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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!



मुण्डकोपनिषद् Muṇḍakopaniṣad



Mantra 1.2.12 (contd. From last issue)

There is a lot of confusion about what really gives mokṣa. One person says, “Why do you look into the books? It is intellectual knowledge; you have to experience the self. Look into yourself, dive deep within for self-realization”, This is due to not knowing what a pramāṇa is.

One goes in for the knowledge to get mokṣa. The connection between knowledge and mokṣa must be very clear. Knowledge of Brahman is the subject matter of the śāstra, which confers upon you the mokṣa. Therefore, knowledge is the means for mokṣa. Between the knowledge and mokṣa, there is sādhana sādhyā sambandha, the connection of means and end. Knowledge becomes sādhana and mokṣa becomes sādhyā. In the wake of the former, the latter happens automatically. If this connection is not clear, then all the confusions like theory and practice arise. The connection will not be clear if one is not an adhikārin for this knowledge. Adhikārin here is the one who has viveka-vairāgya and who knows exactly what he wants.

To gain the knowledge one has to study the śāstra. There is no other way to gain the knowledge because between the śāstra and the knowledge there is pratipādaka-pratipādhyā-sambandha, revealer-revealed connection. The book reveals the subject matter. Mokṣa is connected to knowledge and knowledge is connected to śāstra. The śāstra in the form of words is the means of knowledge that gives direct knowledge of ātman being Brahman.

Now let us understand what is the means of knowledge. A pramāṇa is defined¹ as that which produces fruitful knowledge (phalavadarthabodhaka), which is not gained by any another means of knowledge (anadhigata), and which is not subject to negation (abādhita). If what one looks upon as knowledge today is negated tomorrow, then, it is not abādhita jñānam. Abādhita jñānam is that that which cannot be contradicted at all. Then, the knowledge should not be something gained by another means of knowledge. We are talking about śruti as a means of knowledge. So, it should produce a knowledge that is not gained by perception, inference or presumption. They are inappropriate for gaining the knowledge of the self. They are meant for things I can objectify. To know the knower one has no means of knowledge. It is the subject matter of a means of knowledge that has to come from outside. That subject matter is in the śruti.

Śruti is called apauruṣeya, not revealed by a given person. A question may arise: Śruti is after all words, and the words come from a person. Then how can one say it apauruṣeya?

¹ अनधिगताबाधित-फलवदर्थबोधकं प्रमाणम् ।

Here we have to have śraddhā. One has to call off the reasoning for the time being and look upon the words of the śāstra with śraddhā. The Veda has a subject matter which not within the scope of means of knowledge we have. The Veda is not scientific. Unless it is non-scientific it is not Veda. Non-scientific does not mean illogical. If it says things illogical we do not accept it. If it says things that are above logic, but are not illogical, we accept that.

If the Veda makes some statements which my perception and inference can verify, then those statements are called anuvādās, restatements alone. They are not revealing statements. The anuvāda is from the ṛṣi's own mind, his observation at his time. It is a personal concept of the ṛṣi that came along with the original subject matter of the Veda. What is revealed by the Veda is anadhigata. Therefore, one can never prove the Veda as wrong. If one can prove it wrong, then what is proved wrong is not the subject matter of the Veda. That is a very crucial thing.

With reference to the rituals, the subject matter of the Veda is anadhigata. That is all right, but what about ātman? It is not anadhigata, it is adhigata, known, because ātman is self-evident. It does not require a pramāṇa. Yes; it is true. Ātman is known in general. Being self-evident, self-existent, it is understood as 'I am'. To reveal the existence of the ātman, the Veda is not the pramāṇa. Neither perception nor inference is pramāṇa either. Because of whose existence alone the perception and inference are possible, that self does not require any pramāṇa at all to reveal it. But that self is 'jagat kāraṇam brahma'-for this you have no means of knowledge. With what means of knowledge will I look at myself? Diving deep within does not help either, because we are trying to find out 'who the diver is', not what the diver finds inside.

The nature of the self is the subject matter of Vedanta, the end portion of Veda, which is also called upaniṣad. But there is no rule that it is always at the end of the Veda; Īśāvasyopaniṣad is within the saṃhitā. Generally, in every Veda, upaniṣad is at the end. Whether it is karma- kāṇḍa or Vedanta, both are anadhigata, not being available for other means of knowledge. But there is one difference. Vedanta is a means of knowledge² for ātman that is siddha- viṣaya, an already accomplished thing. In the karma- kāṇḍa everything is sādhyā, to be accomplished. There, the means are to be adopted to accomplish the end. Vedanta, however, reveals myself as Brahman—'I am' there, but not known as Brahman. There is no other way of knowing that, except for it to be revealed from an outside source. So in Vedanta, śraddhā is to be maintained only till the knowledge takes place. The result is verifiable right now here. But in karma- kāṇḍa, one has to maintain śraddhā all the way. Sometimes one can verify the result here itself, but that verification is not conclusive. A man performed a ritual to get rains. Still he has a problem—whether the ritual brought the rains or was it just a coincidence? There, one really has to have śraddhā. But in Vedanta, śraddhā is required only up to knowing. Because it says, "You are Brahman" and you see that fact, it cannot be contradicted at all. That is abhādhitā jñāna. What should one do to gain this knowledge?

To be continued.....

² स्वतः सिद्धस्य ज्ञापकं प्रमाणम् ।

श्री रुद्रम्
Śrī Rudram
ANUVĀKA 10

Mantra 3 and 4;

R̥ṣi – Mārkaṇḍeyaḥ; Chandas – Jagati; Devata - Śrī Rudraḥ
दिव्यसिंहासनासीनं स्तूयमानं महर्षिभिः ।
प्रसन्नवदनं ध्यायेत् सोमं सोमार्धशेखरम् ॥

dhyāna śloka
divyasimhāsanāsīnaṁ stūyamānaṁ maharṣibhiḥ ।
prasannavadanaṁ dhyāyet somaṁ somārdhaśekharam ॥

May one meditate upon Lord Śiva with Pārvatī, seated on the celestial throne, being prayed to with words of praise by great sages, the Lord radiant with His smile and whose crown is adorned by the crescent moon.

Result for the chanting of the third and fourth mantras: Chanting these mantras will bring about the well being for the animals around. These mantras grant happiness born of desired situations and also happiness that is one's own nature.

इमां॑ रुद्राय॑ तवसे॑ कपर्दिने॑ क्षयद्विराय॑ प्रभरामहे॑ मतिम् ।
यथा॑ नः॒ शमसद्विद्वपदे॑ चतुष्पदे॑ विश्वे॑ पुष्टं॒ ग्रामे॑ अस्मिन्नानातुरम् ॥ ३ ॥
imāṁ॑ rudrāya॑ tavase॑ kapardine॑ kṣayadvirāya॑ prabhārāmahe॑
matim ।
yathā॑ naḥ॒ śamasadvīdṛvape॑ catuṣpade॑ viśvaṁ॑ puṣṭaṁ॒ grāme॑
asminnanāturam ॥ 3 ॥

imāṁ – this; rudrāya – to Lord Rudra; tavase – who is all-knowledge; kapardine - who has matted hair; kṣayadvirāya – who is able to weaken or eliminate the enemies; prabhārāmahe – we specifically offer; matim – mental worship; yathā – in such a manner; naḥ – our; śam asad – as would bring happiness; dvidṛvape - to human beings; catuṣpade – to animals; viśvaṁ – all beings; puṣṭaṁ – nourishment (would gain); asmin grāme -in this village; anāturam – freedom from disease.

