



# *Arsha Vidya Newsletter*

*Rs. 15/-*



**"Hindu-Jewish Scholars' Meeting held  
from 24<sup>th</sup> to 26<sup>th</sup> of May 2011 at New Delhi"**





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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



### Introduction

*(continued from last issue)*

What one wants is really not 'a thing', but freedom. Freedom is not 'a thing' just as happiness is not a thing. Freedom is not available as an object somewhere that one can go and buy or claim. Freedom is located exactly where bondage is. Bondage is definitely not in my nose or eyes. The nose is limited. The eyes are limited. But the nose itself does not have a sense of limitation or a complex. The eyes have no complex. The bondage lies in the conclusion 'I am not good', 'I am not significant', 'I am wanting' and so on. I do not want to be that wanting insignificant person. The sense of bondage is centred on 'I'. The freedom from this sense does not lie outside the place where this sense is. One cannot, therefore, pick up freedom by going to a place, like one goes to Nepal and picks up śāligrāma, a type of stone, from River Gaṇḍaki. The one who considers that to be freedom is a bound person. He continues to be bound. If the sense of bondage is centered on 'I', then the freedom also is centered on 'I'. 'I am bound' is only a notion because I do not feel bound in sleep. In a moment of happiness also I do not see myself as 'I am bound'. So, there must be a way out.

If the gain of 'what is not yet gained' is not going to make me free, then one thing is left out. My helplessness is not that bad, really

speaking. I do not see all the doors closed against me. I still find one door open. It can perhaps be the 'gain of what is already gained'. In that case there is self-disowning. Therefore, I need to know myself.

Is there anything like the gain of what is already gained? What is already accomplished can also be accomplished if the accomplished is not known as such. But here the pursuit is entirely different; it is one of knowing, for which you require a pramāṇa, a means of knowledge.

All the means of knowledge at our disposal like senses and mind are good enough for throwing light upon everything else. But they cannot objectify the ātma and know it as pūrṇam brahma. In fact Brahman is not sitting upon ātman. Brahman is ātman. How are you going to know it? It is purely a recognition, in the form of a vṛtti, cognition, born of a means of knowledge. The means of knowledge that gives rise to this recognition 'I am pūrṇam brahma' are the upaniṣads. One of them is Muṇḍakopaniṣad.

The word upaniṣad is derived from the root 'sad'<sup>1</sup> whose meanings are given by Pāṇini<sup>2</sup> as 'to disintegrate', 'to destroy' and 'to reach'. The root has two prefixes here, 'upa' and 'ni'. Both of them together indicate



brahma vidyā, knowledge of Brahman. Upa means near. What is the nearest is what is sought after by the seeker. The seeker's svarūpa, the ātman is identical with what is sought, that is, Brahman. Ātman is not even the nearest; it is oneself. There cannot be any distance between you and ātman. By the prefix 'upa', ātman is implied here. About this ātman, there is ignorance and confusion. The prefix 'ni' stands for very well ascertained knowledge. 'Upa' and 'ni' together refer to brahma vidyā, knowledge of ātman being Brahman, which leaves nothing to be desired. It is a knowledge that is free from doubt, vagueness and error.

What does that brahma-vidyā do? It wears out the whole host of *anarthas*, undesirable things. The various limitations that the life of becoming, called *samsāra*, is subject to are called *anarthas*. This knowledge disintegrates them. Will they stage a comeback? No. Brahma-vidyā destroys the cause of the *samsāra* that is ignorance. There is no chance for it to come back. Knowledge may destroy ignorance that is the root cause for the *samsāra*, but what is the positive gain in this? Positively this knowledge makes one recognise that one is *pūrṇam brahma*. The word 'upaniṣad' thus, not only refers to *brahma vidyā* but also points out the result of that *vidyā*, and so it is complete in itself<sup>3</sup>. It tells 'what it is' and also 'what it does'.

The word 'upaniṣad' also refers to the text. When brahma-vidyā, the subject matter is called upaniṣad, how can the book also be called upaniṣad?. Between the upaniṣad, the book, and the subject matter there is *sambandha*, revealer-revealed relationship. The book is the revealer of the subject matter that is not available for any other *pramāṇa*, and that subject matter is what is revealed by the book. Therefore, the book is also called the upaniṣad like a book on Indian history. A book is called 'Indian History' because the subject matter in the book is Indian history.

Now, what is the subject matter of this upaniṣad? Brahman that is unknown is the subject matter. Brahman is already free, being *pūrṇa*. Because one does not know ātman to be identical with Brahman, one has bondage. The *prayojana*<sup>4</sup>, result, that one accomplishes by gaining the knowledge of the subject matter of upaniṣad is *mokṣa*.

Between the knowledge and *mokṣa* there is *sādhana-sādhya-sambandha*<sup>5</sup>. Knowledge is the *sādhana*, the means and *mokṣa* is the *sādhya*, the end. The end is not the subject matter. Nobody is interested in brahma-vidyā. People are interested in becoming free from sorrow. Knowledge of Brahman is not the *puruṣārtha*, the end that one seeks. *Mokṣa*, freedom from sorrow is the *puruṣārtha*. That is the result of this knowledge. That is not achieved by any

<sup>1</sup> षट् विशरण-गति-अवसादनेषु इति धातुपाठः।

<sup>2</sup> उप-नि-पूर्वस्य सदेः कर्त्तरि किविबिति विवप् प्रत्ययान्तरस्य एवमर्थस्मरणात्। (उपोद्धात भाष्यम् )

<sup>3</sup> स्वरूप आत्मन् आत्मन् सम्सार पूर्ण

य इमां ब्रह्म-विद्याम् उपयन्त्यात्मभावेन श्रद्धा-भक्ति-पुरस्सराः सन्तः तेषां गर्भ-जन्मजरारोगाद्यनर्थ-पूर्णं निशातयति परं व ब्रह्म गमयत्यविद्यादि-संसार-कारणं च अत्यन्तम् अवसादयति विनाशयतीत्युपनिषत्। उपोद्धात भाष्यम्

<sup>4</sup> प्रयोजनं चासकृद् ब्रवीति ब्रह्म वद् ब्रह्मैव भवति ३-२-९ इति परामृताः परिमुच्यन्ति सर्वे ३।२।६ इति च उपोद्धात भाष्यम्

<sup>5</sup> प्रयोजनेन तु विद्यायाः साध्य-साधन-लक्षण-सम्बन्धम् उत्तरत्र वक्ष्यति मिध्यते हृदयग्रन्थिः (२।२।८) इत्यादिना। (उपोद्धात भाष्यम् )

other means. The two sambandhas—one between the text and the knowledge and the other between the knowledge and the result—make it very clear that one should take to knowledge for gaining mokṣa, and for gaining knowledge one should study the text.

