California Creates Chair of Hindu Studies**

LOS ANGELES, CALIFORNIA, June 21, 2012 (USC Press Release): The USC School of Religion will establish the first chair of Hindu studies in the United States funded by the Indian-American community. The Dharma Civilization Foundation's \$3.24 million gift to the USC School of Religion, housed within the USC Dornsife College of Letters, Arts and Sciences, will establish the Swami Vivekananda Visiting Faculty in Hindu Studies and the Dharma Civilization Foundation Chair in Hindu Studies.

"USC has a long history of welcoming and embracing people from a wide variety of cultures and creeds, backgrounds and beliefs," USC President C. L. Max Nikias said. "We're home to more student religious groups than any university in the nation. Now we are very proud to house the first chair of Hindu Studies in the United States endowed by the Indian-American community."

Just last year, President Nikias led a delegation of university faculty, administrators and trustees, including USC Dean of Religious Life Varun Soni, to India. There they met with key Indian

partners in higher education, business and government, and with USC alumni, to build sustainable alliances in the areas of medicine and health care, neurosciences, the arts, communication and journalism, business, and technology and engineering.

Based in Los Angeles, the Dharma Civilization Foundation's mission is to fund studies of the Indic civilization, focusing on the Dharmic religions of Hinduism, Buddhism, Jainism, and Sikhism. The objective is to promote Dharma education through research scholarship, degree courses and endowed chairs.

"This historic gift to the USC School of Religion highlights the department's commitment to study the enduring questions of human life and values from a global perspective," said Duncan Williams, the chair of the USC School of Religion.

The celebration and signing ceremony for the gift was at 11 a.m. June 23 on the USC University Park Campus.

"There is a profound wisdom tradition embedded in Hinduism and we humbly believe Hinduism can make a valuable contribution to global problems and challenges. An accurate portrayal and study of Hinduism will be important not only for Hindus but for the world," the Dharma Civilization Foundation stated.

USC was selected for this historic gift because of its tradition of reflecting the values of its community, locally and globally.

Williams is one of few ordained Buddhist priests to chair a religious studies department in the United States. He previously served as the Buddhist chaplain at Harvard University and held the Shinjo Ito Distinguished Chair of Japanese Buddhism at the University of California, Berkeley.

Dean of Religious Life Varun Soni is the first university chaplain with a Hindu background. A member of the State Bar of California, Soni

spent time living in a Buddhist monastery in India.

"As one of the preeminent research universities of the Pacific Rim, it is a natural for USC to be a leader in the study of Asian religions," Soni said. "This gift makes that goal immediately more attainable. I also believe that this is a watershed moment for the Indian-American community, which has built many Hindu temples in the United States, but has never before endowed an academic program in Hindu Studies."

USC, which boasts more than 100 student religious organizations and 50 religious directors on campus, sits in the middle of what is considered the most religiously diverse city on the planet - Los Angeles. There are more than 70 houses of worship within a mile of the USC University Park Campus and more than 600 different faiths in the L.A. area.

USC also is a destination for top Asian students. For the tenth year in a row, USC has enrolled the highest percentage of international students of any American university, with most coming from India, China, and South Korea. More than 1,800 Indian students enrolled at USC, the largest group of Indian students on any higher education American campus.

"The USC School of Religion is creating a distinctive program embodying a new Asia Pacific/West Coast style of religious studies," Williams said. "We aim for a multi-faith and global religious studies program that takes advantage of our place and moment as we position ourselves to be the intellectual hub for the Asia Pacific century."

"This gift will help distinguish the USC School of Religion by emphasizing strengths in areas that don't have a history in divinity schools," Williams said. "We are looking at things in a global way by creating a religious studies program that isn't biased toward one part of the world."



A brochure for the DharmaDharmic Civilization Foundation lists the following goals:

To promote the study and interpretation of Indic Civilization and Dharma traditions.

To foster a new generation of outstanding scholars in the areas of theological, philosophical and spiritual dimensions of the Religions.

To support the creation of Visiting Professorships, Endowed Chairs, and Centers for advanced learning of the four Dharma Traditions.

To establish graduate programs culminating into a full-fledged Hindu University of Dharma Studies.

To fund innovative projects aiming to uplift humanity.

And these initiatives:

Creation of Dharma Centers and setting up Endowed Chairs at renowned Universities in North America.

Publishing relevant Journals containing works of eminent Scholars.

Online Masters' level Courses in Vedic Chaplaincy, Dharma and Civilizational Studies  
Establishing a "School of Divinity"

Providing Scholarships to students wanting to pursue Dharma Studies

Establishing Think -tanks for optimum representation of the Dharma paradigm

Offering seed money for strategic social innovations

## **Vault Of Kerala Temple Opened For Treasure Count**

THIRUVANANTHAPURAM, INDIA, July 5, 2012 (Daily Pioneer): Vault A, first of the six secret cellars of the Sri Padmanabhaswamy temple, Thiruvananthapuram holding treasures worth over US\$18 billion, was opened on Thursday morning for evaluation and

documentation of the invaluable artifacts, ornaments and other items kept in it. An expert committee appointed by the Supreme Court for the evaluation and documentation of the six secret chambers in the temple has prepared detailed guidelines for the examination of Vault A. This vault is said to be holding 90 percent of the treasures which gave the Sri Padmanabha temple the status of the richest Hindu shrine in the world. Vault A is holding a minimum of 300 pitchers made of solid gold, 2,500 Sarapoli Malas (gold chains studded with several diamonds and rubies), several stone-crowns and other items collected there over the centuries. According to the temple records, invaluable articles that had been given to the temple as offerings since fourteenth century are kept in this vault. Preliminary assumption of the expert committee is that a minimum of four to six months would be required to document and evaluate the articles kept in Vault A. The vault was opened on Thursday as the scientific assessment of items in vaults C and D was over. Evaluation of the articles in Vault C was completed a month ago while that of Vault D was completed on Monday. Vault D used to be opened five times a year to take out items required for puja on auspicious occasions