We offer this special mental worship to Lord Rudra who is all-knowledge, who has matted hair, who weakens (eliminates) the powerful enemies within, granting happiness to our people, our animals and to all beings in this village, who frees everyone from disease and nourishes all.

Tavase means to the one who is a tapasvin, one of all-knowledge; here tapas means knowledge. The Muṇḍakopaniṣad (1|1|9) says, 'yasya jñānamayaṁ tapaḥ', whose tapas is in the form of all-knowledge. Unto Him, tavase, this prayer.

Kapardine – To the one who has matted hair. Kam is sukham, happiness. The one whose head is filled with happiness and by whose grace you gain happiness, is kapardin. Kapardin¹ is also Lord whose crown protects the Ganges water, a symbol of knowledge that purifies. Unto Him my salutation.

Kṣayadvirāya – To the one who is able to eliminate (weaken) all the powerful enemies within. To that Lord we offer this worship and prayer, tasmai imām matim prabharāmahe. The worship is made for the specific purpose of bringing in happiness. Yathā naḥ śam asad, in a manner that would bring happiness to our world (sons, grandsons, daughters and granddaughters, as well as the cows, horses and so on). Let them be free from all afflictions, anāturam syāt. "Since you are Rudra, who is of the nature of happiness and knowledge, eliminate our sorrows." This is a prayer asking for happiness not only for oneself but also for all the beings. Even though one may be chanting at one's place, others also get the benefit of this prayer.

¹ kam gaṅgājalāṁ pardayati pālayati iti kapardaḥ| saḥ asya asti iti kapardin, tasmai-that which protects the Ganga waters is kapardaḥ; one who has kaparda is called kapardin, unto him

Long Term Course at AVG: June - July, 2014



A summary of the Vedanta classes held during June - July, 2014, is presented below:

BHAGAVAD GITA CLASS BY PUJYA SRI SWAMI DAYANANDA SARASVATI

CHAPTER VIII: TOPIC OF IMPERISHABLE BRAHMAN

The Eighth Chapter begins with Arjuna's question regarding the meaning of some terms: Lord Krishna explained the meaning of those terms. **Brahman** is limitless and not subject to change. **Adhyaatma** is awareness in the physical body. **Karma** refers to the actions that result in repetitive births of living beings. **Adhibhuuta** is the universe subject to change. **Adhidaiva** is Hiranyagarbha. **Adhiyajna** is the Lord who resides in the body.

When one remembers Isvara at the time of death, he may go to svarga or he may be

born in a family where there is favourable atmosphere for spiritual growth and moksha. When one chants "OM" at the time of death, understanding its meaning as Brahman, he will not have rebirth. **The one who understands the meaning of Brahman will not have rebirth.**

This chapter is chanted as a prayer for the departed jivas.

CHAPTER IX: TOPIC OF THE KING OF KNOWLEDGE, THE KING OF SECRETS

Brahma vidya destroys ignorance about the Self and creates the awareness of the fact that everything is Brahman. Brahma vidya or raja vidya (king among knowledge) reveals that I am Brahman, which is *sat chit ananda*. Brahma vidya will give moksha to the one who is prepared and ready. When a secret is told, it is no more a secret. But **Brahma vidya will remain a secret even after it is told many times, unless the person hearing it is ready.**

When one performs the rituals mentioned in the karma khanda of the Veda, he goes to svarga (a world of enjoyments, music and dance). **After the exhaustion of his punya in svarga, he is born again in this world.** Getting desirable things that have not been obtained already is yoga. Retaining those desirable things that have been obtained is *ksema*. **Isvara promises that he will take care of yoga and ksema** of those who always dwell upon him and understand him. The entire jagat is pervaded by him and sustained by him.

Isvara is the maker and material cause of the jagat. The entire jagat has its being in

Isvara. Jagat is Brahman but Brahman is not jagat. This is a paradox in Vedanta that can be resolved by understanding.

Isvara wields the power of maya. **Maya is the material cause of this jagat.** The manifest jagat is because of maya. Before creation, Isvara alone was there with all knowledge and the jagat was unmanifest. After creation too, Isvara alone is there with all knowledge and the jagat is manifest.

When one understands Isvara properly, he is considered a Saadhu. His earlier improper conduct if any is not going to continue. He understands all emotions as Isvara's manifestation of psychological order. He will offer his prayers and rituals to Isvara. **He understands Isvara—this is figuratively told that he reaches Isvara.**

CHAPTER X- TOPIC OF THE GLORIES OF THE LORD

The entire universe is a manifestation of Isvara. All the glories that we find in this universe, relating to any person or thing, belong to Isvara. Arjuna prays to Lord

Krishna to talk in detail about his glories. The Lord starts by telling that he is meaning of the word "I", the consciousness. He then gives a brief list of his important glories, adding that his glories cannot be fully listed, as they are infinite. He concludes by saying that he is the very existence in all beings.

All attributes that are glorious, rich or powerful are expressions of the Lord's glory. All that is here is Isvara. **An object or person becomes sacred when one recognizes the object as a manifestation of Isvara.**

CHAPTER XI – TOPIC OF THE VISION OF A COSMIC PERSON

Arjuna **prayed to the Lord to show his cosmic form.** The Lord blessed Arjuna with a divine vision and Arjuna could see the brilliant form of the Lord adorned with divine ornaments. **He saw all beings in the cosmic body of the Lord.** He saw celestial beings and celestial objects. The Lord's body appeared with thousands of hands and legs



without having any beginning, middle or end.

He saw many persons entering the mouth of the Lord and getting destroyed. Arjuna **was terrified by seeing the destructive power of the Lord.** Taittiriya Upanisad says if one fails to see oneness, he will be fearful. Brhadaranyaka Upanisad says the one who sees duality will experience fear. **As Arjuna did not include himself in the cosmic form, he was terrified.**

Arjuna repeatedly saluted the Lord. He said that the whole world was pervaded by the Lord. He is the creator of the world. He asked for pardon for taking the liberty of calling the Lord as O! Krishna, O! Yadava, O! Friend as he was ignorant of his glories. He requested the Lord to withdraw the cosmic form as he could not endure it.

All that is here is Isvara. The one having this vision will see the entire universe as the cosmic form of the Lord.

CHAPTER XII- TOPIC OF DEVOTION

Arjuna asked Lord Krishna, which devotee was superior: the devotee worshipping the Lord with a form or the one worshipping the Lord without a form. **The Lord replied that the devotee worshipping the Lord with a form was great, but a Jnani was the most exalted devotee.**

The Lord described **various types of devotees.** One may meditate on the universe as the form of Isvara. One may do his svadharma as an offering to the Lord with the attitude of karma yoga and accept the results as prasada from the Lord.

