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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!



Sri R. SANTHARAM

The Board of Trustees of SRUTI SEVA TRUST

Welcome

Sri R. SANTHARAM

On his becoming

CHAIRMAN Of SRUTI SEVA TRUST

कठोपनिषद् Kāthopaniṣad

ऊर्ध्वमूलऽवाक्शाख एषोऽश्वत्थः सनातनः ।
तदेव शुक्रं तद्वृक्षं तदेवामृतमुच्यते ।
तस्मिंलोकाः श्रिताः सर्वे तदु नात्येति कश्चन । एतद्वै तत् । १ ।

This is the ancient Aswatha-tree whose roots are above and whose branches are spread below. That is verily the pure, that is Brahman, and that is also called the Immortal. In that rest all the worlds and none can transcend That. This verily is that.

This valli too, like the last one, begins to determine the Brahma svarūpam by unfolding the nature of the jagat by comparing it to an Aśvattha tree.

A tree stands because of its roots. By seeing the girth, growth and height of a tree, one can appreciate the type, nature and length of the root—mūla—it must have. The jagat experienced by us is presented as a vṛkṣa. There must be a mūla for the jagat vṛkṣa, and the nature of mūla is being ascertained here by presenting the nature of the vṛkṣa.

Samsāra is likened to a tree—vṛkṣa. It is called vṛkṣa because (of the root-meaning) of it being felled—vṛkṣaśca vraścanāt. A tree is seen but its root is not seen. Just because the root is not seen, one doesn't dismiss the existence of the root. The very fact that the tree is shows that there is root. We see the kārya and come to know of the kāraṇa. Root, the kāraṇa is not seen. But it is very evident on seeing the tree, the kārya.

Another reason is all the features of a tree are found in the samsāra. There are branches and leaves in the tree and it becomes the abode for the birds. One could hear the chirping of the birds in the early morning. This jagat is also full of noises. There is a trunk also. New roots and new branches are coming. Some of them go up and some of them go down. There are flowers, fruits etc. and there are so many who live upon it. Samsāra is also likened to a tree. This jagat is like a vṛkṣa. It is said to be ūrdhvam meaning utkṛiṣṭam. It means that which is the most exalted. It is that which is beyond time and space.

Sankara says: yat Viṣṇoḥ paramaṁ padam tat ūrdva mūlam. The mūla is Viṣṇu and it is paramaṁ padam—the ultimate abode of the Sarvavyāpaka Viṣṇu. It is Brahman. It is the most exalted—ūrdhva— meaning, beyond time and space. The universe is compared to the aśvattha tree and Brahman is compared to the invisible root and support. By knowing the root and support, viz. Brahman, a person can attain mokṣa. To show that this is an ideal comparison, Sankara shows some common features between the tree and the universe. He is bringing out the common features— sādrśya dharmāḥ or sāmānya dharmāḥ in his long commentary.

Janma jarā-maraṇa śokādi anekānarthātmakeḥ —

This universe, no doubt, has got several pleasures in it, but there are many anarthās—problems also in it in the form of birth, old age, disease death etc. and this universe is constantly changing both at the micro and macro levels.

In the tree of life, there are so many thorns etc. The thorns here are birth, old age, death, sorrow etc., whose nature is full of afflictions – pratikṣaṇam anyathā svabhāvaḥ. Every second it assumes another form. Like a magician's tree, it assumes different forms. The tree also, because of wind etc. and because of the seasons, goes on changing. If there is no wind, you see one colour. If there is wind, then the leaves turn and you see another colour. It never remains the same; it is always moving.—Saṁsāra vṛkṣa also, being bound by time, is never seen again in the same form.

Pratikṣaṇam-anyathā-svabhāvaḥ Māyā-marīcy-udaka gandharva nagarādivat dṛṣṭa-naṣṭa-svarūpatvāt

It is changing every moment. Even when you see them, it changes like even magic or mirage water or a celestial city that you see in the clouds. Gandharvanagar is an excellent example for the nature of the jagat. It has dṛṣṭanaṣṭa svabhāva. At the time of darśan itself, it becomes naṣṭa—dṛṣṭasya naṣṭaḥ. Dṛṣṭaḥ means it is seen already. It is seen and it is gone. Therefore, even at the time of darśanaṁ, it goes away, and therefore, it has dṛṣṭanaṣṭa svabhāvaḥ like even the gandharva nagara.

Just as a tree disappears in the end, after living for a few years, the universe also will disappear at the end of pralayaṁ. Or at the time of jñānaṁ, the universe is subject to total negation. There is a difference between pralayaṁ and jñānaṁ. The disappearance of universe during pralayaṁ is called nāśaḥ

and the disappearance of the universe through jñānam is called bādhaḥ. The difference between nāśaḥ and bādhaḥ is nāśaḥ is subject to reappearance whereas in bādhaḥ, it is permanently negated.

Kadalīstambhavanniḥsāraḥ

It is like the stem of the banana tree. If one bark is removed, you see another bark and when that bark is removed, there is nothing inside. When you try to find whether there is sāra or essence or substantiality for the universe, we come to know that it is a mere nāma and rūpa only. When you enquire into pṛthvī, the earth, we come to know that there is no earth other than jalam which is the cause of the earth. The earth gets reduced into nāma and rūpa and when you enquire into its cause, then that will get reduced into nāma and rūpa and become something else. For example, a shirt, on enquiry, becomes fabrics, strings, cotton etc. The more you enquire into, the more it will get reduced into something else. According to modern science, it will get reduced into elements, then into molecules, then into atoms etc.

Aneka-śata-pākhaṇḍa-buddhi vikalpāspadaḥ -

It is an object of contention or debate for nāstikās (pākhaṇḍbuddhi)-philosophers. All nāstika darśanaṁs are pākhaṇḍbuddhis. They are Jainism, Buddhism, Charuvakas etc.. All are vikalpāspadam, meaning objects of contention. The contentions will be: whether the world is different from God or identical with God, whether it is a product of God, whether it is a part of God, whether the universe comes under existence category, non-existence category or a category of mixture. There are so many discussions.

It is debated by even āstika darśanās—the various philosophers who are the seekers of truth like Sankhya, Nyaya, Yoga, Vaisesika, Purvamimamsa and Uttaramimamsa.

Tatva-jijñāsubhiḥ -anirdhāritedannatvaḥ -

The truth of the samsara vṛkṣaḥ is not clearly ascertained by the seekers of Truth.

All the products can be brought under two categories. In one category, there is one cause which multiplies into many. One tree produces many seeds, and therefore, many trees – ekam to anekam. This is Sāṅkhya and Yoga approach to creation. One prakṛiti multiplies into manifold universe.

Vaiśeṣika and Nyāya went from the other side. Many components are joined together to produce one effect, like a car. Sāṅkhya and Yoga goes from ekam to anekam; it is called satkārya vādaḥ. Vaiśeṣika and Nyāya go from anekam to ekam. It is called Asatkārya vādaḥ. Buddhist philosophy is called saṅghāta vādaḥ. It is explained in samudāya adhikaraṇam in Brhma Sūtra. Pūrvamīmāṃsin says world is eternal. He says world is not created; it is eternally there. Vedantin says world is never created because it is eternally not there. – neha nānasti kinchana.