Who is to study? One who is interested has to study. There are two types of interested people: the one who is curiously interested and the other seriously interested. An adhikārin, qualified person, is the one who is seriously interested. He is the one who is able to discern the limitations of all other pursuits and who has recognized that the conclusion 'I am limited' may be wrong and has to be corrected by knowing. Further,

one must have a certain maturity and proper attitude towards the upaniṣads and the teacher who teaches it. They form an inner disposition necessary for the mind to gain the knowledge. Lastly, one should have a very clear desire for freedom. This four-fold factor—subject matter, result, connection and the disposition of a qualified person—is called anubandha catuṣṭaya. It makes a given subject matter worth pursuing. Even though any upaniṣad is part of a given Veda, it can be independently studied inasmuch as it fulfils the four-fold requirement of the anubandha catuṣṭaya. So, the Muṇḍakopaniṣad also becomes a subject of study.

*To be continued...*

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## Śrī Rudram Mantra 6

Ṛṣi - Kaṇvaḥ; Chandas - Anuṣṭubh; Devatā - Śambhuḥ

Dhyāna śloka

चन्द्रार्धमौलिं कालारिं व्यालयज्ञोपवीतिनम् ।

ज्वलत्पावकसंकाशं द्यायेद्देवं त्रिलोचनम् ॥

candrārdhamauliṁ kālāri vyālayajñopavītinam ।

jvalatpāvakasaṅkāśaṁ dyāyeddevaṁ trilocaṇam ॥



May one meditate upon that Lord, who wears a crescent in his crown, who is the destroyer of time, who wears a snake as yajñopavīta, who shines like the fire which is in full blaze and who has three eyes.

Result for chanting the sixth mantra: One who chants this mantra fifty thousand times, without giving up one's daily duties, will get puraścaraṇa-siddhi of this mantra.

अद्यवोचदधिवक्ता प्रथमो दैव्यो भिषक् ।

अहीँश्च सर्वाँजम्भयन्त्सर्वाँश्च यातुधान्यः ॥ ६ ॥

adyāvocadādhivaktā prathāmo daivyō bhiṣak ।

ahīṁśca sarvāñjambhayantsarvāśca yātudhānyaḥ ॥ 6 ॥

adyāvocat – may He espouse my cause; adhivaktā – one who stands by his devotees; prathamaḥ – one who is the foremost; daivaḥ- one who dwells as the inner self of devas; bhiṣak – one who removes the disease of saṁsāra; ahīṁ – snakes; ca – and; sarvāñ – all; jambhayan – destroying; sarvaḥ – all; ca – and; yātudhānyaḥ – belonging to the class of spirits

May the Lord—who stands by his devotees, who is the foremost, who dwells as the inner self of devas, who removes the disease of saṁsāra and who destroys all snakes and so on that harm (from the front) and all spirits and so on (that harm from behind)—espouse my cause.

O Lord! I am blessed by you because of the namaskāra and stuti. These are karmas and they will produce result to destroy my papās.

<sup>1</sup> yātudhānajātiḥ piśācādyapasmāra-rūpaḥ parokṣ-himsakāḥ

<sup>2</sup> छन्दसि लुह-लह-लिटः पाणिनि ३।४।६ इति लोटर्थे लुह ।

The word 'adhi' indicates pakṣa-pātatvam, partiality. For the bhakta, he, as though, has pakṣa-pāta. He overrides all rules and become adhivāktā, one who speaks in favour of his devotees. Even though all are his children, the devotee becomes one who belongs to the Lord since he invokes the grace of the Lord. Therefore, the Lord is looked upon as though he is adhivāktā, the one who goes out of the way to help his devotees.

Further, he is prathamah, the foremost. Devatās are many, but he is śreṣṭhaḥ. He is not another deva among the devatās. Daivaḥ means deveṣu bhavaḥ—he who obtains in the devas as their self, ātmā. He obtains in all devas and is thus antaryāmī, the indweller.

Bhīṣak means a physician. Bhagavān is the first physician who removes the disease of saṁsāra. "O Lord, you are the remover of all saṁsāra- duḥkha; I am not afraid of these devatās. You are the real physician". In the śāstrā also the Lord is called bhīṣak. What should he do?

Sarvān ahīn yātudhānyaḥ<sup>1</sup> ca jambhayann nāśayan—removing all the visible sources of fear such as snakes etc. and invisible source of fear like spirits, etc. We cannot objectify all these apasmāras, small devatās, spirits and so on, but we see them work, we suffer from their effect. In other words, "May you protect me from all things that bother me". Just as a snake is frightening, there are varieties of slithering problems from other creatures.

Adhyavocat<sup>2</sup> is a verb in the aorist, which is a form of past tense, to be understood in the sense of imperative mood, meaning let him espouse my cause, removing all difficulties, even going against the rules. No devatā is going to be against his help—he is the foremost, being the cause of everything. Let the Lord play his role as a bhīṣak and let him say 'ayam madīyāḥ', this person is mine (my devotee)'.

In the purāṇās this is called kavaca vākya. For example, as portrayed in Mārkaṇḍeya story, Lord Yama appears before Mārkaṇḍeya in order to take his life away. When Mārkaṇḍeya embraces the liṅga, Lord Yama tries to drag Mārkaṇḍeya along with the liṅga. At that time Lord Yama is chastised by Bhagavān. Once a person has sought refuge in the Lord, other devatās cannot do anything. The Lord says, 'he is madīyaḥ, mine'. Vibhīṣaṇa, the brother of Rāvaṇa, became madīya for Lord Rāma when he surrendered to him. Vāli could not do any harm to Sugrīva who was taken by Lord Rāma as madīya. If Vāli had approached the Lord with proper attitude then he also would have become madīya.

Bodhāyana says that this mantra is a kavaca, protection, because the devotee is asking for protection from all problems. The skanda-ṣaṣṭi-kavaca also protects oneself from all difficulties. It is like a dignitary wearing a bulletproof vest protecting himself from bullets. Dharma is the greatest kavaca because where dharma is, Bhagavān is. This is śaraṇāgati-tattva, principle of surrender. You take refuge in the Lord and he will protect you.