The Lord lists the **characteristics of a Jnani.** He is compassionate, free from doer-ship, has no hatred for any one and has equanimity. He neither disturbs others nor is he disturbed by others. He is free from elation, intolerance, fear and anxiety.



CHAPTER XIII- TOPIC OF THE NATURE OF KNOWER AND THE KNOWN

Ksetram means the field where crop is raised. Here it refers to one's body through which karma is done, and it also refers to the whole world. **Ksetrajna** is the one who objectifies Ksetram i.e. the whole world, including one's body.

Jnaanam : The Lord talks of 20 important values and says that those who possess these alone will gain atma jnaanam. Hence, the values themselves are termed here as **Jnaanam**. These 20 values are humility, simplicity, harmlessness, accommodation, straightforwardness, reverence for the Teacher, cleanliness, steadfastness, self-discipline, dispassion for sense objects, absence of pride, seeing clearly the defects in birth, death, old age and disease, absence of ownership, absence of excessive affection to relatives, equanimity during desirable and undesirable situations, unswerving devotion to the Lord, seclusion, absence of longing for people's company and always dwelling on self-knowledge.

Jneyam is Brahman who is to be known. Brahman is the creator, sustainer and the one in whom the creation resolves. Brahman is the consciousness in and of all beings.

Purusa is consciousness, independent and changeless. **Prakrti** is dependent on Purusa for its existence and is inert and changing.

Ksetrajna, Jneyam and Purusa are synonyms. Ksetram and Prakrti are synonyms.

One needs to purify his mind by living a life of karma yoga. Later, he should gain atma jnana through jnana yoga, after gaining the required preparedness.

CHAPTER XIV- TOPIC OF THE DIVISION OF THREE GUNAS

Every individual is a combination of three gunas, **sattva, rajas and tamas**. Sattva is thinking, knowing, happiness and cheerful mind. Rajas is ambition and desire. Tamas is simple desire and slothfulness. **One can become sattva predominant** by satsanga: even when one falls short, one can fake it temporarily with the objective of becoming genuinely saatvika and eventually make it. One gets the attitude of karma yoga and accepts the results as Isvara prasada. There is a sameness of mind when there are desirable and undesirable results. This makes the person ready for the study of Vedanta. After gaining the knowledge, **he will be free**. He will not be affected by praise or censure.

CHAPTER XV- TOPIC OF THE WHOLE PERSON

This chapter is chanted at the Gurukulam daily before lunch and dinner. This chapter is chanted before bhiksha in the Ashrams at Rishikesh.

Like Aswatha tree, samsara is vast and multi-branched. As the leaves keep the tree alive, karmas keep the tree of samsara going. Just as how the tree can be felled, samsara too can be destroyed with the weapon of knowledge. Those who do not have binding desires and are committed to spiritual pursuit reach the ultimate abode.

Isvara is the light that lights up the sun, moon and the fire. He enlivens and nourishes the jagat. **As the digestive fire, he digests the food**. He gives memory, knowledge and forgetfulness. He is the author and the knower of Vedas.

When one understands the oneness between the jiva and Isvara, who is

manifest as the universe, the connection with all that is here is automatically established. He is the epistemological order, physiological order, and the physical order. **"I am all" is a thing to be understood. This is the vision.**

There are two purushas, one that is destroyed in the form of beings and the other that is not destructible in the form of maya. There is another utama purusha in the form of Isvara, which pervades and sustains the three worlds. The one who knows Purushottama in this manner becomes the knower of all and gains fulfilment.

TATTVA BODHAH CLASS BY SWAMI SADATMANANDA:

TVAM PADA VICHARA

AVASTHAATRAYAM: There are 3 states of experience – waking, dream and deep sleep. Waking state is the state of experience where the sense objects are experienced by the sense organs. In this state, atma is mistaken as a gross body. When atma is identified with the gross body, then it is called VISVA. Dream state is the state of experience that is projected by the impressions gathered in the waking state. Atma identified with the subtle body is called TAIJASA. Deep sleep state is that state of experience where one does not know anything. Upon waking from deep sleep, one says that I enjoyed the sleep. Atma identified with the unmanifest causal body is called PRAAJNA.

PANCAKOSAHS: Atma 'appears to be' covered by 5 layers. These 5 layers form the loci for mistaken identification of the atma. They are annamayah kosah, praanamayah kosah, manomayah kosah, vijnaanamayah kosah and aananadamayah kosah.

ANNAMAYAH KOSAH: Annamayah kosah is the gross body. Annamayah kosah is born out of food, grows by food and

resolves into the earth. It is the modification of food. Annamayah kosah is mistaken as the atma.

PRAANAMAYAH KOSAH: The 5 physiological functions or 5 pranas along with the 5 organs of action forms the pranamaya kosah. It represents kriya sakthi. The 5 pranas are Prana (respiration), apana (excretion), vyana (circulation), udana (reversal) and samana (digestion). The 5 organs of action are: the organ of speech, hands, legs, the organs of excretion and the organs of procreation. Pranamah kosah is mistaken as the atma.

MANOMAYAH KOSAH: The mind along with the 5 organs of perception forms the manomayah kosah. It represents iccha sakthi. The 5 organs of perception are: ears, skin, eyes, tongue and nose. Manomayah kosah is mistaken as the atma.

VIJNAANAMAYAH KOSAH: The intellect along with the 5 organs of perception forms the vijnaanamayah kosah. It represents jnana sakthi. Vijnaanamayah kosah is mistaken as the atma.

ANANADAMAYAH KOSAH: The experiential happiness in different degrees (of gradation) is the anandamayah kosah. This happiness is due to impure sattva mixed with ignorance, which is in the form of a causal body. Aanandamayah kosah is mistaken as the atma.

MINE IS NOT ATMA: **The attitude towards various objects such as** bracelet, earring, house, etc. is that these are mine. But they are not me. Similarly my body, my physiological functions, my mind, my intellect and my ignorance are mine. They are not I, or the atma. I, the subject, am different from mine, the object. Atma is sat-cit-ananda svarupah.

ATMA IS CHIT: Chit means consciousness or awareness. I the atma am consciousness. Consciousness is not a part of the body, nor

a property of the body nor a by-product of the body. It is the fundamental principle. It is atma which illumines the Sun, the Lamp, the Eyes and the Mind. Atma is not to be experienced because atma is the truth behind every experience. Atma is not to be realized but to be understood.

ATMA IS SAT: Sat is that which remains unchanged in all the three periods of time – past, present and future. To be self-existent is the nature of atma. ‘Present’ can be used to denote anything from the present nano second to the present millennium. The truth of time, or ‘now’, is consciousness.

ATMA IS ANANDA: When one is a wanting person, he is unhappy. When that want is fulfilled he experiences happiness. This happiness is a manifestation of limitless ananda. Although the atma can be explained in many ways, it is commonly explained as sat chit ananda. This is to negate the common conclusion that I am mortal, I am ignorant and I am unhappy.