Pākhaṇḍbuddhi vikalpāspadaḥ refers to six nāstika darśanas. Tatvajijñāsūbhīḥ refers to five āstika darśanas. Darsanas are confused and the confusion is removed by Vedanta.

Vedānta-nirdhārita parabrahma-mūlasāraḥ –

Its essence lies in its root, the supreme Brahman, ascertained in Vedanta. The limitless Brahman alone, which is the Ātmā, is the mūlam.

Avidyā-kāma-karmāvyakta-bīja-prabhavaḥ

It grows from out of the seed of ignorance, desire, action and the Unmanifested;

The origination of the universe is from the seed – avyakta (māya mūlavidhyā) bījam. Avidyā, kāma and karma are the components. This māya or avyaktam has got avidyā, kāma and karma of infinite jīvās. From that avyakta are born all the lokas. Each sūkṣma śarīra has got its own avidya, kāma and karma. Pure Brahman is also not the cause. Pure Māya also is not the cause. The world is born out of Brahma mūlam plus avyakta bījam.

Apara brahma vijñāna kriyā-śaktidvayātmaka hiraṇyagarbha āṅkuraḥ

It has for its sprout Hiranyagarbha, the inferior Brahman comprising two powers of knowledge and action;

Āṅkuraḥ is the main trunk arising from the seed. Hiranyagarbha is the trunk. Hiranyagarbha is the one who has got the icchā jñāna kriyā śaktiḥ.

The nature of Hiranyagarbha is Omniscience (vijñāna śakti) and Omnipotence (kriyā śakti). The kāraṇam is called Parabrahma. The kāryam is Aparabrahma.

Sarva-prāṇi-liṅga-bheda skandhaḥ

It has for its trunk the diverse subtle bodies of all creatures;
The subtle bodies of all the living beings of various varieties are the branches
of the saṁsāra vṛkṣa.

Tṛṣṇā-jalā avaseka udbhūta darpaḥ

Its vigour of growth results from the sprinkling of water of desire:
Darpaḥ means arrogance, but here darpaḥ means the magnitude or its
majesty. The magnitude or vastness of the saṁsāra vṛkṣa is because of
the pouring or sprinkling of water of desire - Tṛṣṇājalā avaseka. The saṁsāra
vṛkṣa is nourished by the desire-watering.

Buddhīndriya viśaya pravāl āṅkuraḥ

It has for its tender sprouts the objects of the senses of knowledge;
Every sense object is the secondary branch. They are the secondary shoots
- pravāl āṅkuraḥ.

Śruti smṛti nyāya vidyopadeśa palāśaḥ

Its leaves are Vedas, the Smritis, logic, learning and instruction;
Śruti means Vedas. Smṛti means all the non-Vedic literature. Nyāya indicates
tarka and mīmāṃsā śāstram. All the branches of aparā vidyā are compared
to leaves. Śruti smṛti and nyāya which are required for Śāstra study are
the palāśaḥ—leaves of the saṁsāra vṛkṣa.

Yajña-dāna-tapa ādi aneka kriyā supuṣpaḥ

Its lovely flowers are the many deeds such as sacrifice, charity, austerity
etc.;

Saṁsāra vṛkṣa has got attractive flowers of puṇya karmās like yajña dāna
tapa etc. prescribed by the Śāstra

Sukha duḥkha vedanānekarasaḥ

Its various tastes are the experience of happiness and sorrow;
Vedanā means anubhavaḥ –experiences. When one gets puṇya phalam, he
experiences sukha. When he gets pāpa phalam, he experiences duḥkha.
When he gets miśraphalam, miśra anubhava. Varieties of such experiences
are the rasam—juice—consumed by the living beings.

Prāṇyupajīvyānantaphalaḥ

Its innumerable fruits are the means of subsistence of beings;

There are infinite puṇya pāpa phalas because of infinite karms and upasanas sought after—upajīvyān— by living beings.

Tr̥ṣṇā salilāvaseka -prarūḍha- jaḍīkṛta- dṛḍha-baddha-mūlaḥ

It has its secondary roots well developed, entwined and firmly fixed through the sprinkling of water of desire (for those fruits);

Because of puṇya, one enjoys sukha rasa. Naturally he wants to repeat this again and again. As a result of that tr̥ṣṇā—avarice comes. Rāga and dveṣa follows. Puṇya pāpa anubhava alone is salilam—water. Entertaining rāga and dveṣa thoughts repeatedly alone are waters which we constantly sprinkle. Because of pouring of rāga and dveṣa and kāma krodha waters alone, the saṁsāra tree is nourished.

Satya-nāmādi saptaloka brahmādi -bhūta pakṣīkṛta -nīḍaḥ

It has for its nests the seven worlds beginning from the one called Satya, built by the birds which are the living beings from Brahma downwards;

The 14 lokas are the various branches of the saṁsāra tree and all the branches are occupied by varieties of birds. The tree, branches or the leaves themselves do not taste the fruits. Birds taste the fruits. All the jīvās are the birds. Right from Brahmaji onwards upto an ordinary insect, all have built their nests of 14 lokas like Satya etc. in the huge tree. Bodies are the nests as it were, built by Brahmaji.

Prāṇi sukha duḥkhod-bhūta harṣa śoka jāta nṛtya gītavādi

Trakṣvelitā-sphoṭita hasit ā-krūra rudita hāhā munca-munchcetyādy aneka śabdakṛta tumulībhūta mahāravaḥ

It has its uproar, rendered tumultuous through the various sounds arising from dancing, singing, instrumental music, disport (play, jest etc.), clapping of the arms, laughing, pulling, crying, exclaiming 'Alas, alas!', 'Leave me, leave me!' induced by mirth and grief arising from the enjoyment and pain of living beings.

Vedānta-vihita-brahm-ātma-darśan-āsaṅga-śastra-kṛtoccheda

It is felled by the weapon of detachment consisting of the realization of the identity of Brahman and the Self as inculcated by Vedanta

With the weapon of detachment – asaṅgaśāstra – one should lift himself to his real svarūpa. The asaṅgaśāstra talked in the 15th chapter of Gita is vairāgyam before knowledge.

Eṣa saṁsāravṛkṣo'śvattho'śvatthavat

This tree of the world is like an aśvatthaḥ tree

This is the samsara vriksha which the upanishad is talking about and it is called aśvatthaḥ. Aśvatthaḥ śvaḥ na tiṣṭati iti— meaning it is anitya. It is a tree which will not stay eternally in future. It will go away in pralayaṁ and will permanently go away by jñānam.

Kāma-karma-vāteritanitya-pracalita-svabhāvaḥ

its nature is ever unsteady, like the peepul tree, shaken as it is by the wind of desire and deeds.