## Hindu-Jewish Scholars' Meeting, May 24-26, 2011

**Initiative of Hindu Dharma Acharya Sabha and  
World Council of Religions Leaders**



Pujya Swamiji headed the fifth dialogue between the Hindu and Jewish religious leadership, May 24-26, 2011, at the India Habitat Centre in Delhi. Two introductory summits, the first in Delhi in 2007 and the second in Jerusalem in 2008, resulted in significant Declarations of understanding, and the constitution of a scholars' group to explore issues in greater depth. Of particular interest for both groups was the question of idolatry in Hinduism. The charge of

idolatry has formed the justification for centuries of assault on the Hindu tradition. While the Jews were never part of this, Jewish Law prohibits benefitting from interactions, or in more stringent interpretations, even interacting with idolaters. Even though the issue was resolved, as expressed in Article 3 of the Declaration the Second Hindu-Jewish Leadership Summit, 2008,



“It is recognized that the One Supreme Being, both in its formless and manifest aspects, has been worshipped by Hindus over the millennia. This does not mean that Hindus worship ‘gods’ and idols’. The Hindu relates to only the One Supreme Being when he/she prays to a particular manifestation”,

the Jewish participants, on returning to Israel and sharing their findings with other learned Rabbis, met with resistance. This prompted Rabbi Professor Daniel Sperber to undertake a broader study of the issue, resulting in a 74-page paper that formed the basis for discussion in the recent meetings in Delhi. On the basis of his research, Rabbi Sperber was unable to reconcile Hinduism as non-idoltrous according to Maimonides, the traditional authority on Jewish law. However, based on his own understanding

of the Hindu concept of God, he was convinced that Hinduism is not idoltrous, and sought legal support for this by considering different definitions of idolatry from other respected Rabbinical traditions. His efforts to reconcile his own understanding with the worship of forms led him to conclude that the forms are ‘mere symbols’, and that Hindu worship of forms is equivalent to the practice of some Jewish people of praying to Angels, who are intermediaries to the ‘One Supreme Being’. Left unresolved for him was the *atma-brahman* identity, and he attempted to resolve it by considering the views of other *sampradayas*. Finally he concluded, “while a Jew may not accept this Hindu *Advaita Vedânta* philosophical stance, and may regard it, from his own viewpoint as heterodox, it can hardly be seen as idoltrous,”



Thus, the central topic of discussion in these meetings was the concept of God. After a welcome and introduction by Bawa Jain of the World Council of Religions Leaders, Pujya Swamiji began:

The concept of God is a very big thing. There is a certain conclusion that Advaita is heterodox. All that is here is one reality. It is not a belief. If it is not a belief it is a matter of understanding, something to be proved epistemologically. This concept is radical. The whole culture is based on this—that there is one reality, only God. We would like to make ourselves understood. And we would also like to have a clear definition of what you mean by God—it's not that we have to explain all the time. Whether we agree or not, we have proved that we can work together. We should be

able to accommodate each other happily. This [discussion of this topic] has been waiting for some time.

Mr. Oded Wiener, Director General of the Chief Rabbinate of Israel happily remarked, "When we dialogue with other religions, there is a rule that we do not talk about theological issues. With the Hindus it is just the opposite!"

Rabbi Sperber opened his discussion of his paper with, "I come here as an acolyte. . . wanting to learn." He proved true to his word, and the intellectual honesty of the Rabbis and their interest in understanding, created conditions for Pujya Swamiji to, in effect, conduct a series of classes for the next day and a half. Pujya Swamiji's unfoldment of how there is only one reality, both



immanent and transcendent, not only resonated with the Rabbis, as it concurs with their own texts, but opened their minds with the possibility of understanding it—a possibility that is not entertained in their own tradition. They welcomed this radical possibility. The area of greatest difficulty was understanding, “I am that reality,” as it challenged deep-rooted ideas within their tradition.

Related to this was the struggle of the Rabbis to understand what a deity is. Rabbi Sperber had concluded in his paper that a consecrated Hindu image is a mere symbol, and that Hindu worship of forms is equivalent to the practice of some Jewish people of praying to Angels as intermediaries to the Supreme Being. Pujya Swamiji clarified this, in a separate session, patiently showing how the world is a manifestation of Isvara. This paved the way to address Rabbi Sperber’s conclusion that the popular Hindu understanding of worship of deities is different from that of the Acaryas. Pujya Swamiji resolved this by making it clear that every Hindu, in every tradition, will say that everything is Bhagavan. At the time of discussion, and more formally at the farewell dinner, the Rabbis expressed their deep appreciation for this new understanding.

The third and fourth working sessions looked into the calendars of religious

observances. What are the holy days and how do they relate to God? What is considered holy time, holy space, and how do they relate to the people, land, faith, and culture? Beginning the discussion, H. H. Mahamandelshwara Swami Avadeshnanda Giri, Trustee of the Hindu Dharma Acharya Sabha, overwhelmed the Rabbis with a detailed account of the panchanga. H.H. Swami Krishnamaniji and Sri Swami Paramatmanandaji contributed to the discussion. Chief Rabbi David Rosen, International Director of the Chief Rabbinate of Israel and head of the American Jewish Committee, with the participation of Mr. Oded Weiner, gave an informative description of the Jewish holy days and their significance, most especially in terms of the history of the Jewish people.

In the concluding session, Mr. R. Venkatanarayanan and Mr. Oded Weiner led a frank and exploratory discussion for charting the way forward. It was evident that deep bonds of understanding and respect had now formed to support what is sure to be an ongoing, productive dialogue. A farewell dinner hosted by the Delhi Jain community, brought an outpouring of mutual appreciation among all the participants, and expressions of reverential gratitude for Pujya Swamiji as Guru.

*Report by  
Martha Doherty*

## Fourth Long-term three-year course At AVG, Coimbatore.

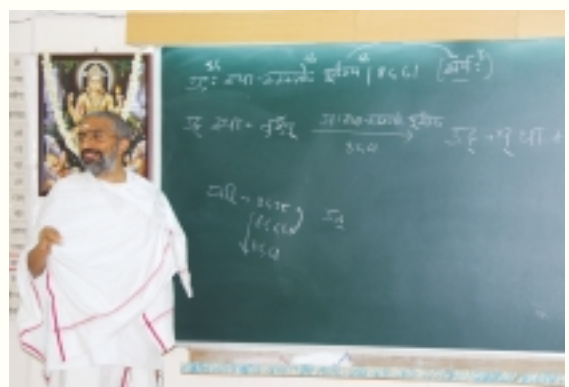


The fourth long term three year course that started in Arsha Vidya Gurukulam, Anaikatti on 23<sup>rd</sup> July 2010 is nearing the completion of the first year. The course is being attended by more than 85 students. Pujya Swamiji is currently teaching the Kathopanisad bhashya after having completed the Mundakopanisad, Kaivalyopanisad and Drik-drishya-viveka.

