



Arsha Vidya Newsletter

Rs. 15/-



**Sankara Jayanthi Celebrations
at AVG Coimbatore on 18.5.2010.**



Arsha Vidya Pitham
Swami Dayananda Ashram
Sri Gangadhareswar Trust
Purani Jhadi, Rishikesh
Pin 249 201, Uttarakhand
Ph.0135-2431769
Fax: 0135 2430769
Website: www.dayananda.org
Email: dayas1088@hotmail.com

Board of Trustees:

Chairman:

**Swami Dayananda
Saraswati**

Trustees:

**Swami Suddhananda
Swami Aparokshananda
Swami Brahmaavidyananda
Swamini Maneeshananda
Swami Sadananda
Swami Swarupananda
Sri Rajnikant
Sri M.G. Srinivasan**

Arsha Vijnana Gurukulam
72, Bharat Nagar
Amaravathi Road, Nagpur
Maharashtra 410 033
Phone: 91-0712-2523768
Email: brahmapra@gmail.com

Board of Trustees

Paramount Trustee:

Swami Dayananda Saraswati

President

Rajashree Shrikant Jichkar,

Secretary

Madhav Babasaheb Solao,

Trustees:

Ramesh Bhaurao Girde
Avinash Narayanprasad Pande
Madhav Chintaman Kinkhede
Ramesh alias Nana Pandurang
Gawande
Rajendra Wamanrao Korde

Arsha Vidya Gurukulam
Institute of Vedanta and
Sanskrit
P.O. Box No.1059
Saylorsburg, PA, 18353, USA
Tel: 570-992-2339
Fax: 570-992-7150
570-992-9617
Web Site : "<http://www.arshavidya.org>"
Books Dept. : "<http://books.arshavidya.org>"

Board of Directors:

President:

Swami Dayananda Saraswati

Vice Presidents:

**Swami Veditatmananda Saraswati
Swami Tattvaividyananda Saraswati**

Secretary:

Anand Gupta

Treasurer:

Piyush and Avantika Shah

Asst. Secretary:

Dr. Carol Whitfield

Directors:

Drs.N.Balasubramaniam (Bala) & Arul
Ajay & Bharati Chanchani
Dr.Urmila Gujarathi
Sharad & Lata Pimplaskar
Dr.V.B. Prathikanti & Sakubai
Dr.Sundar Ramaswamy(Dhira) & Usha
Dr.L.Mohan & Vinita Rao
V.B.Somasundaram and Dr.Anasuya
Bhagubhai and Janaki Tailor
Dr.Ashok Chhabra & Martha Doherty
Vijay and Pammi Kapoor

Associate Board of Directors:

Dr.Soma & Nagaveni Avva
Dr.Ravindra Bathina
Dr.Mahesh & Maheswari Desai
Dr.Pramod & Lata Deshmukh
Dr.T.A.Gopal & Lata
Dr.Kamlesh & Smita Gosai
Dr.Haren Joshi & Pratima Tolat
Dr.Arun & Mangala Puranik
G.S. Raman & Gita
Dr.Bhagabat & Pushpalakshmi Sahu
Rakesh Sharma

Arsha Vidya Gurukulam
Institute of Vedanta and Sanskrit
Sruti Seva Trust
Anaikatti P.O.
Coimbatore 641 108
Tel. 0422-2657001,
Fax 91-0422-2657002
Web Site : "<http://www.arshavidya.in>"
Email: office@arshavidya.in

Board of Trustees:

Paramount Trustee:

Swami Dayananda Saraswati

Chairman:

R. Santharam

Trustees:

**C. Soundar Raj
P.R.Ramasubrahmaneya Rajhah
Ravi Sam
N.K. Kejriwal
T.A. Kandasamy Pillai
Ravi Gupta
M. Krishnan**

Secretary:

V. Sivaprasad

*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!

कठोपनिषद् Kāthopanīṣad

(2nd Adhyāya, Third Valli)

यदिदं किं च जगत्सर्वं प्राणे एजति निःसृतम् ।
महद्भयं वज्रमुद्यतं ये एतद्विदुरमृतास्ते श्रवन्ति ॥ २।३।२।

2. This whole universe evolved from the Brahman move (vibrates) in the Prāṇa (in the highest Brahman). That Brahman is a great terror, like an uplifted thunder-bolt. Those who know this become immortal.