Aśvatthaḥ is a tree which is constantly moving because of the powerful wind. Similarly the samsara vṛkṣa also constantly moves. The world is tossed about, the jivas are tossed about by the powerful wind of kāma karma vātaḥ

Svarga-naraka- niryakpretādibhiḥ -śākhābhiḥ avākśākhah

It is avaksakhah—downwards are its branches, consisting of heaven, hell and states of beastss and ghosts ;

Sanātano-a'nāditvāc-ciraṁ pravṛttaḥ |

It is sanatanah—existing from time immeorial, having no beginning.

It is continuing for a very long time until Videha mukti because it is beginningless— ānāditvāt . ciraṁ pravṛtta: It continues for a very long time. Samsaara does not have a natural death in time. Everhything in the creation which is born in time, will go away in time. There is only one thing which does not have a natural death, that is ignorance. It can be destroyed only by gaining knowledge.

yadasya –saṁsāra-vṛkṣasya -mūlaṁ tadeva- śukraṁ- śubhraṁ- śuddhaṁ
jyotiṣmat –caitanyātma-jyotiḥsvabhāvaṁ -tadeva –brahma- sarvamahatvāt

Tatdeva, that very thing—which is the root of the tree of the world—is; śukraṁ, white, pure, resplendent—being in reality the light of the Self which is Consciousness.

Tat brahma, that, indeed is Brahman, being the greatest of all;

Brahman is very pure. This means though Brahman is associated with maya for the production of the samsara vriksha, the association does not contaminate Brahman. Therefore it is suddham. This is because Brahman happens to be of a higher order of reality and maya or mulaavidya happens to be of a lower order. Vivarta -upaadana karanam Brhama is paaramaarthika satyam. Parinaami upaadana karanam (mulaavidya) is vyaavahaarika satyam. Satta bhedaat brahman's purity remains in tact. It remains Jyotishmat – self effulgent..

Tadevāmṛtam avināśa-svabhāva-mucyate kathyate- satyatvāt |
that indeed is called indestructible by nature, being true.

Vācārambhaṇaṁ vikāro nāmadheyam anyadato martyam |
All else is false, being 'mutable, existing as mere name dependent on speech

Tasmin-paramārthasatye- brahmaṇi lokā gandharvanagara-marīcyudaka-māyāsamāḥ

Hence it is mortal. Tasmin, on him, on Brahman that is absolutely true; sarve, all; lokah, the worlds—which are comparable to a city in the sky, or water in a mirage, or jugglery and which vanish on the realization of the supreme Truth;

paramārtha darśanābhāvāvagamanāḥ śritāḥ āśritāḥ sarve samastāḥ utpatti sthītilayeṣu

It is śritāḥ, are fixed—during creation, existence and dissolution.

Tadu tadbrahma nātyeti nātivartate mṛdādīmiva ghaṭādikāryaṁ kaścana kaśritapi vikāraḥ | etat vai tat ||

kaścana, nothing whatsoever—no modification; ātyeti, transcends; tat tu, that – that Brahman; just as the products like pot etc. do not transcend (their material) earth etc. This verily is that.

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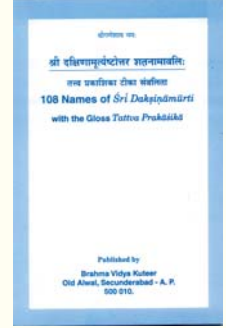
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108 Names of Srī Dakṣiṇāmūrti With the Gloss Tattva Prakāśikā

By Swami Tattvavidananda Saraswati
Translated into English by Puppala B.



108 Names of śrī Dakṣiṇāmūrti
With the Gloss Tattva Prakāśikā



७१ ओं हंसजाप्यक्षमालाढ्याय नमः ।

हंसजपस्य सोऽहं इति जपस्य योग्या हंसजाप्या , तदृशी अक्षाणां वृक्षविशेषस्य बीजानां माला ,
तया आढ्यः दर्शनीयः , तस्मै नमः ।

साधकस्य जीवनशैल्यां मन्त्रजपस्य अतीव प्रमुखं स्थानमस्ति । अन्तःकरणशुद्धेः मन्त्रजपादन्यत् साधनं
श्रेष्ठतरं नास्ति । यज्ञानां जपयज्ञोऽस्मि (१० - २५) इत्याह गीताचार्यः । भगवान् दक्षिणामूर्तिः जपस्य
श्रेष्ठं हस्ते जपमालाधारणेन बोधयति । एतत् उपासनस्य रहस्यं यत् उपासकस्य उपास्यस्य यो भेदः
आदौ भासते स उपासनाद्यौ विलीनो भविष्यति ।

श्रीदक्षिणामूर्तेर्भावगम्यं रूपं सूतसंहितायामित्थं वर्णितम् -

प्रलम्बितजटाबद्धं चन्द्ररेखावतंसकम् ।

नीलग्रीवं शरच्चन्द्रचन्द्रिकाभिर्विराजितम् ॥

गोक्षीरधवलाकारं चन्द्रबिम्बसमाननम् ।

सुस्मितं सुप्रसन्नं च स्वात्मतत्त्वैकसंस्थितम् ॥

गङ्गाधरं शिवं शान्तं लसत्केयूरमण्डितम् ।

सर्वाभारणसंयुक्तं सर्वलक्षणसंयुतम् ॥

वीरासने समासीनं वेदयज्ञोपवीतिनम् ।

भस्मधाराभिरामं तं नागाभरणभूषितम् ॥

व्याघ्रचर्माम्बरं शुद्धं योगपट्टावृतं शुभम् ।

सर्वेषां प्राणिनामात्माज्ञानापस्मारपृष्ठतः ॥

विन्यस्तचाणं सम्यग् ज्ञानमुद्राधरं हरम् ।

सर्वविज्ञानरत्नानां कोशभूतं सुपुस्तकम् ॥

दधानं सर्वतत्त्वाक्षमालिकां कुण्डिकामपि ॥ ३-४-३५ .४१

71. Salutations to the One looking handsome with a rosary for the recitation of the So'ham (I am That) mantra,

In the life style of a seeker, there is a very important place for japa (silent repetition) of a mantra. There is no better means of gaining purity of mind than mantra japa. The teacher of the Gītā, Lord Śrī Kṛṣṇā said: 'I am the japa among the spiritual/religious practices (10-25). Lord Dakṣiṇāmūrti teaches the supremacy of japa by wearing a rosary in the hand. This is the secret of meditation that whatever difference or division appears in the beginning between the meditator and the object of meditation, such a division will get resolved in the fire of meditation. Śrī Dakṣiṇāmūrti's visual image is described as below in the Sūtasamhitā. 'He has tied down his matted hair. He has adorned his head with the crescent Moon, His neck has blue hue. He is shining brilliantly in the light of the autumnal Moon. His face, white like cow milk, resembles Himself in the Self. He holds Gaṅgā on His head. He is all-auspicious and serene. He is adorned with bracelets on the upper arms. He is adorned with various ornaments signifying all His manifest qualities. He sits comfortably in vīrāsana, a yogic posture. His sacred thread symbolizes Vedic knowledge. He is graceful with the lines of sacred ashes and adorned with serpents. He has pure tiger skin as garment. He wears an auspicious belt of Yoga. The ignorance of Ātman (obstacles to the knowledge of Ātman) in the form of a demon Apasmāra is held under check beneath His feet. He removes the ignorance of the devotees with the fingers of his hand held in jñānamudrā, a specific configuration signifying the essential identity between the individual and the Lord. He holds a book, which is the treasure house of all precious knowledge. He also holds a rosary of beads which symbolizes all the basic principles of creation and a pitcher (3-4-35 to 41)