TAT PADA VICARA

BRAHMAN: Brahman is both the **efficient cause and material cause** of this jagat. To illustrate this, the sastra gives 2 examples. One example is that of the **spider**, which is both the maker and material for the web. Another example is that of the **dream** world for which the dreamer is both the maker and the material cause. Brahman appears manifold due to maya. It is independently existing, changeless and without attributes. The tatparya(commitment) of the sastra is to reveal Brahman.

MAYA: Maya is dependent on Brahman for its existence. It consists of 3 gunas –sattva (knowing power), rajas (acting(doing) power) and tamas (inertia). It is changing, with attributes and apparent (not real). Brahman and Maya both are beginning less. Maya makes impossible looking situations

appear as possible. It is the power of Brahman. The tatparya of sastra is not to establish maya.

Isvara is maya sahitam Brahman. Isvara is also called saguna Brahman. Maya is unmanifest name and form. Initially, Maya is introduced in the sastra. Later, maya is dismissed as apparent not having independent existence other than Brahman.

EVOLUTION OF 5 ELEMENTS: From that maya, which is dependent on Brahman, Akasa(space) was born. From Akasa, Vayu(wind) was born. From Vayu, Agni(fire) was born. From Agni, Apah(water) was born. And, from Apah, Prithvi (earth) was born. Thus, all the 5 great elements (pancha maha bhootani) are manifestations of Brahman.

From satva aspect of each of the 5 elements, particular sense organs evolved. From the total satva aspect of these 5 elements, the Antahkarana or inner instruments of mind, intellect, ego and memory were formed.

From the rajas aspect of each of the 5 elements, particular organ of action as well as the 5 praanas were born.

From the tamas aspect of 5 elements, the grossified 5 elements were born.

PANCHIKARANAM: Panchikaranam or Grossification takes place as follows: the tamas aspect of each of the subtle elements divide into two equal parts; one half of each remains intact; the other half of each gets divided into four equal parts. Then to the intact half of each element, one-eighth portion from each of the other four elements gets joined.

This grossified akasa, vayu, agni, apah and prithvi form the 4 types of gross bodies and the universe with 14 lokas. There is thus an identity between microcosm and macrocosm.

ASI PADA VICHARA:

ONENESS BETWEEN JIVA AND ISVARA: The identity of jiva and Isvara is the tatparya of all the Upanisads. One space is taken as limited by many conditioning factors like pot space. This is called avacheda vada. One sun light is reflected in many mirrors and appears as many. This is called prati-bimba vada. Similarly, one limitless consciousness (Brahman) is reflected in many upadhis (jivas).

Brahman manifesting in avidya upadhi is jiva. The jiva wrongly identifies with gross, subtle and causal bodies. Due to ignorance, jiva considers itself different from Isvara. Brahman manifesting in maya upadhi is Isvara. There is no real difference between jiva and Isvara. The difference is only in the upadhi. As long as this apparent difference is mistaken as real difference, samsara will be there with the cycle of birth and death.

DOUBT RAISED: Upanisad proclaims Tat Tvam Asi. It means that there is an identity between the jiva and Isvara. The jiva has ego and limited knowledge; Isvara has no ego and all knowledge. How can there be identity between them is the doubt raised.

TAT TVAM ASI: The literal meaning of Tvam is jiva, or the atma identified with gross and subtle bodies. The implied meaning of Tvam is atma which is pure consciousness free from the upadhi of gross, subtle and causal bodies. The literal meaning of Tat is Isvara, or the atma identified with maya upadhi. The implied meaning of Tat is atma which is pure consciousness free of the maya upadhi. To make the maha vayka meaningful, we have to take the implied meaning of tat and tvam: that is, both are consciousness.

The difference at the upadhi level is mithya. Hence, it is not real. **Between the jiva and Isvara, there is difference only at the**

empirical level. At the absolute level, there is no difference.

JIVAN MUKTHI: By the teaching of Vedanta by a Sadguru, the vision of Brahman in all beings is gained. The person who gains this vision is called a jivan mukta. Sadguru is the one who has learnt from a traditional teacher, the one who knows the methodology of teaching preserved by the teaching tradition.

Jivan mukta while living is free from bondage. He has understood that he is consciousness and that he has no death. A **jivan mukta has the understanding that he is sat chit ananda svarupa.** He is not the doer or enjoyer. He is free from attachment. He is the indweller of all beings. He is like prakasa and akasa. He has the firm conclusive knowledge of atma, and he is free from doubts and opposing conclusions.

VIDEHA MUKTHI: Jnani exhausts his **Prarabdha** karma by going through the experiences. It is like an arrow already released. **Sanchita** karma is destroyed by atma jnana with the conviction that "Brahman only I am". It is like the karma done in dream getting destroyed upon waking up. The connection of a Jnani with **agami** karma is like drop of water resting on a lotus leaf.

The **agami punya** of a Jnani goes to one who praise, worship and serve Jnani. The **agami papa** of a Jnani goes to one who abuses, hates and gives discomfort to the Jnani.

After death, the gross body of a Jnani merges with the gross universe. The subtle body of the Jnani merges with the subtle universe. The causal body merges with the causal universe. **Jnani has no more births. The vyasti upadhi merges with the samasti upadhi.**

Report by N. Avinashilingam

Guru Purnima at AVG



INTRODUCTION: Guru Purnima is the day when students express their gratitude to their Teachers. Starting from this day Spiritual aspirants who observe a religious vow for the forthcoming two months find them to be very effective.

GURU PURNIMA PUJA: Guru Purnima Puja was celebrated at Anaikatti Gurukulam on July 12, 2014. Students and devotees turned in large numbers at the Gurukulam to receive the blessings of Pujya Sri Swami Dayananda Sarasvati. Puja was done at the altar in the lecture hall. 108 names of the Guru were chanted. Pada puja was done to Pujya Swamiji.

PUJYA SWAMIJI'S ANUGRAHA BHASHANAM: Pujya Swamiji delivered his anugraha bhashanam. He said that Guru purnima is Guru's day. Brahma vidya is a highly desirable and unique teaching which can be given only by a Guru in the parampara. The Guru should be a traditional Sishya, who has studied from a Guru in the parampara. This vidya is unique as it is from Lord Sadashiva himself.

The traditional mutts like Sringeri and Kanchi invoke their earlier Pontiffs in a pot of water on Guru Purnima day and pay their tributes and offer puja. Orthodox Sannyasis observe chatur masya (four months) vrata. There is one Vedic sentence which says one paksha (half month) can be taken as one month. Hence the orthodox Sannyasis observe the religious vow of staying in one place for two months from Guru Purnima day.

Adi Guru, Sri Dakshinamurthy's form represent the jagat with five elements. Damaru represents space, Head band represents air, torch represents fire, Ganga





Vyasa's time . Sri Adi Sankara gave the bhasyam which is the sampradaya of teaching. The vision is true and unique and is established by the sabdha pramana. It is satyam and cannot be negated in all the three periods of time. Teaching is made by adhyaropa (superimposition) and apavada (negation). This is the only tradition that can survive against all kinds of objections. This

on the head represents water and the whole idol represents earth. Japa mala on hand represents spiritual discipline. Apasmara, the asura he keeps under his feet represent the jiva's negative tendencies kept under control.