Pujya Swamiji, as usual embodies the teaching and is at his best in every class. The students and others are enjoying the classes to the maximum and eagerly wait for every class. Pujya Swamiji unfolds the vision of sastra in such a way that one is driven to a situation where one cannot but see. The apt examples that Swamiji employs

effectively enhance the level of understanding and also reveal his being in touch with the current times. Swamiji always used to say that if Sankara were to be here now, he would definitely employ them. Swamiji's unique and effective way of introducing Isvara as one maha-order in the form of various laws, pervading the entire sristi helps a person to resolve the basic problem of resistance to facts in life and non-acceptance of oneself and the world.

One cannot but appreciate the boundless compassion in Swamiji when one recognises that Swamiji has been teaching continuously without a break notwithstanding his health and in the midst of his countless engagements.







It is a great blessing to all of us that this traditional parampara of Vedanta teaching is available to us today; a greater blessing that we students are at the right place at the right time to receive it; and the greatest blessing is to have Pujya Swamiji unravel the vision of Vedanta in his inimitably exemplary style powered by his impeccable communication skills with which he makes us see what he sees. We all look forward to the study of other upanisads, Bhagavad Gita and Brahma sutra with Pujya Swamiji in the next couple of years.

We students are doubly fortunate to have our Resident Acarya in Swami Sakshatkritananda who has completed the first six chapters of Pancadasi and Sadhana Pancakam and is will be teaching the Mundakopanisad bhashya when Pujya Swamiji is away in the US.

Sakshat Swamiji follows the footsteps of Pujya Swamiji and this is very evident in his teaching style – never has he used a word which has not been used by Pujya Swamiji. Very knowledgeable and experienced, Swamiji has been handling the students with the same compassion and understanding as Pujya Swamiji.

The course syllabus includes study of Paninian grammar which is very challenging. The students have started learning Panini and are coping well. The Sanskrit classes are taken by Swami Sakshatkrtananda himself for the beginners.

Br.Sankar takes Sanskrit classes for the advanced students.

Many students have learnt the art of chanting Vedic mantras.

Swamini Saradananda and Swamini Vedarthananda have been teaching the art of chanting: āratī mantrās, daśa śānti, medhā sūktam, āditya hṛdayam, puruṣa sūktam, Śrī Rudram and Camakam etc.

The students have the advantage of learning yoga practices to maintain good health. The yoga classes are being conducted by the talented teachers Smt.Devi and Sri Sujit who are blessed with the combination of Yoga with Vedanta.

*Report by  
Vasanthi Jitendranath*

## **AVG, Saylorsburg Schedule of Events in July 2011**

- July 1-4 Independence Day Weekend Retreat on Conquering Inner Enemies by Swami Veditatmanandaji
- July 2 Meditation Workshop 10 am to 12:30 pm
- July 2-3 Counselling Services for Adults & children by Dr.Ashok Chhabra. Please call 570-656-0191 for appointment.
- July 3 Bhagavad Gita Classes by Swami Veditatmanandaji from 10am to 12:30 pm followed by Lunch. Satsang 1:15 pm to 2:15 pm.
- July 10-16 - Family Vedanta Retreat I with Swami Veditatmanandaji on Vivekachudamani Verses 50 onwards.
- July 10-16 Children Retreat I
- July 12 & 28 Pradosha Puja in the Temple 5:15 pm to 6 pm followed by regular Arati & Dinner
- July 16 Meditation Workshop 10 am to 12:30 pm
- July 16-17 Counselling Services for Adults & children by Dr.Ashok Chhabra. Please call 570-656-0191 for appointment.
- July 17 Taittiriya Upanishad class by Dr.Venkat Swaminathan from 8:30am to 9:50 am; Bhagavad Gita Classes by Swami Veditatmanandaji from 10am to 12:30 pm followed by Lunch. Satsang 1:15 pm to 2:15 pm
- July 17-23 Spoken Sanskrit
- July 31 - Aug 6 Family Vedanta Retreat II



## **Yoga Courses / Classes at the Ashram Ashram Yoga Studio:**

Swami Dayananda Ashram has a wonderful yoga studio, which is fully equipped to accommodate more than 50 students at a time. It is located just behind the Ashram Temple with a scenic view of Himalayas and the holy Ganga River. Senior Iyengar Yoga teacher Sri.Ramanand Patel of USA visits often to conduct yoga retreat here. Iyengar Yoga teacher Sri. Nandakumar conducts regular yoga courses for beginners and intermediate level students. Apart from them yoga teachers from different parts of the world visit the ashram with their students and conduct courses for them.

### **Shri Nandakumar**

will conduct residential Iyengar Yoga courses on the following dates:

**October 21st-30th 2011**

**November 1st-10th 2011**

**February 1st-10th 2012**

The courses will explore the technical details of Asana and Pranayama in the tradition of Iyengar Yoga. These courses are very well suited for beginners and intermediate level students. Interested persons are requested to register in advance or send their enquiries to

**yogiyaar@hotmail.com or contact the office.**

**Please visit website: [www.dayananda.org](http://www.dayananda.org).**



## Moments with Krishna

kṣudraṁ hṛdaya daurbalyaṁ tyaktvottiṣṭha parantapa |  
Bhagavad Gita 2.3

O man, why this melancholic veil over you? Your head is drooped and body shivering. Your eyes betray an awful fear in your heart.



What problem afflicts thy soul? What is the event that has overpowered you?

Do you know this? There is nothing in this world that can really shake your heart. Problems are solved by understanding them. Challenges are dealt with by facing them. You escape from them; you will invite them to haunt you, to tease you, to worry you—all through your life.

Shed this dejection. You are made of a stronger mettle than what you think of to be. Enshrined in your body is an angel, the divine self. Draw your inspiration from this deeper part of you.

Indeed you are an angel. No problem is too big to cow you down. No event is too much to put you out. Take heart—face them squarely. Then alone you live, you can live!

Life is not for the dejected, the desperate, the weak-hearted. It is the courageous, the cheerful, the strong willed that live—purposefully, joyously.

After all, this weakness that has come upon you is not of the body, but of thought. You think you are weak, and there you are—struggling to find the base under your feet.

It is that unholy thought that has disturbed you, the thought that you are weak.

You are not, not at all weak. Shed the thought of weakness. Stand in attention and ever be ready to face the event, to rise to the occasion.

DAYA  
1968

## Moments with Krishna

***uddharet atmanātmānam nātmānam avasādayet |***  
***Bhagavat Gita 6.5***

Your limitations are yours, not of another. And freedom from them does lie in your hands, not of another.