७२। ओं हंसेन्द्राराध्यपादुकाय नमः।

हंसः आत्मज्ञानी जीवन्मुक्तः। सोऽहमिति यो वेति स हंसः। हंसश्चासौ इन्द्रः ईश्वरः। ज्ञानी त्वात्मैव मे मतम् (७-१८) इत्युक्तं खलु गीताचार्यैः। हंसेन्द्रैः आराध्ये पादुके यस्य सः। हंसेन्द्रैरिति बहुवचनं उपाध्याभिप्रायेण। तस्मै नमः। ७२। ओं हंसेन्द्राराध्यपादुकाय नमः।

आत्मज्ञानेच्छूनां आत्मनिष्ठानां च परमगुरुः परमशिवस्य ज्ञानावतारः श्रीदक्षिणामूर्तिरेव ।
जिज्ञासवः दक्षिणामूर्तिं सर्वथा प्रपद्य कृतार्था भवन्ति । पादुकाराधनं नाम
शरणागतिरित्यभिप्रायः । न तु केवलं पादुके पुरतः संस्थाप्य पुष्पैरर्चनम् । शरणागतिर्नाम
विवेकवैरग्ययुक्तस्य धीरपुरुषस्य मानसं कर्म । तादृश्यर्चनाऽपि शरणागतेरङ्गं भवितुमर्हत्येव ।

Salutations to the One whose pādukās are worshipped by the great knowers of the Self.

Hamsa means a knower of the Self who is liberated in this life. One who knows 'I am That' is called Hamsa. He is Hamsa as well as a great person. The teacher of the Gita indeed said, 'But the man of knowledge, I deem, is Myself (7-18)'. The one whose pādukās are worshipped by the great knowers of the Self from the standpoint of their bodies.

The supreme Guru of the seekers of Self-knowledge and of those who abide in the Self is Śrī Dakṣiṇāmūrti Himself, an incarnation of Śiva for establishing Ātmadharmā. The seekers gain fulfilment by taking refuge in Śrī Dakṣiṇāmūrti. Worshipping the pādukās means taking refuge in the Lord. It is not just worshipping with flowers, keeping the pādukās on the altar. Taking refuge in the Lord means an action performed mentally by an intelligent person endowed with discrimination and dispassion. The ritual of worshipping the pādukās physically can also be part of the process of self-surrender. But, such a worship should become an integral part of the attitude associated with self-surrender.

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SRI SWAMI NISREY ASANANDA SARASWATI

Uttara Peetadhipathi, Sri Srinivasaashramam
Agaram P.O., Via Yelldr, 563138, Dist. Kolar



**Announcement
of
a Three-year Long Term Course
in Vedanta, Sanskrit and allied subjects**

Arsha Vidya Gurukulam is pleased to announce a long term course in Vedanta, Sanskrit and allied subjects for a period of three years beginning in the last week of July 2010.

This course will be run under the guidance of Pujya Sri Swami Dayananda Saraswati, the Chief Acharya of the course.

The classes will be taken by Pujya Swamiji whenever Pujya Swamiji will be in the Gurukulam. When Swamiji is away on tours, the classes will be taken by the teaching faculty in the ashram led by Sri Swami Sakshatkrtananda, the resident Acharya.

The Course syllabus includes an in-depth study of Sri Sankara's commentaries (Bhashyam) on major Upanishads, Bhagavad Gita and Brahmasutra Catussutri as well as Paninian Grammar.

Students will be selected from the three-month Geeta Course of Pujya Swamiji scheduled to take place from April 20 to July 20. Students who are graduates, who have reasonable knowledge of English and who have dedicated themselves to the full-time spiritual pursuit can apply immediately to the following address in the same form as is available in the website arshavidya.in (refer Newsletter Dec 09/Jan 10).

Swami Sakshatkrtananda Saraswati
Arsha Vidya Gurukulam
Anaikkatti Post, Coimbatore – 641108
Phone: 0422-2657012 / 9442624486
Email: sakshat49@gmail.com

Pujya Swamiji's Visit to Muscat

Pujya Swamiji conducted a series of talks on a single verse from Chapter 9 of Srimad Bhagvad Gita at the Sri Krishna Temple Hall at Darsait, Muscat from February 04 to 10, 2010. This was his seventh visit to Muscat, and devotees thronged the venue to listen to him.

The program commenced with a melodious prayer song by Mrs. Balaji. Mrs. Kalpanaben Khimji formally inaugurated the program by lighting the Lamp.

At the outset Pujya Swamiji explained the reasons for selecting a single verse of the Gita for his talk. He said the selected verse was a significant and a complete one which carried the entire message the Bhagavan in the Gita.

Explaining in detail the context of the Gita, Pujya Swamiji said the Mahabharata war represented the conflict taking place in the mind and it represented the fight between dharma and adharma. "Dṛtarāṣṭra's words māmakaḥ did not include Pāṇḍavāḥ and he did not tell Duryodhanā to give back the kingdom; he was blind inside as well as outside", he said.



Arjuna ordered his charioteer Lord Krishna to place the chariot between the two armies and Lord Krishna complied with his request, Arjuna saw Bhīṣmā, the most exalted, revered in the Kuru family. He saw Droṇā and Kṛpā, his teachers and several of his friends and acquaintances. This led to Arjuna's delusion. He thought to establish dharma, dharmi should be protected. By destroying dharmis, dharma could not be established. Arjuna therefore told the Lord that he did not want victory, kingdom or comforts and there would be no use of the victory if he left all people arrayed dead in the battlefield. He was overwhelmed by sorrow and declared and that he had decided not to fight.

Pujya Swamiji then proceeded to present the entire Vedic vision for the human predicament of non-acceptance of oneself. Lower forms of life, he said, did not have self-judgment and they were happy being what and how they were. For them there was no self-consciousness and self judgment. Only human beings had self-judgment and judgment about others which led to an endless list of problems to them and they could not accept themselves. Self-acceptance takes place now and then when one is happy and these moments need not be at the fulfillment of any desire. While reading comics or while gazing at the stars or while cutting a joke, everything seemed to be okay but such moments are few and far between. Human beings had different complexes. Their weight, hair, eyebrow, color etc offered them many complexes. All the issues one had are centered on the self and if he could drown his judgment about himself, he was happy. Invariably, the experience of not having a notion about oneself made him happy. Arjuna's topical problem was converted into a fundamental one. Every peculiar problem had its origin in the fundamental problem which was non-acceptance of the self.

The secret of survival of the Hindu culture was its teaching tradition. To the words of advice and persuasion of Lord Krishna, Arjuna's mind was thinking about *Bhikshâ – Sannyâsa*. Krishna addressed the fundamental problem. Arjuna became a *Shishya – Shikshâ yogyah* one who deserves to be taught, and surrendered to Lord Krishna and requested him to teach what is the ultimate good.