This entire jagat – including any small little thing in it – moves – ejati. Each one does its job. Vāyu moves and it does its job. When prāṇa is there, the entire jagat that is seen moves. Each one carries out its job. There is an order in the creation. The entire jagat moves because of the order of Prāṇa. Brahman, being the source of activity of even the vital force (Prāṇa), is figuratively referred to by the word Prāṇa.

Mahadbhayam: (a great terror) – There is an immutable law that governs the movement of the stars, planets etc. Nothing in the universe happens haphazardly. There is a constancy in the working of all the laws of nature. Everything happens according to some strict commands; as though there is a very severe law maker and a strict maintainer of these laws. In the same way, this jagat seems to exist and function so diligently and readily as though the Master of Laws is standing right behind them with a raised whip.

Those who come to know this jagat kāraṇam Brahma which is the witness of our own activity, will become immortal. There is no question of death, and therefore, there is no question of janma-maraṇa cycle. If one is within the cycle, he has to pray that he should get out of this cycle. After jñānam this prayer itself has no relevance. Once he understands that he is not in the cycle of birth and death, there is no question of getting out of it. Such persons become immortal.

श्रयादस्याग्निस्तपति श्रयात्तपति सूर्यः ।
श्रयादिन्द्रश्च वयुश्च मृत्युर्धावति पञ्चमः ॥ ३ ॥

3. From fear of Him the Fire burns, for fear of Him shines the Sun; for fear of Him do Indra, Vayu and Death, the fifth, proceed (with their respective functions).

From the foregoing we understand that there is a Cause for the jagat, and that is Brahman. We find there is order and no one particular law or any phenomenon here ever transcends its nature. That is why science is possible. There is an order in this creation. The laws are there. From this we understand that all the Devatas perform their jobs as they are mandated. From this we also understand the cause for the fear of a Niyantā, the controller. Fire burns; it is never cool. The sun shines and goes on sending out energy and heat. It is because of Īśvarā's mandate alone— bhayāt tapati sūryaḥ. Indra also does his job. Vāyu performs his allotted job of moving always and never getting caught up in one place. The Lord of Death does His job according to the mandate.

The whole universe is well perpetuated only because of the laws governing the universe are functioning perfectly. The survival of the world presupposes the maintenance of the laws; maintenance of the laws presupposes the orderly functioning of the Devatas, and if all the Devatas are perfectly functioning, there must be a Yajamana for all the Devatas. We can therefore infer a controller of all the Devatas. Suppose there is no ultimate God controlling the presiding deities like a person with a weapon to punish, perfect functioning of the deities will not happen

Each one of them is functioning in a certain order. From this we understand there is a mandate. Since there is a mandate, we understand there is a nimitta kāraṇam. We call this nimitta kāraṇam as Īśvarā and worship Him. We worship Him who is in the form of order, the cause for the order.

इह चेदशकद्वोद्धं प्राक्शरीरस्य विस्त्रसः ।
ततः सर्गेषु लोकेषु शरीरत्वाय कल्पते ॥ ४ ॥

If here (in this life) one is able to comprehend Him (Brahman) before the death of the body, he swill be liberated from the bondage of the world; if one is not able to comprehend Him, then he has to take a body again in the worlds of creation.

After talking about Brahma svarūpam as nimitta and upādana kāraṇam in the first three mantras of the valli, in this fourth mantra, jñānam is talked about as mokṣa kāraṇam

Before the fall of the physical body, if one is qualified and capable of knowing the Vastu, he is liberated. If one is not qualified, he cannot come to know. He has to assume new body again and again until he becomes a qualified

person. If before the fall of this body one is not able to know the Ātmā, then he is qualified to assume a body in one of those lokas. In any other place other than Brahma loka, he will not have a very clear vision of Ātmā. He will be only committed to bhoga or enjoyment due to puṇya or papa. In Naraka loka there is only the experience of dukha. In svarga loka, there is only sukha bhoga. Only in this world there is sukha and dukha and there is a chance for viveka. Experiences of sukha and dukha are important because without these experiences one will never question what he is doing. Viveka is possible only here. In Brahma loka, of course, one will have better clarity but it is difficult to get—dushpraapyaṃ.

यथादर्शे तथात्मनि यथ स्वप्ने तथा पितृलोके ।
यथाप्सु परीव ददृशे तथा गन्धर्वलोके छायातपयोरिव ब्रह्मलोके ॥ ५ ॥

5. As (one sees) in a mirror, so (Brahman can be clearly seen) here within one's own Self; as in dreams so in the world of the forefathers; as in water, so in the world of Gandharvas; as in light and shade, so in the world of Brahman.