Seek not a convenient means that suits your spirit of dependence, for the altar of freedom does not lie that way. Means convenient as often found, is a temporary truce between opposing forces, neither of them now wielding sufficient strength to strike. In time, as it does always happen, the pact is cast to winds for the conflict to continue. Take no refuge in consoling words from the pulpit and continue wearing the irons of limitation, for, you are still a dependent with no freedom of your own, waiting for the fulfilment of the words of promise. Such words make a coward of you first and then a faithful!



Here is the call.

Own your limitations and trounce them by your effort. Work out your perfection, every inch of it, by right means, not a convenient one, which will never lead.

The cocoon is woven by you for purposes of security, and not it is high time you broke it by sheer growth. Otherwise, bound you will die.

Books and masters, systems and disciplines, are there to guide you when you grope, correct you when you err, enthuse you when you despair. But it is you that should get guided, corrected and enthused. Therefore, freedom lies in your hands, does it not? It does.

DAYA  
1968

## Pujya Swamiji's Appeal to Baba Ramdev



**DAYANANDA SARASWATI**

June 10, 2011

Dear Ramdev Baba,

Namaskar.

I prayerfully appeal to you to give up your fast in view of your deteriorating health. The country can never afford to lose a Mahatma of your caliber and stature. The people of this country need your continued guidance. Now the whole country is aware of the cause for which you have taken this drastic action i.e. the elimination of corruption and black money. The country will ever behold you in great esteem for this action that brought about a national awareness of the evils of adharma. Please respond to this appeal favourably and give up your fast for the good of the country.

Yours

**DAYANANDA**



## “Hindu Dharma Acharya Sabha”

### PRESS RELEASE

The Hindu Dharma Acharya Sabha Trust, representing a forum, comprising more than 125 Heads of Hindu Mathas and Peethas in the country, representing a large number of the spiritual and learning centers of millennia of heritage of our country, expresses its deep indignation and anguish at the highly undignified and brutally violent manner in which Baba Ram Dev and thousands of his followers were treated by the Delhi Police under direction of the Government.. The reason trotted out on behalf of the Police for disrupting at the dead of the night on June 4/5, the gathering at Ramlila ground is not only specious but an insult to the intelligence of our countrymen. Delhi Police had been ruthless, under the pretext of implementing law and order, breaking up Baba Ram Dev's meeting at Ramlila grounds and wantonly destroying property put together by the followers of the Baba. We strongly condemn callous highhandedness of the Government and Delhi Police.

Swami Paramatmananda Saraswati  
Secretary,  
Hindu Dharma Acharya Sabha Trust  
Dt.6th June, 2011



## ARSHA VIDYA GURUKULAM

(SRUTI SEVA TRUST)

ANAIKATTI, COIMBATORE - 641 108

Phones: (0422) 2657 091 / 2657 170

E-mail: [office@arshavidya.in](mailto:office@arshavidya.in) -website: [www.arshavidya.in](http://www.arshavidya.in)

### Gurupūrṇimā Pūjā

We cordially invite you to attend the Gurupūrṇimā Pūjā to be held at the Gurukulam on Friday, July 15, 2011.

This year we are indeed blessed that Pūjya Sri Swami Dayananda Saraswati is present at the Gurukulam on that day. We welcome you to participate in the Guru Pūjā and receive Guru's blessings.

The Programme for the day will be as follows.

Guru Pūjā	10-15 AM
Pūjya Sri Swāmiji's Anugraha Bhāshanam	11-00 AM
Mahā Prasadam	12-30 PM

P.S. Please send your puja offering by way of DD for Rs.251/- (for cheques add Rs.50/- as bank charges) to reach us on or before **12.07.2011**. Use the form given below. Please make your Cheque or DD payable to **Sruti Seva Trust**, Coimbatore. All donations are welcome.

#### PUJA OFFERING

Enclosed is my Offering for the GURU PŪJĀ on 15-07-2011.

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.....

# Compassion and the Human End, *Purusartha*<sup>1</sup>

## Swami Dayananda Saraswati

It looks as though there is a choice in commanding a degree of compassion. I say this because if someone is compassionate we praise the person as being a saint, which means that the person is very special. This is not acceptable in the Vedic culture. In its vision, everyone has to grow into a saint because *dharma* is, in itself, a *puruṣārtha*, a human end. This is not fully understood. Therefore, let us look into this in greater detail.

### ***The four human ends***

*Dharma, artha, kāma, and mokṣa* are the four *puruṣārthas*, the *caturvidha-puruṣārthāḥ*. By definition, that which is desired by all people is a *puruṣārtha*, *sarvaiḥ puruṣaiḥ arthyate iti puruṣārthāḥ*. It is something that is desired by all people and prayed for, *prārthyate*. *Puruṣa* means a 'person', implying both male and female.

### ***Mokṣa is the most important human end and it is achieved in this birth***

Among the four *puruṣārthas*, the most important, *mukhya*, is *mokṣa*. Why is that so? Let us suppose that you say *mokṣa* means not having *punarjanma*, re-birth. A lot of people would then say that they are not interested in that because they want to be reborn. When I say that *mokṣa* is right now, why should I talk of re-birth? If there is a re-birth, we will work on that too. I am very much here and would like to see that I am free enough to have a limited body, a limited mind, limited knowledge, and of course, limited money. If these constitute limitation, there is no *mokṣa* from limitations because these limitations constitute my being.

The body is limited, the mind is limited, knowledge is limited, money is limited, power is limited, and even influence is limited. Even if you become the President of the United States of America you are still subject to certain limitations. Nobody on this earth, no matter what he or she has, is really a happy person. There is always the problem of how one is going to overcome these limitations and enjoy freedom. Death may be a form of freedom, but then people say you will be reborn, so death is not freedom. You are a traveler and you will be back. Therefore, there is no such thing as *mokṣa* after death.

There are religions, which promote heaven as their ultimate goal. They are heaven-bound and they say that all of us should go to heaven. This promotion of going to heaven, is it a kind of tourism or what? Am I going there as an individual, a *jīva*? That the individual soul survives the death of the body and goes to heaven is a belief one can have. But will this soul have a body or not? If you have a body of your own, you will continue to have the same problem limitations of the body-mind-sense complex. Even if you have a heavenly body, some other heavenly body will be different from your body and there is bound to be comparison. A sense of limitation is inevitable. Further, in heaven, there would be a ruler, and you would be the ruled. Therefore, heaven is not a solution.

<sup>1</sup> Excerpts from the book, *Living versus Getting On* by Pujya Swami Dayananda Saraswati edited by Jayshree Ramakrishnan, Chaya Rajaram, and Krishnakumar (KK) S. Davey, 2005.

If there is something called *mokṣa*, either I am free already or I can never be free. If I am free right now and here, it is only a question of knowing how. This freedom, *mokṣa*, is the *parama-puruṣārtha*, the ultimate end.