Pujya Swamiji then explained the meaning of the word Bhagavân. One who has six



bhagâs—wealths is Bhagvân – bhagah asya asti iti Bhagvân. The six *bhagâs* are: *samagra aiśvaryam* - overlordship, *jñānam*—limitless knowledge, *vairāgyam*—lack of sense of want, wealth—*śrī*—, *yaśas*—fame and *vīryām* which is *sāmarthyam* Every Jiva has these *bhagâs* except they are not *Samagram*, i.e. limitless, they are experienced but limited. One who has limitlessness in all these areas is *Bhagvan*. Every jiva has these *bhagâs* except that they are not *Samagram*, i.e. limitless; they are experienced but limited. One who has limitlessness in all these areas is *Bhagvan*. Vyasa presents Krishna as *Avatâr, Bhagvân or Ishwarâ*.

Lord Krishna's teaching to Arjuna was that he was sad for no real reason. On analysis, it did not deserve grief. In the verse under discussion, Lord Krishna directly addresses Arjuna and tells him: "manmanā bhava-

may you be the one whose mind is with me” and further assures him that with this “you will be one with me” - *Mâm eva eshyasi* -. In fact you will be Me.

Pujya Swamiji said in our culture, religion and spiritual wisdom were not separate or alienated from each other. If one had to be objective, then one could not omit anything else. One became subjective. ‘Reality is what one thinks. For example, in the dream, dream is the reality’, he said.

Arjuna had certain legitimate reasons to be sad, but with better understanding, those reasons vanished and complaints disappeared. Problems were from our own thinking, priorities we assign and viewing of the world. If with certain understanding and views, a person could not solve his problems, then he had to change the understanding and his view of life. This was what made the difference between śoka and absence of śoka. If the legs pain, legs do not become sad but the owner becomes sad. ‘The sense of being persecuted by everybody including God is the problem’, he said.

Quoting Chāndogya Upaniṣad, Pujya Swamiji said Śvetaketu, son of Uddalakā asked his father whether there was such a knowledge knowing which everything was as well known. By examining and understanding one lump of clay, one comes to know all its modifications. Everything in the world was but a name and a meaning. All pots derived their existence from clay. One clay and a million pots is but clay. Clay was the reality of pots. Similarly, reality of all experiences was not the reality to be experienced. Jagat is non-

separate from its cause Īśvarā like all pots are non-separate from clay.

Pujya Swamiji said jñānam is ajñāna nivṛtti. Ajñāna cannot continue in the wake of knowledge. All known and unknown are already given. Everything like light, water, parents, childhood, air, food, life forms etc. are given. Whatever is had already been given and everything is intelligently put together.

Pujya Swamiji said jñānam is ajñāna nivṛtti. Ajñāna cannot continue in the wake of knowledge. All known and unknown are already given. Everything like light, water, parents, childhood, air, food, life forms etc. are given. Some of the important facts that are to be borne in mind are: Firstly, whatever is had already been given and everything is intelligently put together. Secondly what is given is complex presupposing knowledge. Thirdly, knowledge must be in a conscious being. Fourthly, without knowledge in a conscious being creation is not possible.

Pujya Swamiji clarified that Īśvarā is never away from us and He is ever present in the form of different orders. He said: “We find there is physical order which includes geological order. Īśvarā is never away from me as body. Secondly, there is biological order. All organisms are included here. Thirdly there is physiological order. – The five *prāṇas* are never away from the Total *Prāṇas*. *Vyashti* is never away from the *Samashti*. Fourthly, we find there is psychological order. There is an order in all emotions. Everybody’s emotions reveal the presence of Īśvarā. Fifthly there is the order of *Dharmā*. It is not a mandate of God; it is a manifestation of God. Without

recognition of *Īśvarā* in life, there is no *Karma Yogā*. And we find there is an epistemological order. Our memory, recollections are in this order. Assimilating the vision of Isvara is to understand that He is both the cause and effect. Cause can be without effect but effect can never be different from the cause. Doing what is to be done in the awareness of *Īśvarā* is Karma Yoga”

Continuing, Pujya Swamiji said: ‘If we recognize Iswara in all the orders, all emotions are Isvarized. Guilt and jealousy will be gone for good. Isvarized anger is neutralized anger. Anger is a symptom of hidden pain and one can process the anger by Dama. Anger, if not brought out, will explode like a volcano, and one should therefore write out the anger and then destroy the paper.

Continuing, Pujya Swamiji said: ‘If we recognize Iswara in all the orders, all emotions are Isvarized. Guilt and jealousy will be gone for good. Isvarized anger is neutralized anger. Anger is a symptom of hidden pain and one can process the anger by Dama. Anger, if not brought out, will explode like a volcano, and one should therefore write out the anger and then destroy the paper.

Elaborating the Order of Dharma, Pujya Swamiji said: ‘Animals behave the way they should and they have certain scope for further programming. But human beings have complexes. He has the freedom to desire and he has to make sure that he conforms to Dharma while desiring. Human being is like a Ferrari with tremendous power, but there should be a brake mechanism in the form of Dharma.

Every organism has an instinct to survive and also does not want to get hurt. If the cow, in order to protect itself, hurts someone, it does not have any guilt. It has not *kartritva* and does not know that the other one also does not want to get hurt. It only wants to survive. I as human being, however, know that just as me no other living organism wants to get hurt from me. This is *Dharma*. This is the matrix of values on the basis of which all my actions are based. Emotional or physical hurt is not to be done. So *Ahimsa* becomes an innate value for a human being. All other values are born from *Ahimsa*.

Everybody is a participant in the creation as all knowledge resides in *Īśvarā*. Every effect of action is due to laws of *Īśvarā*, and so, every effect is a *Prasāda*. The result you get from any action may be less than, equal to or even more than what you expected. The understanding has to be that you do not control everything. The capacity to accept any result is necessary. *Īśvarā* is *Karmaphala-dāta* and every *Karmaphala* is *Prasāda*.

Dharma is one side of the coin, the other side being *Karma*. Nobody is ignorant of what is right and what is wrong and still goes against what is right. He can escape from the long hands of the law, but cannot escape from the Orders of *Īśvarā*. When you rub against something, you will be rubbed in the process. Daily prayers will neutralize *pāpa*. *Punya* also neutralizes *pāpa*. *Punya* can be a result of prayer or a reaching out *karma* – where the number of beneficiaries is more. You become a benefactor and gather a lot of *punya*. *Karmaphala* is also generally called *punya*.

Dharma and *Karma* are all *Īśvarā*. Alienation from *Īśvarā* has to disappear. What can you do to become significant? When recognized, you are never away from *Īśvarā*'s presence and the alienation disappears, the loneliness disappears. All *karmas* are meant for *antahkaran shuddhi*, neutralizing your *raga-dveshas*. It is only an attitudinal change which is necessary. Means are not compromised to achieve an end. You are an associate of *Īśvarā*. This is real surrender. You have to understand that you have nothing to surrender. Everything is given and there is no place or reason for *ahamkara*. Everything is you!