If one is able to see the reflection of oneself in a mirror clearly, there is no problem. Similarly if there is viveka buddhi, the Ātmā is seen clearly. Ātmā is invariable. Chaitanya is invariable. Various vṛttis are variable. The invariable vastu is the adīṣṭāna. All the vṛttis and the vṛttigata viśayas are depending upon this Caitanya alone. Just as one is able to see the reflection of one self clearly in a mirror that is clean, if there is viveka, the Ātmā, the invariable is known. We have certain experiences which we get through our sense organs, mind and intellect when they come in contact with the available world of sense objects. Just as our experiences of the waking world are not the same as our experiences in our dream world, so too there can be other planes of consciousness wherein different degrees of experiences can be our lot. We have the pitṛloka (the world of the manes) where the individual has only the mind-and-intellect equipment and not the physical body. Naturally, the experiences gained by the subtle body must be different from our own experiences here. Similarly the experiences of the world of the Gandharvas and in the plane of consciousness called the Brahma Loka must be different from those in other worlds

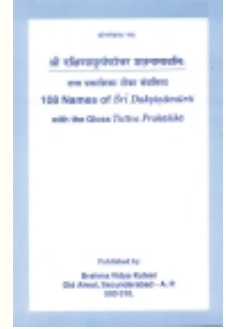
To be continued..

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



७९। ओं धामत्रयनिजारामाय नमः।

धाम तेजोरूपं पदं उपलब्धिस्थानम्। धाम्नां त्रयं जाग्रत्स्वप्नसुषुप्त्यवस्थात्रयम्। तदेव निजस्य आरामः
विहारस्थानं यस्य सः तस्मै नमः।

जाग्रत्स्वप्नयोः तत्तत्प्रपञ्चं सुषुप्तौ तदध्नावं च श्वासयन् सच्चिदात्मा विराजते। जीवो हि नाम न कश्चिद्भातुरस्ति।
जीवत्वं सच्चिदात्मनि परिच्छिन्नत्वाध्यासमात्रम्। कैवल्योपनिषदि १४ इत्थं प्रपञ्चितम् भ पुरत्रये क्रीडति
यश्च जीवस्ततस्तु जातं सकलं विचित्रम्। आधारमानन्दमखण्डबोधं यस्मिंल्लयं याति पुरत्रयं च ॥

79. Salutations to the One who has His abode in the three states of experience.

Sat cit Ātman (Self as conscious presence) illuminates the respective worlds of waking and dream states, and also lights up their absence in the deep sleep state. There is no entity that can be called a jīva or an individual. Jīvatva or individuality is only a false attribution of limitation to Ātman, the Conscious presence. The Kaivalyopaniṣad describes thus – The individual sports in the three abodes and from him arises the entire plurality of the world. However, the substratum of this individual and the world is the Limitless Brahman, the Knowledge-Absolute and the three abodes resolve in That alone.

comma

८०। ओं धर्मोत्तममनोरथाय नमः।

धर्मः अस्यास्तीति धर्मः धार्मिकः चखममा धार्मिकानामुत्तमः आत्मधर्मनिष्ठः धर्म उत्तमः इति वा । तस्य मनोरथम् तस्मै नमः
सर्वकर्मसन्न्यासपूर्वकज्ञाननिष्ठासम्पन्न यतयः हृदयाकाशे श्रीदक्षिणामूर्तिदेवं ध्यायन्तीत्यभिप्रायः ।

80. Salutations to the One who is the most sought after by the best among the righteous.

Having renounced all enjoined actions and committed to Self-knowledge, the sages meditate upon Śrī Dakṣiṇāmūrti. They do not seek anything else. This is the idea.