## **Mauritius Immigrant Hindus Establish a Temple in Italy**

PALERMO, ITALY, February 23, 2012 (ricerca.repubblica.it, translated from Italian): A search began in 1997 when a group of Mauritians, residents in Palermo, decided to found a temple called Ganesh Mandir, managed by the religious association of the same name. They scoured the whole city before finding a warehouse in the heart of the historic city center that suited them. The temple, which has moved several times, is now located in a narrow alley, Viccolo Guli, just a few steps from the Teatro Massimo [Palermo's famous opera house].

The place, dedicated to the religious needs of part of Mauritian immigrant community, also welcomes those of other nationalities who practice the Hindu religion. Especially on the special days of prayer dedicated to Lord Siva. The space, however, is very small. It is an old warehouse divided into two rooms. The community, which has a thousand people, pays a rent of US\$615 per month, plus all expenses, for this warehouse converted into a temple. To raise the money, all the members give a portion of their budget, according to their income level.

The temple opens every evening at eight o'clock and on Sunday at five in the afternoon. The space can accommodate a hundred people at a time, with many having to wait their turn for prayer outside the door.

These Mauritian Hindus say, "Most of us live in the area, so when we finish work in the late afternoon, we prepare ourselves and come to the temple. It would be nice to have a bigger space. But it is not easy in Palermo. Rents are expensive and we cannot afford one." To hear it from this community, the ideal would be to have a single place large enough to accommodate all of the Hindu immigrants from different countries, but it's a fairly

large number, more than 3,000 people. So what has happened is that each group has started with a small place to use as a temple for now

## **Upanishads to Accompany Astronaut Sunita Williams to Space Station**

AHMEDABAD, INDIA, July 2, 2012 (indiatimes.com): When Sunita Williams is thousands of miles above the Earth taking a bird's eye view of the universe from her space shuttle window, she will try to understand universal truths of the Upanishads. The Indian American astronaut — who will spend six months in space from July 14 — is carrying with her an English translation of one of the most important Hindu scriptures. Her father, Deepak Pandya, is hoping that the farther she goes from Earth, the closer she will come to understanding her Indian roots. It was his idea that she carry a copy of the Upanishads with her. "The last time she went into space, I had given her a copy of the Bhagavad Gita," Pandya said. "She was full of questions when she came back. She wanted to know why it became necessary for Krishna to narrate the Gita, what were its eternal teachings, was it not possible to gain similar knowledge from other works, and many such questions. I feel that she will find some of the answers in the Upanishads." The astronaut is all set to go into quarantine ahead of her second space odyssey after which it will become increasingly difficult for the family to stay in touch with her. Williams last worked aboard the International Space Station for six months in 2006. She will take off from the Baikonur Cosmodrome in Kazakhstan with two other astronauts, a Russian and a Japanese.

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**"A spiritual journey in the lap of Great Himalayas by the Acharya and students of Arsha Vidya Tirtha, Jaipur"**



## Shiva's Cosmic Dance at CERN

On June 18, 2004, an unusual new landmark was unveiled at CERN, the European Center for Research in Particle Physics in Geneva — a 2m tall statue of the Indian deity Shiva Nataraja, the Lord of Dance. The statue, symbolizing Shiva's cosmic dance of creation and destruction, was given to CERN by the Indian government to celebrate the research center's long association with India.

In choosing the image of Shiva Nataraja, the Indian government acknowledged the profound significance of the metaphor of Shiva's dance for the cosmic dance of subatomic particles, which is observed and analyzed by CERN's physicists.



The parallel between Shiva's dance and the dance of subatomic particles was first discussed by Fritjof Capra in an article titled "The Dance of Shiva: The Hindu View of Matter in the Light of Modern Physics," published in *Main Currents in Modern Thought* in 1972. Shiva's cosmic dance then became a central metaphor in Capra's international bestseller *The Tao of Physics*, first published in 1975 and still in print in over 40 editions around the world.

A special plaque next to the Shiva statue at CERN explains the significance of the metaphor of Shiva's cosmic dance with several quotations from *The Tao of Physics*. Here is the text of the plaque:



Ananda K. Coomaraswamy, seeing beyond the unsurpassed rhythm, beauty, power and grace of the Nataraja, once wrote of it "It is the clearest image of the activity of God which any art or religion can boast of."

More recently, Fritjof Capra explained that "Modern physics has shown that the rhythm of creation and destruction is not only manifest in the turn of the seasons and in the birth and death of all living creatures, but is also the very essence of inorganic matter," and that "For the modern physicists, then, Shiva's dance is the dance of subatomic matter."

It is indeed as Capra concluded: "Hundreds of years ago, Indian artists created visual images of dancing Shivas in a beautiful series of bronzes. In our time, physicists have used the most advanced technology to portray the patterns of the cosmic dance. The metaphor of the cosmic dance thus unifies ancient mythology, religious art and modern physics."