Summarizing the teaching of the verse under discussion, Pujya Swamiji explained that Lord Krishna is asking Arjuna to be one whose mind is always with *Īśvarā*. Lord Krishna further elaborates that when I become your goal, then let *Dharma* reality rule your life. Every result is *Prasada*. There is nothing to regret. Whole life should be

a learning process to become a more loving and more compassionate person. With this, you will be able to see *Īśvarā* in all the Orders and the alienation from *Īśvarā* will disappear. This is reaching *Īśvarā* – becoming one with *Īśvarā* or gaining Mokṣa.

Apart from the daily talks, Pujya Swamiji also addressed the Gita Home Study students exclusively. Those who regularly study the Gita were immensely blessed by the close proximity of Pujya Swamiji and the interaction thereafter.

On the last day Mr.Kanak Khimji offered dinner to the volunteers, students, and other interested people. In spite of the hectic schedule, Pujya Swamiji was able to meet everyone who wanted to personally meet him and talk to. We are ever grateful to the Khimji family for the hospitality extended to Pujya Swamiji.



**Schedule of Classes
of
Sadhvi Vrnda Chaitanya
Arsha Vijnana Gurukulam
Website: www.arshavm.org**

All classes are Eastern US times.
(Online classes can be accessed through www.arshavm.org)

Day	Time	Subject
Monday Tuesday	9:00-10:00 pm	Atmabodha
Wednesday	6-7 pm 8:00-9:00 pm 4:15-5:30 pm	Intermediate Sanskrit Bhagavad Gita Chapter 6 Vivekachudamani
Thursday	9:00-10:00 pm	Atmabodha
Friday	4:15-5:30 pm	Vivekachudamani
Saturday Sunday	4:15-5:30 pm	Vivekachudamani

April 5-9: Eugene Public Talks: (see attached flier for more details)
Understanding Oneself: Vedanta, Psychology and the Unconscious

(Will also be live webcast)

April 5-9 (Mon thru Fri) from 10:00 pm -11:15 pm Eastern Time
Continuing Online classes will be suspended for the week of April 5-9

Washington DC Monthly Seminar at the Siva Vishnu Temple
(one weekend a month from 9 am to 12 noon, will be webcast live)
Aparokshanubhuti (The direct understanding of oneself as the whole)

Saturday April 17th and Sunday April 18th 9 am to 12:00 noon,
and on the first Saturday and Sunday of each month thereafter.

August 16-21

Purna Vidya Training with Pujya Swamiji,
assisted by Sadhvi Vrnda Chaitanya,
Arsha Vidya Gurukulam, Saylorsburg.

To register, call Smt. Vimala at 570-992-0241

Arsha Vijnana Mandiram,
2935, Beaty Road, Pavo, GA, USA 31778, Ph.229-859-9959

Pujya Swamiji's Camp at Rishikesh on Panchadasi



Pujya Swami Dayananda Saraswathi conducted Panchadasi Chapter I camp at Rishikesh from 24th February 2010 to 4th March 2010. Around 200 students participated in the camp.

The day started with puja at Lord Gangadhareshwara temple. Pujya Swamiji conducted guided meditation every day morning. He took three Vedanta classes every day. There were also classes by other Teachers on Sanskrit, Chanting and Yoga. In the evening there was puja at the temple. Ganga arati was also done on the bank of the river. Late in the evening there was satsangh session. Pujya Swamiji answered the questions of the campers.

Pujya Swamiji told that the guided meditation conducted by him was reality meditation. Swamiji said that one is non demanding and objective of nature. One should have the same objectivity while dealing with relatives. One should understand and accept that their relatives cannot be any different due to their background. Swamiji instructed to watch the sense of touch in different parts of the body. Swamiji explained that this sense of touch is consciousness. Swamiji also instructed to watch the chanting of a mantra. He explained that the chanting is consciousness and the silence between chanting is also consciousness. One should understand that consciousness is I , the atma.

Pujya Swamiji told that Chapter I of Panchadasi reveals the entire teaching of Vedanta. Chapter I of Panchadasi can be taken as expanded version of Tattva Bodha.

Only a person following a life of dharma can gain this knowledge. Ahankara is resisting the flow of knowledge. Consciousness during pleasant experience as well as unpleasant experience is the same. One cannot get freedom by getting away from one thing to another thing. One should discover freedom from his own place. One should understand the scheme of things, time wise and place wise. One should play his role and script cheerfully. Then only one can experience equanimity of mind.

Aham Samvit. I the atma is satyam, jnanam, anantam Brahman. Happiness is not an object. Happiness is the subject. One



need not fulfil a desire to be happy. Desire is a privilege. One can make effort to fulfil one's desire. But one should not convert this privilege into bondage.

The life of an individual is never separate from the total. One has to connect oneself with the total. Till then there is no respite.

*Report by
N. Avinashilingam*



2nd National Conference, 6th – 7th February, 2010

Convened by Arsha Vidya Vikas Kendra, Bhubaneswar
www.arshavidya.net

The 2nd National Conference on 'Mysteries of the Upanisads' was conducted by Arsha Vidya Vikas Kendra, Bhubaneswar on 6th and 7th February, 2010 as scheduled.

1. Mr. Ajit Kumar Tripathy, IAS was the Chief Guest in the Inaugural Session. Dr. Bimalendu Mohanty, former Vice Chancellor of Utkal University of Culture was the Chief Guest for the Valedictory session.
2. Fourteen papers were presented by delegates from University of Delhi, Rabindra Bharati University, Deccan College, Pune, BORI, Pune, Dwarika Sanskrit Academy, Utkal University, Sri Jagannath Sanskrit University and other individual scholars. Swami Muditavadanananda, Swami Aiswaryananda, Swami Brahmaparananda and Swami Bhagavatananda participated from Arsha Vidya tradition.
3. Around thirty Brahmacharis from Sri Lingaraja Vaidika Shikshanushthana, Bhubaneswar chanted portions of Rgveda, Sukla-Yajurveda, Samaveda and Atharvaveda. All the Brahmacharis and three Acaryas were gifted vastram and angavastram.
4. The Swamis were received traditionally and were honoured with Shawl, Paintings from

Ramayana, Portrait of Lord Dakshinamurty and Guru Dakshina.

5. Thirteen scholars were honoured with Shawl, Manapatra, Portrait of Lord Dakshinamurty and Gurudakshina.
6. The Swamis chanted Dasasantis, Taittiriya Upanishad, Purushasuktam, Ghanapatha of Ganapati-Atharvasirsa, Aranyaka Ganam (Setusamam), and other popular suktams which were appreciatively listened to by the learned audience.
7. The interphase between the Traditional Scholars and University Professors was appreciated by both the groups. The Professors requested for more such interphase in future.
8. The Activity Report of AVVK for 2008-09 and Pictorial Souvenir of the 2009 National Conference were released during the Conference.
9. The event was extensively covered by the local print and electronic media.

Swamini Atmaprajnananda, the Convener thanked all the delegates and the special guests for their attendance and co-operation in making the Conference a success.