### ***Dharma is usually presented as a means which subserves the pursuits of artha and kāma***

As a *puruṣārtha*, *artha* means power, security, name and fame, etc., because they give you a sense of security. You can encash your name and fame in society, so when you consider *artha* you should also include this aspect of influence and power. Some of these things can also be viewed as *kāma* because they give you a sense of ego gratification, which is *kāma*. So *artha* becomes *kāma*. Music, food, relationships, family—all these, because they provide some satisfaction, are *kāma*. Any ego gratification, name, fame, etc., also provides this sense of satisfaction.

The *puruṣārthas* are to be understood as the means to achieve various ends. There are a number of means, *sādhana*s, for achieving these various ends. For instance, getting an education and equipping yourself professionally are the means for the pursuit of *artha-kāma*. Among the ‘means and ends’, the *sādhana-sādhya* in the various *artha-kāma* pursuits, one of the means, they say, is *dharma*. They say that you should continue your pursuit of *artha* and *kāma*, but be mindful of *dharma*. In doing so, which is the *puruṣārtha*? Is *dharma* the *puruṣārtha*? No, it is not. *Artha* is the *puruṣārtha* and *kāma* is the *puruṣārtha*. You are told to ‘follow’ *dharma* when you pursue *artha* and *kāma*. Therefore, in this approach, *dharma* becomes a subserving *sādhana* for the pursuits of *artha* and *kāma*. To say that you have to follow *dharma* in order to accomplish *artha* and *kāma* is paying lip service to *dharma*.

As I listen to people of different religious persuasions, I find that nobody thinks of *dharma* as a *puruṣārtha*, as an end to be accomplished. Even many Indian spiritual leaders do not seem to understand this. They always say *dharma* has to be followed in order to achieve *artha* and *kāma* and that is why *dharma* is at the beginning of the list. This is not correct.

### ***Dharma is as much a puruṣārtha as artha and kāma***

*Dharma* has as much of a place among the *puruṣārthas* as *artha* and *kāma*, the common ends that human beings want to accomplish. *Dharma* is also an end to be accomplished. That is the reason why we do not look upon saintliness as something that a special person chooses to have or is endowed with. We do not accept that concept.

### ***Ahiṃsā and Compassion***

In following *dharma*, a number of values and attitudes are listed in our *śāstra* as necessary for a human being. *Ahiṃsā* is mentioned in the list given in the thirteenth chapter of the *Bhagavad Gīta* [13-8], *amānitvam adambhītvam ahiṃsā kṣāntir ārjavam*, absence of conceit, absence of hypocrisy, harmlessness, accommodation, straightforwardness, but *dayā* is not mentioned there. It is mentioned, however, in another verse, *adveṣṭā sarvabhūtānām maitraḥ karuṇa eva ca*, ‘the one who has no hatred or ill-will to any being, the one who has the disposition of a friend, who is compassionate’ [*Bhagavad Gīta*, 12-13]. When you look into these three words, *maitraḥ*, *karuṇa*, and *adveṣṭā*, you see their expression in *bhūta-dayā*, compassion for all beings. If you stretch *ahiṃsā*, not hurting, it becomes *bhūta-dayā*.

We have always maintained that among the values of *dharma*, *ahiṃsā* is the most exalted, *ahiṃsā paramo dharmah*. When you stay with *ahiṃsā* and do not gloss over it, it becomes *dayā*. When you follow *ahiṃsā*, compassion, *dayā*, is inevitable because you cannot follow *ahiṃsā* without being compassionate. If you say *na hiṃse*, “I do not hurt,” it means that you have to have compassion. You can use your will to curb the tendency to hurt. Compassion follows. That is why both Mahāvīra and the Buddha highlighted *ahiṃsā*. Therefore, *ahiṃsā* is a *dharma* that occupies the first place.



### ***Compassion and speaking the truth***

We often hear it said that *satyam*, speaking the truth, is very important. Nevertheless, you can speak the truth and make everybody suffer because the truth you speak may be unpleasant. You are honest, but when you begin talking everybody runs away from you because you are so brutally honest. Speaking the truth also implies that you need to be pleasant. *Satyaṃ brūyāt priyaṃ brūyāt na brūyāt satyam apriyam* [Manu Smṛti, 4-138], speak the truth, speak what is pleasant, do not speak a truth that is unpleasant. Therefore, do not deceive in order to please, but at the same time, do not tell the truth if it can displease people. Just keep quiet in those instances. This is why we have been given a choice to speak or not to speak.

It is important to learn when not to speak. Knowing when to speak is different. Knowing when not to speak is more important than knowing when to speak because often, when we speak, what we say does not matter at all. When speaking does not matter, not speaking is very important. People think that *satyam* is just speaking the truth, but sometimes this can make everybody suffer, including you. It is an indication that you cannot be kind to yourself. Therefore, it is really compassion that makes you a person who speaks the truth. It is not that non-compassionate people tell lies, but a compassionate person does not need to tell a lie, and does not need to prove himself or herself as a person.

You will find that if you pursue any one value, everything else will follow. These values are like noodles; they always come as a bunch. So by following *ahimsā*, you follow all the values there are, because you cannot follow one without following all the others.

### ***No other puruṣārtha is to be pursued at the cost of dharma***

*Dharma* is something you have to follow, sometimes, even at the cost of *artha* or at the cost of *kāma*. *Dharma*, therefore, becomes an independent end to be achieved. It does not subserve the other ends—it is an independent *puruṣārtha*.

I have heard people saying that if you follow *dharma*, everything else, including *mokṣa*, will take care of itself. It will not take care of itself, but at least you become ready for self-knowledge, which is *mokṣa*, if you follow *dharma*.

### ***Compassion has to be discovered to pursue dharma***

In the matrix of values, compassion, which characterizes saintliness, has got to be acquired. To grow from being a mere survivor, into a contributor necessarily involves becoming a person of compassion. How does that happen? You need to discover compassion by acting it out. An act of compassion can evoke compassion that may be inhibited. An act is always deliberate; it is different from an instinctual or impulsive response, which is more of a reaction. In a deliberate act of compassion, one acts deliberately, as though one has compassion, because one has a value for compassion. Performing an act of compassion will make you compassionate. People would say that an act of compassion is helping somebody who needs help. I think this is a simple human action with a degree of compassion. A true act of compassion is deliberate, such as when you perceive that somebody has done something wrong to you, and yet pray for that person's welfare. If somebody does you a disservice and yet, you reach out, you cross all the borders of anger and hatred and get into a new territory that you are not used to, that is called an act of compassion. There is value for being compassionate in an act of compassion, and if you keep doing it consistently, compassion will be with you.