"I am Brahman", only sastra can tell. The sastra will become meaningful only if taught by a Guru in the tradition. Sri Veda Vyasa is an important guru in the tradition. Hence his birthday is celebrated as Guru purnima.

Our parmpara starts with Sadashiva. Written sastra is available from Sri Veda

vision is handed over while teaching the Sastra. The one who dispels ignorance is a Guru. He is the light who dispels darkness. There is no verbal entropy in the teaching.

BOOKS RELEASE: Pujya Swamiji released three books authored by him titled Purnamadah Purnamidam, The True Teacher and Hinduism.... its uniqueness on this occasion.

The students offered guru dakshina to Pujya Swamiji and received prasad.

NEW DINING HALL INAUGURATION: Pujya Swamiji inaugurated the newly built dining hall, adjacent to the existing dining





hall. Pujya Swamiji and other Swamis took lunch biksha in the new dining hall. Healthy and tasty south Indian food is served in the Gurukulam. The dining facilities have been increased to accommodate the growing requirements.

PUJA TO OTHER ACHARYAS: In the evening, the students undergoing the long term course offered their puja to all the other Acharyas teaching in the Gurukulam. A few students spoke expressing their gratitude for the excellent classes.

Swami Sadatmananda congratulated the students for studying well and taking active part in all the activities of the Gurukulam.

Swami Shankarananda told that one should invoke the Sishya in him to tap the Guru's grace. Swamini Agamananda told that when she saw the fifth long term course students she felt that Pujya Swamiji came back from the hospital to teach them. Swamini Saradananda told that Pujya Swamiji made her life prayerful and her life is made. Swamini Vedarthananda told that we should be thankful to Isvara for getting the right Guru and the right teaching.

The students offered guru dakshina to Acharyas and received their blessings.

Report by N. Avinashilingam



Kumbhabhisekam Anniversary at AVG

On July 9, 2014 , Kumbhabhisekam anniversary of Sri Jnana Ganapathy, Sri Narmadeswara and Sri Jnaneswari Ambal was celebrated. Early in the morning, kalasa pujas were performed for all the deities. 11 dravya abhisekam was done in all the shrines. Astotra archana was done for all the deities. The celebrations concluded with maha deeparathana. On July 15, 2014, Kumbhabhisekam anniversary of Sri Medha Dakshinamurthy was celebrated. Kalasa puja, 11 dravya abhisekam, astotra archana and maha deeparathana were done for Sri Medha Dakshinamurthy.

Report by N. Avinashilingam





AVG Independence Day Camp 2014 with Swami Veditatmanandaji: Report

By Melkote Ramaswamy

Theme: *Yo madbhaktaha sa may priyaha.*

In Chapter 7 (Gnana Vignana Yoga) Verse 16 of Bhagavad Gita, Lord Krishna lists the following four types of Bhaktas depending on their level of emotional maturity:

Aarthi— seeks God's help only when in difficulty. God is pleased that the bhakta chose to come to Him rather than to go to a less desirable source.

Artharthi—looks for God's favor for a specific thing—like a job, son, wife, husband, house, etc. He has come to realize that only God has the power and resources to give such favors.

Jignaasu— curious to understand more about God. Already on the right track in his spiritual quest.

Gnaani—one who has discovered the essence of self as limitless entity, He is ever-happy, contented, and at peace with himself, He recognizes that he is Sat-chit-ananda.

This fourth category of Bhaktas is dear to Lord Krishna. Verses 13-20 of Chapter 12 spell out in detail the *lakshanas* or characteristics of the ultimate abiding Bhakta—Gnaani. He is also to be identified as *Sthitha-prajna* or *Jeevanmukta* or self-

realized individual—one for whom there is no re-birth since he has no unfulfilled agenda.

Such an individual who has identified himself with Ishwara sees the world as it is, accepts people as they are and looks at them as Ishwara playing roles in different costumes, Duality disappears when we realize that behind all individual costumes (self's) there is just one actor. Gnaani is one whose mind is free from Raga/Dwesha which puts labels on things and brands people and obstructs objectivity.

He has no enemies since he does not brand anyone, is happy being himself and does not depend on external objects/people for his happiness.

He has no agenda for himself and whatever he does is to fulfill others' agendas.

Vedanta offers a vision of the individual in relation to the cosmos and it is reflected in various *mahavakyas* such as:

Sarvam Kalvidam Brahman –Everything is Brahman

Aham Brahmaasmi—I am Brahman

Ishavasyamidam sarvam—Everything is Ishwara

Tat tvam asi—You are that

Note that all the *mahavakyas* are in the present tense. You already are that. You need to personally discover that. We are indeed that elusive tenth man. The true shining self is covered by the veil of ignorance and only knowledge—and knowledge alone—can remove that and scriptures provide that knowledge.

Raga and *Dweshha* raise expectations and not fulfilling them cause disappointment, frustration and anger.

A true karma yogi is aware of *Karmanyevaadhikaraste Maphaleshu kadachana* (*Gita Chapter 2-47*) and focusses on the effort which he can control, offers it to the Lord, and leaves the outcome to Bhagwan. He takes whatever he gets as prasaad. He believes in the fairness and benevolence of Bhagwan and that Bhagwan plays no favorites. It is like the rain that falls equally whether it is the pavement or grass.

The above are spontaneous values for the abiding Gnaani but are to be cultivated by us to unearth our true inner nature,

When an individual merges with Ishwara, his limitedness changes to limitlessness. This is similar to a river merging into the ocean, The river may lose its individuality but gains the ocean's mightiness.

While a Gnaani/man of wisdom is dear to the Lord, the remaining types of bhaktas at various levels of maturity are not forgotten. Lord Krishna is always with them helping and guiding in their spiritual journey.

Swami Viditatmanandaji's explanations of Bhagvad Gita and Vedanta were crystal clear and easy to take home and implement.

Other highlights of Swami Viditatmanandaji's presentation were guided meditation with *Om Namah Shivaaya* mantra, satsang and bhajans. Satsang serves as an eminent forum for campers to ask questions freely to seek clarifications and answers on things and issues that they encounter in life. Easy-to-follow Bhajans and Swamij's rich and strong voice made his singing delightful to hear, follow and learn.

Suddathmaji's chanting lesson made a tremendous impression on the campers thanks to his dynamic resonant voice and impeccable style imbued with ultimate clarity.

It was delightful to hear Mukesh Desai's classical; bhajans and to learn to sing *Har Har Har Mahadeva* in raga Yaman Kalyani from a true maestro.

The camp was jam-packed with adults and children of all ages who were hard pressed to find any free time. Many might have missed newspapers, computers and TV, but were too busy to notice.

Master Chef Ramachandran's creative vegetarian menus had something for everyone, not an easy task to accomplish.

The Management's efforts to improve the campers' comfort level and provide a spiritual experience in a true home-away-from-home setting were evident in every respect.

Swami Dayananda Educational Trust, Manjakkudi

A four day programme was conducted in our college from 21st to 24th July, 2014 and Pujya Sri Swami Dayananda Saraswati addressed all our students. He rendered his valuable blessings by welcoming all the freshers.