2nd National Conference

organised by
Arsha Vidya Vikas Kendra, Bhubaneswar



Swami Muditavadanananda



Swami Aiswaryananda



Swami Brahmaparananda



Swami Bhagavatananda



Brahmacharis chanting portions of the Vedas

2nd National Conference
organised by
Arsha Vidya Vikas Kendra, Bhubaneswar



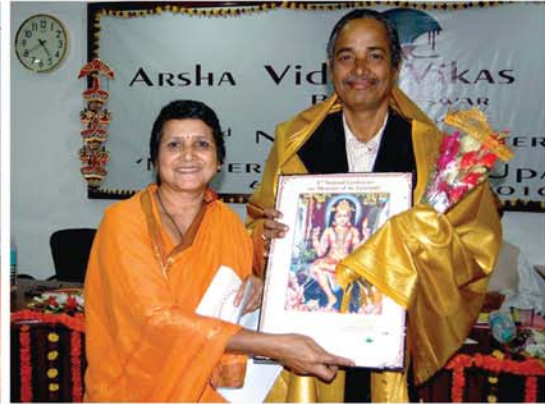
Swamini lighting the Lamp



Swamini addressing the audience



Honouring the Sanskrit Scholars



Release of @099 Souvenir



Briefing the Media abt AVVK



Anando Bhramethi Vyajaanaath

ANANDAM

A FREE HOME FOR SENIOR CITIZENS

(A PUBLIC CHARITABLE TRUST)

Regd. No. 585/95

03-03-2010

Inauguration of ANANDAM Free Home for Senior Citizens

It was a festive occasion when Pujyasri Dayananda Saraswati Swamigal inaugurated the new building complex of Anandam Free Home for Senior Citizens on 21-02-2010

This Home is built on a sprawling campus of 15 grounds with a built up area of 24,000 sq.ft. and includes 12 dormitory halls each 600 sq.ft. area with cots, mattress, two attached baths, fans and solar heated water and each hall for 8 persons, spacious kitchen with steam cooking system, dining hall to seat 100 with tables and chairs, visitors lounge in ground and first floor, physiotherapy centre, ramp, two medical wards one for transitory treatment and the other for longer treatment, administrative block and octagonal shaped prayer hall with pyramid roof-All Free of cost

The Guests of Honour for the inaugural function were Shri.K.S.Sripathi., I.A.S., Chief Secretary, Government of Tamilnadu, Dr.S.S.Badrinath, Chairman Emeritus, Sankara Nethralaya, Mrs.Maryam Dharaja, Secretary, 4 M Trust and Mrs.Savithri Vaithi, Chairperson Vishranthi.

Pujyasri Swamigal was received with Poornakumbham and Sama Veda chanting and escorted to his seat in the visitors lounge and he blessed all the donors of different rooms and the individuals opened their respective rooms. After this Sri Swamiji visited the other parts of the Home and blessed the complex and Sri Swamiji was escorted to the dias.

The meeting started with Vedic Prayer followed by prayer by children. Mr.R.Rajkumar, Trustee welcomed the gathering and Mrs.Bhageerathy Ramamoorthy, Managing Trustee delivered the key note address and traced the origin and growth of the Trust. Mr.Sripathi & Dr. Badrinath offered their felicitation to the Home.

In his Anugrahashanam Sri Swamigal extolled the value of helping others and he asked all to inculcate this habit. He commended all NGO s like Anandam for their services and extended all possible help.

Mr.K.Narayanan, Trustee, offered vote of thanks to all and meeting concluded with National Anthem.

Regd. Office : 2, Sarangapani Street, Krishnapuram, Ambattur, Chennai - 600 053.

Phone No. : 2658 0806, 98418 19889, 98410 01925, 98410 60853.

Home : ANANDAM, Anna Street, Gangai Nagar, Kallikuppam, Chennai - 600 053. Phone : 2686 0366

Email : anandamtrust@yahoo.co.in Web : www.anandamoldagehome.org

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Declare Nepal A Hindu State, Students Tell Government

Source: www.thehimalayantimes.com

KATHMANDU, NEPAL, February 21, 2010: The Free Students' Union (FSU), Balmiki Campus, today demanded that Nepal be declared a Hindu state. Issuing a press statement, FSU demanded that ancient religions, norms and values of the Nepali society be preserved.

"We'll not be able to accept secular state," the statement said, adding that the culture of the country is not resembled through this declaration. The statement mentioned that the Hindu religion is the identity of the country and it should be protected at all cost.

The statement urged the concerned agencies to protect the national identity and to ensure the future of people living in the country. The statement further stated that the Hindu religion is the backbone of the country and demanded the concerned bodies to go for referendum to take the decision regarding the issue.

Fifth Hindu Executive Mandir Executive Conference's Dates Announced

Source: Press Release

PEARLAND, TX, USA, March 17, 2010: The dates for the Fifth Hindu Executive Mandir Executive Conference have been announced as October 22 - 24, 2010. The Conference will be held in Houston and is sponsored by the Sri Meenakshi Temple, Pearland, Texas.

The Hindu Mandir Executives' Conference (HMEC) is an annual initiative seeking

development of network between the executives of all Hindu mandirs of America. Mandir and temple executives deliberate on ways of ensuring the sustenance of Hindu Dharma in America, explore ways of anchoring Hindu Dharma's values in the hearts of coming generations and roles which mandirs can play to make that happen. For more information contact office@vhp-america.org

Guyana's Hindus Encouraged By Response To "Holi Mela"

Source: www.stabroeknews.com

GUYANA, March 5, 2010: The East Coast Pandits and Mandir Leaders group said its gathering during Holi, the "Holi Mela," attracted more than 5,000 people and it is encouraged by the response and plans to host the event annually.

In a press release Pandit Amit Persaud said the turnout was a clear indication that Hindu festivals and occasions are to be celebrated with dignity. He said the members of the different temples ensure that the sacredness of the festival was maintained with in all stage performances and Hindu unity and the promotion of Sanatan Dharma were clear to all in attendance. The group's objective is to enlighten the masses about the benefits of the spiritual aspects of life and to resuscitate cultural traditions and customs.

Chidambaram temple: Swamy warns on SC order violation

Posted by: "S. Kalyanaraman"
kalyan97@gmail.com kalyan97
Fri Mar 19, 2010 4:41 pm (PDT)

Swamy warns on SC order violation
*By Express News Service
18 Mar 2010 04:27:00 AM IST *

CHENNAI: Janata Party president Subramanian Swamy on Wednesday said any alterations to Chidambaram Nataraja Temple structures would invite initiation of contempt proceedings by him in the Supreme Court.

Against the backdrop of a Supreme Court interim order on Monday restraining the executive officer from demolishing or constructing new structures at the ancient Nataraja temple, Swamy told reporters, "All construction or demolition activities should cease immediately or contempt of court proceedings would be taken up." Charging that Hindu Religious and Charitable Endowments Minister K R Periyakaruppan was violating the rules of the HR and CE Act, 1959 with regard to the Chidambaram temple, he demanded the Minister's resignation. "If he doesn't resign, Chief Minister Karunanidhi should immediately change his portfolio. If nothing happens, I will file a case against him under section 295 A of the Indian Penal Code for deliberately insulting Hindu religious beliefs," he said.