***Compassion, the dynamic form of ānanda, is our very own nature***

Compassion, the dynamic form of ānanda, is your very nature. Whether you know it completely or not, you can understand this much—that ānanda cannot be anything other than you. There is no object called ānanda and there is no place called ānanda. There is no person whom you can recognize as ānanda. It is not a given time, and it is not an attribute of an object. There is no place, a magic place, where you go to become happy. You can be happy and you can be unhappy anywhere. Still, you do have moments of happiness and, therefore, you can understand that happiness is not anywhere else except centered on you.

***We are happy when we are ourselves, when we do not see ourselves as wanting persons***

Some say that happiness is inside you. What does that mean? Is happiness in the mind? If the mind makes you happy, does it mean that when you are sad, there is no mind? Even in having its desires fulfilled, the mind is happy only temporarily. However, whenever you are happy, more often than not, you have not fulfilled any desire. Also, more often than not, you need not fulfill a desire to be happy. So what does this happiness depend upon? It depends upon you. It is not even the condition of the mind. When you do not see yourself as a wanting person, if a situation does not evoke a wanting person, you are happy. It is as simple as that. That is your nature. In fact, you are happy when you are yourself, not when you are what you think you are. That is why self-forgetting becomes so important. When what you think about yourself makes you unhappy, then, self-forgetting makes you happy.

***Compassion brings us closer to our true nature***

Since you do not make a complaint that you are happy, but you cannot stand yourself when you are unhappy, we can say that the happy person, the person you love to be is yourself. This logic, born of experience, is called *anubhava-yukti*. Your own experience, *anubhava*, gives you a certain *yukti*, a certain line of reasoning, which helps you understand that you are ānanda. Compassion is a dynamic form of ānanda, and that is the reason why, when there is compassion, you are 'close' to yourself. That is why it seems to be the most important thing.

***Compassion is the most important value to be cultivated deliberately***

When I look into the system of human values, what stands out for me as a thing to be cultivated deliberately and consciously is compassion. It evokes the bigness in you, the wholeness in you, the love, the giving, and the understanding in you. It is this relatively whole person who can discover that he is the whole. In this discovery there is complete release, *mokṣa*, from the human struggle against a sense of limitation and, therefore, it is the ultimate human end.

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**A Well Wisher**

## Institute of Chartered Accountants of India-Study Circle Meeting

Swamini Brahmaprakasananda addressed study circle meeting of the Coimbatore Branch of Southern India Regional Council of the Institute of Chartered Accountants of India on 16 June 2011 evening. She spoke on the topic "Values in Profession".

CA N. Avinashilingam presided over the meeting. CA C.R.Krishnan introduced the learned speaker to the august audience.



Swamini Brahmaprakasananda said, everyone knows what is dharma and adharma without teaching. No one wants to be hurt or cheated. What one does not want others to do to him, he should not do to others.

One knows taking bribe and corruption is wrong. But if it is a value thrust on him by the society, it will not work. Only if the value is assimilated and becomes one's own value, it will work.

Society measures one's success by his wealth and processions. This is an immature way of looking at life. There is a tendency to compromise moral values to earn wealth and enjoy sense pleasures. There is a feeling that one can get away. One may escape from the local laws. But one cannot escape from the divine accountant, Chitra Gupta. Where one choose adharma, he can never escape the consequences. What ever money is here, will not count in the hereafter. Only punyam earned now will count there.

The young professionals start life with the ideal of serving the society and contributing to the nation. But after some time they forget the lofty ideals and start compromising. In our society, every professional is a privileged person. For every 10,000 aspirants only one person ultimately becomes a professional. This casts a huge responsibility on the professionals.



We should redefine success. Success is not how much wealth one has. Success is living a dharmic life and contributing to the society. More dharmic one is, more happier one will be. One will bequeath a happier planet to the next generation.

The speaker gave clear and convincing answers to the questions on dharma sastra raised by the participants.

CA V. Sambamoorthy gave a memento to the speaker.

The meeting concluded with vote of thanks.

*Report by N. Avinashilingam*





## Pujya Swamiji Inaugurates Vijay TV Bhakthi Thiruvizha

Pujya Swami Dayananda Saraswathi inaugurated Vijay TV's Bhakthi Thiruvizha, a week long function of spiritual discourses by eminent speakers on 20 June 2011 evening at Kikani Higher Secondary School, Coimbatore. Around 500 devotees attended the function.



Pujya Swamiji said that Bhagawad Gita proclaims that there are four types of bhakthas. Artha bhaktha is the one who prays only at the time of distress. Physical and mental abilities of a human being are limited. Asking help from Iswara during distress is the first step in bhakthi.

Artharthi bhaktha is the one who seeks Iswara's grace for health, wealth and all round well being.

Jignyasu bhaktha is the one who desires to know more about Iswara. He learns to understand everything as Iswara. The more one understands Iswara's glory, less is his ahankara.

Jnani is the highest level bhaktha. There is no difference between Iswara and Jnani.

When one recognize Iswara, bhakthi is born naturally. That bhakthi is capable of discovering more about Iswara. All that is here is Iswara. All our pleasures are Iswara's glory.

One has to be at the right place at the right time to be successful. One should earn enough grace to be at the right place at the right time. Performance of ritual karmas are means for earning grace. In our tradition thought, word and deeds are used to develop shradha and bhakthi. The bhakthi blossoms to purnatvam.

Pujya Swamiji blessed the devotees for success in spiritual pursuit.

*Report by N. Avinashilingam*

## OBITUARY



**SUKANYA SHANKAR (24.7.1957 – 25.5.2011)**

Sukanya's spiritual pursuits continued during her early age and grew exponentially. She was passionate about the Upanishads. She was familiar with all the popular Vedic suktams. She loved Bhagavat Gita and had mastered its teachings and applied them in her daily life. She was a great follower of Pujya Swamiji and had attended all the camps held in USA or India and participated in them. She was a great supporter of AIM for Seva and other charitable causes. She was a model volunteer and a true friend. Her husband said: "Truth was to her God Himself and she practiced it without any compromise whatsoever".



**Madhukar**

Arsha Vidya lost one precious student of the current course in Anaikatti. Madhukar, (BERTHOLD THOMPSON MR), a blessed student from Germany, passed away in a motorcycle accident on 23rd May 2011. He was dear to all the students of the course. His final rites were performed on the 13th day. His shoadsi was organized on the 16th day at the Gurukulam.