On 21st July, Swamiji inaugurated "Swami Dayananda Study Centre", which has got a collection of books & CDs on Swamiji's life and achievements.





On 22nd July, Swamiji inaugurated sophisticated “Swami Dayananda Matric School” in the aim of producing great scholars across the world. Students received blessings from Pujya Swamiji.

On 23rd July, our Secretary Madam Ms. Sheela Balaji donated an Ambulance on behalf of Lucas TVS, Chennai. On the same day, Swamiji inaugurated Mobile toilet and

Community hall as rendering service to the rural people of Manjakkudi.

On 24th July, Swamiji inaugurated Anugraha Guest House at Manjakkudi Agraharam.

Our Pujya Swamiji’s speech was really an eye-opener for everybody in the auditorium as it emphasised on following the path of “Dharma”.

Answering students' questions, Swamiji cleared all the doubts regarding 'dhaanam', 'freewill', 'satsangam' etc., He explained the importance and meaning of 'Guru'. students knew about 'selflessness' (not being selfish), 'Meditation', 'Empathy' etc., The students listened to Pujya Swamiji's speech enthusiastically and assured that they would surely follow the footsteps of Swamiji's precious teachings in future.



Dr. Kudavayil Balasubramaniam's explanations about the architecture of Chola's temples were exemplary and astonishing. Students found it really exciting when he praised about the victories of Cholas over Chalukyas. He evidentially proved by showing the pictures of some pillars, rocks etc., that were brought from Karnataka.

We also enjoyed the programmes of agriculturists Prof.K. Sither and Sri.N.Poochi Selvam's descriptions about the importance of food. Prof.K. Sither lectured on the topic 'food is medicine' (Unave Marunthu). He gave shocking news that all diseases are born from kitchen and on one's dining table. He emphasised on the importance of organic farming and the usage of traditional crops. He mentioned the name of some traditional crops and explained about its benefits. It was really very useful for

students because the whole lot hail from agricultural background family.

Mr. Poochi Selvam's lecture was based on the harmful effects of using pesticides and insecticides on crops. He also gave some remedial measures to use insecticides.

Mr. Tamil kalanchiyam's explanation was about Horticulture. He gave interesting news that all crops are useful for us. He also told that there are not any waste plants. He emphasised on the medicinal usage of plants.

The last day's explanation was mainly for commerce sectors regarding export & import business. Surely our students gained by this programme because they may become entrepreneurs or Managing Directors in days to come.

Our Secretary Ms. Sheela Balaji accompanied Pujya Swamiji all these four days to make this event a grand success.



It was a gracious evening with three functions that was held in Swami Dayananda College of Arts & Science, Manjakkudi. Ms. Sheela Balaji, Managing Trustee of Swami Dayananda Educational Trust donated an ambulance on behalf of Lucas TVS, Chennai, which would surely benefit the people in and around the locality. The key was received by our Pujya Swami Dayananda Saraswati and later on handed over to Kodavasal Union Chairman Mr. Paapa Subramanian. Keeping in mind the personal hygiene and health of rural women, a mobile toilet is being donated by our Madam

Secretary and no doubt, the Manjakkudi women, so the locality would be clean.

A Community Hall which is already functioning for the welfare of people in and around Manjakkudi. Our Pujya Swamiji inaugurated the hall, so that the residents of this locality would celebrate all occasions free of cost.

The programme started with a prayer song followed by the Welcome speech given by our Trustee Sri.V. Rajagopalan, Thiru. Paappa Subramanian is the Chief Guest and vote of thanks was given by Correspondent Sri.K. Bhaskar.

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A Well Wisher

Camp on 'New Generation's View of Life' held at Dindigul



A two-day camp for youngsters was conducted on May 24 and 25 at Sat Darshana Kutil, Arsha Vidya Gurukulam Ashram at Dindigul. The first camp at the tranquil Ashram under Camp Acharya H.H. Swami Buddhatmananda Saraswathi, turned out to be an eye-opener in many ways for the youth from Chennai and Dindigul, nearly 30 in number, who were part of it. The main aim of the camp was to nurture the 'New Generation's View of Life', a positive one which when channelized in the right way would

certainly change the way the youth look at and lead life.

An inaugural session was held on the first day during when Sri. Kuppuswamy, a respected devotee, who runs four schools at Dindigul, delivered the Chief Guest address. The camp included interactive sessions on positive thinking, healthy food habits and common issues faced by a teenager by the Camp Acharya H.H. Swami Buddhatmananda Saraswathi.

Co-Acharya for the Camp, Professor Naren Jeeva from Sastra University, who has over a decade of experience in handling classes on Indian culture, in his sessions, highlighted the importance of praying for others' welfare and the burning need for youngsters to overcome the commonly-seen 'herd' mentality which often destroys the uniqueness in each individual.

The two-day program included guest sessions by two very experienced exponents of Vedanta and the Indian culture. H. H. Swami Brahmavidyananda, Acharya, Arsha Vidya Gurukulam – Vaadipetti, gave a spell-binding discourse, urging the campers to form an 'unselfish generation' by preserving the revered '*Guru-Shishya Parampara*' and expanding their mind to help and serve everyone around in the best possible way.

Smt. Vasantha Amma, blessed with the art of captivating children and youth alike with her style of lecturing, brought out the maximum number of queries from the young and energetic audience, with her thought-provoking words of wisdom. Vasantha Amma threw light on facts such as 'happiness' being the purpose of every action done by man and instilled the importance of 'values' in every human being's life.

The camp was not just a set of lectures within four walls but was also packed with a host of interesting and development-oriented activities and games including Memory Test, Math Riddle, Musical Chair, Needle & Thread, Lighting the *Kuthu-*

Vilakku among others. The youth group was also given an opportunity to test their physical stamina and fitness through a trek atop Vellimalai Hills, from the Sirumalai Hills nearby the Ashram. The trek not only tested the physical finesse of the campers but also their mental strength while it also gave them time for some quick prayers while at the peak and some constructive discussions on general knowledge during their upward and downward journeys.

Before the valedictory function, as part of which a series of concluding and thanksgiving speeches were delivered by some distinguished guests and selected campers, the children from Chennai presented an entertaining and value-filled drama on the '*Essence of the Bhagavad Gita*'. The skit highlighted topics such as Jnana-Yoga, Karma Yoga, Bhakti Yoga and more from the eternal Bhagavad Gita.

Overall, it would be fitting to sum up by saying that the '*New Generation's View of Life*' camp was an excellent success, thanks to grace of the Supreme Lord and H. H. Pujya Swami Dayananda Saraswathi. The children who were part of the camp felt blessed and have expressed their interest in attending all future camps with even more zeal and happiness. With constant support of all those who made the camp a huge success and with continuous flow of divine grace from above, Sat Darshana Kutil hopes to conduct many more such camps in future.