<http://www.expressbuzz.com/edition/print.aspx?artid=ALNlvGWdcis=>

U.K. Moves To Outlaw Caste Discrimination Among Resident Asians

Source: www.hindustantimes.com

LONDON, UNITED KINGDOM, March 4, 2010: In a move termed as 'historic', British lawmakers are in the process of amending equality laws to make caste-based discrimination illegal, following mounting evidence of the practice within the Asian community here.

After refusing to amend the laws for some years on the ground that there was no evidence of such practice, Britain has now accepted that discrimination on grounds of caste may be happening.

Baroness Thornton, a government peer in the House of Lords, said such evidence may exist and has commissioned the National Institute of Economic and Social Research to conduct research into the subject and present its report by August.

Based on the evidence and research present in the report, the government is expected to amend equality laws and initiate measures to prevent caste-based discrimination in the same way as discrimination on grounds of sex, color, religion, age or sexual orientation.

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Third Hindu Conference In New Zealand

Source: sify.com

AUCKLAND, NEW ZEALAND, March 16, 2010: Encouraged by the responses received for the 1st and 2nd New Zealand Hindu Conferences, which were inaugurated by Hon. Prime Minister of New Zealand, and the Maori King, respectively, the Hindu Council of New Zealand is now hosting the third conference on 1st and 2nd May 2010 at the Hindu Heritage Centre, Mangere, Auckland.

The theme of the conference is "Sustaining New Zealand through strengthening bond amongst communities".

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Hindu American Community Building Through Seva

Source: <https://spreadsheets.google.com/viewform?formkey=dHZHUXNpZUF2WGRPMjFiRHl0TmFkREE6MA>

WASHINGTON, D.C., March 13, 2010: The Inaugural Hindu American Seva Charities Summit will take place March 27-28, 2010 in Washington D.C. with hundreds of temples, 1000 plus seva centers and several million people strong. The summit will focus on “What is the Hindu American agenda? And How to make it happen?”

To register see the url above. For further information contact Aesha Mehta at Summit.HASevaUSA@gmail.com

The Problem With Missionaries

Source: Religion News Service

UNITED STATES, 2010 (By Rabbi A. James Rudin): Accusations that members of an Idaho-based Baptist missionary group tried to smuggle 33 Haitian children out of the earthquake-ravaged country have attracted wide media attention. The case, still pending in a Haitian court, raises serious legal, ethical and religious questions.

Missionary activity is not without its risks, or rewards. The New York Times described tensions between missionaries who have been active in Haiti for years and those who only arrived following the Jan. 12 catastrophe that killed more

than 200,000 people. In another sign of religious friction, evangelical Christians have reportedly attacked a Port-au-Prince voodoo memorial service. Max Beauvoir, the country’s voodoo leader, accused evangelicals of trying to “buy souls” with the lure of needed food and medicine.

To their credit, Christian missionaries throughout the world have established hospitals, colleges and universities, medical clinics, training schools, hospices, orphanages and other institutions. For these Christians, the term “mission” is less about saving souls and more about saving lives. But while recognizing those humanitarian efforts, the term “missionary” triggers resentment, and even rage, among Jews. For nearly 2,000 years, zealous Christians in their quest for converts have assailed Jews with hostile proselytizing campaigns and forced conversions. There were also humiliating public religious debates in medieval Europe. Such rigged “disputations” sought to prove Christianity’s spiritual superiority over Judaism.

In recent years, many Christians have muted or even abandoned active missionary activities. There’s a difference between “mission” and “witness.” Mission is frequently an act of insensitivity, even coercion, directed to adherents of another faith community. Witness, meanwhile, is the living out of authentic religious beliefs without attempting to proselytize another person. In authentic witnessing, there are no hidden agendas, no strong-arming, and certainly no court cases involving alleged kidnapping

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YEAR 2010 PROGRAMS OF THE GURUKULAM (www.arshavidya.org) Tel: 570-992-2339

Month	Day	Retreat Details
Apr 2-4	(Fri-Sun)	Easter Weekend Family Retreat
May 28-31	(Fri-Mon)	Memorial Day Weekend Family Retreat Swami Veditatmanandaji
July 2-5	(Fri-Mon)	Independence Day Retreat Swami Veditatmanandaji
July 15-18	(Thu-Sun)	Long weekend Family Vedanta retreat
July 11-17	(Sun-Sat)	Children Retreat (Age 10-16 only)
July 24 -30	(Sat-Fri)	Family Vedanta Retreat-I Swami Veditatmanandaji Children Retreat-II
July 31-Aug 6	(Sat-Fri)	Family Vedanta Retreat-II Puja Swamiji Swami Veditatmanandaji
Aug 7 -11	(Sat-Wed)	Five days Family Vedanta retreat
Aug 12-15	(Thu-Sun)	Puja Swamiji's 80 th Birthday Celebrations and the Gurukulam's 24 th Anniversary (Aug 15)
Aug 16-21	(Mon-Sat)	Carnatic Music Workshop with Ramachandran
Aug 20 -22	(Fri-Sun)	Arsha Vidya Young Adults Retreat
Aug 26 -29	(Thu-Sun)	Labor Day Patron's Retreat-I Puja Swamiji & Swami Tattvavidananda

Sep 3 -6	(Fri-Mon)	Labor Day Patron's Retreat-II Puja Swamiji & Swami Tattvavidananda
Sep 8 -15	(Wed-Wed)	Yoga and Sound Ramanandaji and Pandit Mukesh Desai Puja Swamiji
Sept 11-13	(Fri-Sun)	Chaplaincy Course
Sep 18 -25	(Sat-Sat)	One Week Course Puja Swamiji and Swami Tattvavidanandaji
Sep 26 - Oct 9	(Sun-Sat)	Two week Vedanta Course Puja Swamiji Swami Tattvavidananda
Oct 12 - Nov 21	(Tue-Sun)	Six weeks (Fall) Vedanta Course Swami Tattvavidananda
Nov 25 - 28	(Thu-Sun)	Thanks giving Family Vedanta Retreat With Swami Tattvavidanandaji
Dec 24-31	(Fri-Fri)	Christmas Family Vedanta Retreat Puja Swamiji Swami Tattvavidanandaji
Jan 1, 2011	(Sat)	New Year's Day Celebration

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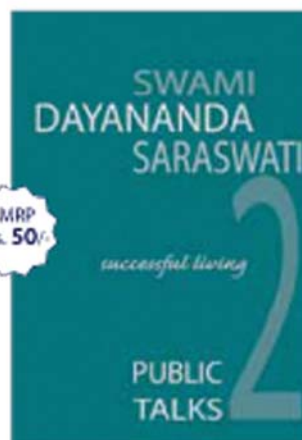
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"Success and failure are relative terms. Swamiji says, "When you practice what is right even though you do not like doing it, and avoid what is wrong, even though you want to do it, you slowly change. Later, you find yourself in a position where what is to be done is what you like to do and what is not to be done is what you do not like to do. That is, indeed, a successful life."

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