## **Children Learn Hindu Scriptures At Summer Camp In Varanasi**

VARANASI, INDIA, May 14, 2011: As an initiative to inculcate cultural values and allied Indian ethos among youngsters, a special summer camp has been organized for school children in Varanasi, Uttar Pradesh. This summer camp has been introduced by Ishita School where the children are taught the essence of Hindu culture, relevance of rituals, and recitation of passages from holy scriptures such as Vedas, Bhagwad Gita, Upanishads and Puranas. "It is very necessary for today's children because today, children are convent educated, going far from our traditional culture. So, we need to enlighten them about our Indian cultural heritage since during their routine academics, they are unable to concentrate on this aspect. So, this is the right time to give them the right training. That's why in summer camp we are teaching these children Bhagwad Gita and Vedic Mantras among others," said Ishita Saraswat, a trainer at the school. Indu Saraswat, the coordinator of the school, said "Since many parents are working, both of them don't have time to make their children understand about basic culture. They don't have time even to make their children be aware about certain basic facts of our culture and hence this summer camp for the children."

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## **Work Under Way At Sikkal Temple**

NAGAPATTINAM, TAMIL NADU, INDIA, May 20, 2011: The famed Navaneetheshwara Swamy Temple housing the celebrated Sikkal Singaravelavar shrine in Sikkal is getting more infrastructural facilities, thus providing stimulus to religious tourism in the district. The facilities will house 3,000 pilgrims.

Work to the tune of US\$220,000 has been taken up at Sikkal as part of a project funded by the State Department of Tourism, with the Hindu Religious and Charitable Endowments as the executing agency.

The centuries-old temple, celebrated by the Thevaram saints, attracts an annual pilgrim population of 200,000, which includes a pilgrim influx during the week-long 'kanda sashti' festival in October and the float festival during 'thaipoosam' in January. "Over 50,000 pilgrims visit the temple in a single day for 'Vel' ceremony at the Singaravelavar temple

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## **Jammu Builds Replica of Famous Ganesh Temple of Kashmir**

JAMMU, INDIA, May 16, 2011: Jammu got a replica of the famous Ganesh Nandikishwar Temple, located in South Kashmir, today. "We have set up a replica of famous grand Ganesha Temple of south Kashmir's Hanand Chawalgan area," Secretary of the Temple Trust Professor O N Koul told reporters here today. Amid prayers, a maha yagya and hymns, a black murti of Lord Ganesha brought from Mahabalipuram, under the guidance of Shankracharya of Kanchi Muth Swami Vijendra Saraswati Ji Maharaj, was installed in presence of over 3,000 devotees.

The temple complex, which has come up in half an acre, has a sacred tree (bran) which is said to be the first tree to grow in Jammu soil. The temple has been opened for darshan of devotees from May 16 - the day of Ganesh Chaturdasi.

## SWAMI DAYANANDA SARASWATI CONTRIBUTIONS & WRITINGS

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### **Journey of a visionary from Manjakkudi , a quiet village, to a Global leader**

An engrossing account of the man, his quest for knowledge, his trials,  
tribulations and triumph, all in the cause of global peace

Sheela Babji, the author gives the readers a vivid account of the life of a visionary who she describes as " a leader with razor sharp intellect, absolute clarity of thought, and soaked in compassion".

Painstakingly researched, the book chronicles the life of Swami Dayananda Saraswati in his transition from Natarajan, a 22 year old student of Vedanta, to one of the greatest teachers and practitioners of the Vedanta and founder of a movement for societal transformation through service - AIM for Seva.

The book is a sincere attempt to present the many facets of Swamiji - as a Vedanta teacher with his unique pedagogy, as a Social entrepreneur spearheading transformation at the grass root level through service - to create confident and contributing young Indians, a remarkable Author

who conveys his thoughts so lucidly in his writings, and a pillar of the Sanatana Dharma and the Acharya Sabha - promoting tolerance and global understanding through religious dialogue.

The richly illustrated **400 page** book with lively images of Swamiji in his many avatars, show cases his extremely rare writings over the years - most of it relevant to present days' society as much as it was 60 years ago.

It also features interesting dialogues with the author on topics ranging from recession to astrology, giving the reader a never before perspective of Swamiji's views of the contemporary and ever changing world.

**Priced at Rs.3000, the book will be launched at the Sathabhishekam of Pujya Swamiji on July 21, 2011.**



## **“Sankalpa Shibhir”**

**By Sri Swami Brahmayogananda at Kanyakumari**



**Sri Swami Brahmayogananda**, Yoga Shanthi Gurukulam, Chennai conducted a six-day **“Sankalpa Shibhir”** from the 23<sup>rd</sup> to 28<sup>th</sup> of May 2011 at Vivekananda Kendra, Kanyakumari. As many as 135 Students from various parts of the country attended this camp. Sri Deepak ji, Secretary at the Administrative office of Vivekananda Kendra, inaugurated this Shibhir by lighting the Kuthu Vilakku. The inaugural function was also attended by officials from Vivekananda Kendra, Vivekananda Rock Memorial and Poompuhar Shipping.

Sri Swamiji conducted 24 classes on ‘Prašnopaniṣad, belonging to Atharvaṇa Veda. In his lucid style, Sri Swamiji dealt in detail with the unique aspects of the Upanishad. He explained how the super imposition— adhyāropam — of Śṛṣṭi on Ātmā and dismissal— apavādam — revealed the truth of jīva being Brahman.

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The division of the campers into six groups based on names of Guru and śiṣya in the upaniṣad aided one and all to grasp the concepts with better understanding through daily group discussions.

As part of this Shibhir, under Swamiji's guidance, all the 135 students also had darśan of Sri Nellaiyappar at Tirunelveli, Lord Muruga at Tiruchendur, Lord Sthanumalayar at Suchindram, Tiruvalluvar statue at Vivekananda Rock memorial, and Bhagavathy Amman at Kanyakumari in addition to witnessing the sunrise.

#### **Release of Chāndogya\_upaniṣad\_CDs:**

One of the unique events of this Shibhir was the release of MP3 CD of talks on Chāndogya Upanishad by Sri Swamiji at the Vivekananda Rock Memorial. The first copies of the CDs were presented to senior representatives from Vivekananda Rock and Poompuhar Shipping.

The campers enjoyed the serene and natural Kendra environment that was spread over more than 100 acres. It was highly inspiring to see all the students enthusiastically participate in this week-long camp packed with different programs despite the hectic and tight class schedule. The highlight of the camp was the 24 classes on Prasna Upanishad that was wonderfully packaged and gifted by Swamiji to his students.

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Camp group photo taken at the rock



The students listening to the class



A Group discussion session in progress



CD release at Vivekananda Rock memorial



At the Rock, Swamiji with his students



Sunrise at Kanyakumari



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