*Report by
N. Balasubramanian, Chennai)*



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LAKSHARCANA

We cordially invite you to attend the **Laksharcana** to **Lord Medha Dakshinamurthi** at the Gurukulam on the occasion of the Birthday of Pujyasri Swami Dayananda Saraswati on Friday, August 15, 2014. The Programme for the day will be as follows:

Laksharcana	-	9.00 A.M.
Maha-arati	-	12.15 A.M.
Maha Prasadam	-	12.30 P.M.

We welcome you to participate in the Laksharcana and receive the blessings of **Lord Medha Dakshinamurthi**.

P.S. Please send your Puja offering to us on or before 14.08.2014. Use the form given below. Please make your Cheque or DD payable to **Sruti Seva Trust**, Coimbatore.

You can be a sponsor for a day's Puja by offering Rs.5,000/-

PUJA OFFERING

Enclosed is my offering for the **Laksharcana** on **14.08.2014**

Name (In BLOCK LETTERS)

Nakshatra

Gotra

1] Rs.251/-
2	
3] Rs.251/-
4	

My Address (in BLOCK LETTERS)

.....

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

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

Odisha Government to Review Decision

BHUBANESWAR, INDIA, June 15, 2014 (Odisha Today): The Govardhan Peeth, the seat of Puri Shankaracharya, today slammed the Odisha Government for not imposing a blanket ban on devotees climbing chariots during Lord Jagannath's Rath Yatra and demanded to reconsider its decision. "The state government should reconsider its decision and impose a complete ban during the entire festival. No decision should be taken in a haste," the official spokesman of Govardhan Peeth Manoj Kumar Rath said here. Hindu Mandir Priests' Conference Held in May

Hindu Mandir Priests' Conference held in May:

FAIRFAX, VIRGINIA, June 17, 2014 (World Hindu Council of America): Hindu Mandir Priests' Conference (HMPC) grew out of the Hindu Mandir Executives' Conference (HMEC). The mission of HMEC is to provide leadership to the Hindu-American community by promoting program activities to nourish, protect and sustain Hindu Dharma in North America through Hindu Temples. The 3rd HMPC was hosted by Durga Temple, Fairfax Station, VA, from May 29 - 30, 2014.

Over 30 Pundits and 50 adult and youth delegates, representing more than 25 Mandirs and Hindu organizations, attended this year's conference. The Theme of the conference was "Role of Temple Priests in 21st Century." The conference was organized into 7 sessions, and the topics were consistent with the HMPC's objective: Sustainability and Advancement of Sanatana Dharma by making the modes of worship meaningful and relevant for the younger generation of Hindus. The seven sessions were: Inaugural Session, Bal Samskaras, Open Forum, Priests-Management-Devotees, Roles of Priests not associated with Mandir and other Topics, Education & Training, and Concluding Session.

Deep Prajjwalan, Sri Ganesha Atharvashirsha by all priests formally opened the conference. The convener, Sant Gupta and the President of Executive Board of Durga Temple, Srilekha Palle delivered the welcome address and conference goals and objectives. Ekatomata Mantra led by Abhaya Asthana followed by Vandana by Durga BalGokulam Children led by Madhuri Prasad set the tone for the rest of conference. Emcee for the evening was Navin Kadakia of Pittsburgh thanked The World Hindu Council of America (VHP of America) for providing the leadership for such an important event

Stating that the government's decision leaves ample scope for priests and servitors to allow devotees to climb on the chariots and touch

the Deities, Rath appealed people to raise their voice to protest the move. In absence of Shankaracharya Swami Nischalananda Saraswati, Rath along with Govardhan Peeth Council chairman Amiya Kumar Mohapatra and Biswamber Das, Vice-President of Mukti Mandap Pandit Sabha of Sri Jagannth Temple, rejected the state government's decision of allowing the devotees to climb the chariots and touching the Deities.

Rajan Zed Opens US House of Representatives Session with Hindu Prayer

Source

WASHINGTON, DC, June 21, 2014 (indiablooms.com): Rajan Zed, first Hindu to offer the opening prayer in the US Senate, delivered the third opening Hindu prayer in the House of Representatives on June 19.

Starting and concluding with "Om," Zed read the Gayatri Mantra followed by excerpts from the Upanishads and the Bhagavad Gita—all in English. He sprinkled a few drops of Ganga water on the House podium. He presented a copy of Bhagavad-Gita to Congressman Michael Honda, who introduced and thanked Zed. He was presented with certificate of appreciation by House Speaker John Boehner, and spoke with Honda, Congresswoman Donna F. Edwards from Maryland, Congresswoman Janice Hahn from California and House Chaplain Fr. Patrick J. Conroy.

The first Hindu leader to give the opening prayer in Congress was Venkatachalapathi Samuldrala, priest of the Shiva Hindu Temple in Parma, Ohio, in 2000, on the day that the Prime Minister of India, Atal Bihari Vajpayee, addressed a joint session of Congress. The second for the House was Satguru Bodhinatha Veylanswami of Kauai Aadheenam in 2013 at the invitation of Representative Ed Royce of California and Rep. Tulsi Gabbard of Hawaii (the first Hindu representative in Congress).

Zed was famously heckled as he began his prayer in the Senate in 2007, an astonishing and shocking breach of protocol in that dignified chamber. The Christian protestors were arrested.

Unique Shiva Temple Created in Mumbai

MUMBAI, INDIA, November 1, 2010 (de zeen Magazine): Edmund Sumner has photographed a temple by Mumbai studio Sameep Padora and Associates. Called Shiv Temple, the project involved simplifying a traditional temple design by removing the usual decoration but maintaining symbolic elements. A wood-clad frame wraps around one corner making the entrance while the interior is illuminated by skylight. The temple was constructed by the villagers using local stone from a quarry near the site.

Sanskrit Conference at McGill

MONTREAL, CANADA, June 7, 2014 (Weekly Voice): Samskrita Bharati (Canada) participated in the 10th Annual Sanskrit Conference held at McGill University in Montreal on Friday, May 30th where they launched their unique product — Sanskrit Greeting Cards — with the support of Prof. (Dr.) Arvind Sharma.

Samskrita Bharati (Canada) wishes to make Sanskrit popular in daily lives through the use of many innovative approaches like greeting cards for special occasions and have many more exciting future projects in the pipeline.

Dr. Sharma is a member of the Faculty of Religious Studies at McGill University since 1987 and has been instrumental behind the Annual Sanskrit Conference. In its 10th year, the conference had seen participation from not only far off places of Canada but also guests and speakers from the United States.

World Hindu Congress to be Held in Delhi in November

Source

NEW ZEALAND, April 10, 2014 (Indian Weekender): The inaugural World Hindu Congress will be held in New Delhi, India, later in the year. The November 21-23 conference has been organized by the World Hindu Foundation. Leaders and representatives of various Hindu

organizations, temples and associations are invited to attend the congress. The number of delegates is limited to 1500, of which foreign delegates are limited to 750.

The theme envisioned is the Hindu principle of Sangachchhadhwam Samvadadhvam, which means “Step together, Express together.” The main purpose for the World Hindu Congress is to provide a global platform for Hindu society to deliberate and formulate solutions to the myriad challenges being faced by Hindus throughout the world and to devise workable and tangible solutions that can be implemented.

Consecrating a Temple: Hindu Community Dedicates First Area House of Worship in Daytona Beach

DAYTONA BEACH, FLORIDA, June 14, 2014 (Daytona Beach News-Journal): Wearing saris and carrying offerings of flowers and coconuts, women and girls processed from North Beach Street to the Hindu Cultural Association building on Madison Avenue east of Mulberry Street in Daytona Beach. The procession on June 7 marked the beginning of a weeklong series of observances and rituals that would consecrate the Hindu Cultural Association building into a religious temple or “mandir,” the first Hindu temple for Volusia County, members said.

The Hindu Cultural Association purchased the 1.2-acre site at 150 Madison Ave. in

2006, according to the Volusia County Property Appraiser. After a fundraising campaign, the 6,110-square-foot building was completed last year with a value of \$377,093. It opened in late 2013 for cultural events and meetings but the building would not gain its religious status until this week, members said.

On Monday, in a nine-hour ceremony from 7 a.m. to 4 p.m., statues were imbued with religious significance as believers “put the soul to the statues,” believing them to be living representations of Deities.

Colourful Indian Festival Held in Pegognaga, Italy

PEGOGNAGA, ITALY, June 1, 2014 (Gazzetta Di Mantova): A thousand people belonging to the Hindu community in Northern Italy participated in the second annual Pegognaga Shoba Yatra, organized by Shri Hari Om Mandir together with the Municipality of Pegognaga. In a festive folkloric atmosphere, with music, songs and prayers, the faithful gathered in the square of the Coop and then proceeded in a long procession along Avenue San Lorenzo to arrive in Piazza Matteotti, where the religious leaders of the Hindu community and the crowd were greeted by the mayor Dimitri Melli.

In the days preceding the festival, a reading of the the Ramayana scripture was held at the Mandir on via Martin Luther King,

where they venerate statues of Shiva, Kali and ten other Gods that were gifted by the Indian state. Svamini Hamsananda of Savona, vice president of the Italian Hindu Union, says that a meeting of representatives of all the temples in northern Italy, with the participation of the president of the Italian Hindu Union, took place during this time

Akshardham Temple Coming up in New Jersey

AHMEDABAD, INDIA, July 22, 2014 (by Bharat Yagnik, TNN): The Bochasanvasi Akshar Purushottam Sansthan (BAPS) has envisioned an Akshardham temple at Robbinsville in New Jersey, US that will be spread over a mammoth 162 acres. BAPS has earlier established two Akshardham temples at Gandhinagar and New Delhi as religious and cultural centers. The US project — aptly named Akshardham Mahamandir — started in 2013 with a stone-laying ceremony, realizing the 15-year-old dream of Pramukh Swami, the religious leader of the sect, to construct an Akshardham at New Jersey. The area has sizable Gujarati and Indian population. The leaders are hopeful that the temple will be ready in 2017. Pramukh Swami will visit the site next month when he will be in the US.

Sadhu Brahmprakash of BAPS told TOI that the work is going on at Rajasthan where more than 2,000 artisans are laboring over various parts of the temple at Dungarpur, Pindwada and Sangwada. “The finished parts are shipped to US where they are assembled

by master craftsmen,” he said. Italian marble and marble from Rajasthan’s quarries is being used and the parts are shipped from Mundra, added officials. In US, a 5,000-strong team is looking after various aspects of the construction and design.

The main building will have four floors. The complex will have an exhibit dedicated to Indian history and culture, a youth activity center and much more. The artisans have taken elements of both south and north Indian temples. The embellished temple will have ornate pillars and panels depicting scenes from the Ramayana and Mahabharata and ancient scriptures. The halls will have full-size idols of important leaders of the sect.

Michigan’s Sambodh Society Hosts 12th Annual Rudrabhishekam and Chandi Homam

KALAMAZOO, MICHIGAN, July 23, 2014 (Press Release): The Sambodh Society, Inc., and the Sambodh Center for Human Excellence will celebrate the 12th Annual Rudrabhishekam and Chandi Homam on August 1-3, 2014 at the Sambodh Ashram in Kalamazoo, Michigan. The program will consist of a number of poojas and homas for benefit of people of all ages and from all walks of life. Click “source” above for complete information, and to download the full program brochure.

Sankat Mochan Kendra Opens Its Doors

AUSTRALIA, July 20, 2014 (Indian Sun): Sankat Mochan Samiti (SMS) celebrated the opening of Sankat Mochan Kendra (SMK), on June 15. This is the first North Indian Hindu temple, social welfare kendra and Indian cultural education institution of its kind in Australia. The SMK will cater not only to the Hindu population but also other communities interested in Hinduism. More than 1,000 devotees attended the inaugural function of SMK located at 1289A North Road, Huntingdale, 3166

The ceremony began with a prayer to Lord Ganesh, after which the Vastu Puja and Navagraha Puja were performed. The most overwhelming ceremony, which took place for the first time in the history of Australia, was when 11,000 ahutis (offerings of sacred mixture of grains, ghee and aromatic perfumes) were offered to the Gods and the maha Gayatri mantra performed. Five stations were carefully placed with all the precautions of fire safety, as Havan Kunds, with eight devotees at every station. It was a powerful ceremony with divine vibrations keeping the full of spiritual energy. The volunteers made sure that every one who wanted to participate in the mantra ahutis could do so as several of them had traveled long distances to be part of it.

In a First, CBSE Asks Schools to Celebrate Sanskrit Week

NEW DELHI, INDIA, July 16, 2014 (Financial Express): In a circular dated June 30, the Central Board of Secondary Education (CBSE) has asked the Directorate of Education of various states, including New Delhi, Arunachal Pradesh and Andaman and Nicobar Islands, to celebrate Sanskrit Week in their schools from August 7-14 this year. It also asked principals to commence "Sanskrit-related activities" from July onwards and send in entries for selection at the national level by July 20, 2014.

"The celebration of Sanskrit Week would provide a medium for popularizing Sanskrit and stimulating the interest in the language by increasing the awareness about the close relationship between Sanskrit and other languages and the cultural heritage in India. The Sanskrit Week in schools may encourage linguistic creativity among students and provide them an opportunity to benefit from the systematic structure around Sanskrit..." the circular reads.

According to CBSE, the schools may hold short-speech competitions for students from classes IX to XII. Another proposed national-level competition for students is essay-writing in Sanskrit. CBSE also directed schools to organize Yuva Sansad or Youth Parliaments, seminars for teachers on "practical applications of Sanskrit," screen Sanskrit films and organise interactions for children with eminent Sanskrit scholars

'Duty is that which must be done whether or not it is in agreement with my likes and dislikes. If the like and duty coincide, the action becomes spontaneous. If the like does not coincide with the duty, the action becomes deliberate – this is karma yoga with respect to action. If I do what I fancy, regardless of whether it is proper or not, it is an impulsive action. An impulsive person is in the hands of likes and dislikes and therefore full of conflicts. A deliberate person, who does what should be done, releases the mind from likes and dislikes in course of time. The sense of duty grows upon the person such that the duties are performed as naturally as breathing and eating. The mind of such a person is a fit instrument to appreciate the teaching of Vedanta.'

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