८१ ओं प्रबोधोद्धारदीपश्रिये नमः ।
प्रबोधस्य उद्धारः सर्वतः प्रसारणं यस्य सः चखममा तदृशो दीपः आत्मेव तस्य श्रीः शोभा यस्य सः । तस्मै नमः । जगत्सर्वं आत्मचैतन्यप्रतिफलनेन मनसि उदेति । एतज्जगत् चैतन्यप्रकाश एव भासते तस्मिंश्च विलीयते । चैतन्यप्रकाशं विहाय जगन्नाम न किञ्चिदस्ति न मिञ्चिद्भासते । अतः चैतन्यं दीपेन उपमेयते । भगवानेव आत्मरूपेण प्रकाशत इति उपनिषज्ज्ञानं अनुभवसिद्धमेव ।

81. Salutations to the One who pours out knowledge as a beautiful lamp emits light.

The whole world rises up in the mind by the reflection of consciousness that is Ātman. The world is indeed the consciousness that is Ātman; it appears in the consciousness and resolves in it. Apart from the consciousness, there is nothing like a world, and nothing like an appearance. That is why, consciousness is compared to a lamp. It is in the realisation of the knowers of the Upaniṣads that the Lord Himself is shining in the form of Ātman.

८२ । ओं प्रकाशितजगत् त्रयाय नमः ।
प्रकाशितं आत्मनि स्फुरितं जगतां श्रृंखलस्सुवर्लोकानां त्रयं येन सः चखममा तस्मै नमः ।
जगत्स्मिन् झटपटादिसकलपदार्थेषु प्रतीयमाना सत् स्फूर्तिश्च अधिष्ठानचैतन्यस्य परब्रह्मण एव । केवलं नामरूपेव जगत्सम्बन्धिनी । तमेव शान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विश्राति मुण्डकोपनिषद् २भ२भ११ इत्याध्याः श्रुतयः अस्मिन् विषये स्मर्तव्याः ।

82. Salutations to the One in whom all the three worlds shine.

The aspects of existence and being evident that are seen in such objects as a pot, cloth etc. in this world indeed belong to the substratum that is Awareness, the Supreme Brahman. Only name and form belong to the world. Śruti statements such as the following are worth recalling in this connection. 'The Lord shines on his own and illuminates everything else. Everything that is here shines after His light (Muṇḍakopaniṣad, 2-2-11).

८३। ओं प्रज्ञाचन्द्रशिलाचन्द्राय नमः ।

प्रज्ञैव चन्द्रशिला तस्याः चन्द्रः चखममा तस्मै नमः ।

चन्द्रशिला चन्द्रकिरणस्पर्शनेन द्रवतीति कविसमयः क्लृपटादिपदार्थानां विशेषपरिज्ञानमेव प्रज्ञेति कथ्यते । परं तु सा प्रज्ञा अखण्डाकारज्ञानेन स्वस्य मूलं आत्मानं यदा अधिगच्छति तदा आनन्दरसानुभूतिस्सहजा भवति । तच्च ज्ञानं श्री दक्षिणामूर्त्यनुग्रहलभ्यमिति रूपकस्यास्य तात्पर्यम् । ईश्वरानुग्रहादेव पुंसामद्वैतवासना इत्यभियुक्तोक्तिः ।

Salutations to the One who is the Moon melting the moon-stone of worldly knowledge.

It is a poetic convention that the moon-stone melts when the rays of the Moon come in contact with it. Recognizing and knowing pot, cloth etc as such is known as intelligence. Such an intelligence is not only common to all people, but also common to all living beings. But, when such an intelligence discovers its source as the Knowledge Absolute divested of subject-object division, it finds and owns up that ineffable joy or happiness. One gains happiness and knowledge through the grace of Śrī Dakṣiṇāmūrti is the meaning of this metaphor. There is a statement in this connection. 'The inclination of the mind towards non-duality is due to the grace of the Lord alone'.

Page sponsored by:

SRI SWAMI NISREY ASANANDA SARASWATI

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

Swami Paramarthananda's Jnana Yagna at Coimbatore

Report by N. Avinashilingam



Arsha Vidya Gurukulam Anaikatti and Bharatiya Vidya Bhavan conducted jnana yagna at Coimbatore from 25.4.2010 to 1.5.2010. Pujya Swami Dayananda Saraswathi inaugurated the yagna. Swami Paramarthananda of Chennai taught Sarva Vedanta Siddhanta Sara Sangraha in the mornings and Bhagavad Gita Chapter XV in the evenings. Around 500 students benefited.

Pujya Swamiji appreciated the annual yagna which is going on for around 30

years. He said that students have one year to assimilate the teaching. He said that assimilation takes place in spite of one self. Knowledge grows without one nourishing daily. Words help one capture the subject matter. Hearing is an art. One should suspend one's thoughts. One should relax and get exposed to the teaching. Knowledge will take place.

Swami Paramarthananda expounded the teaching in Chapter XV of Bhagavad Gita. Every thing here is Iswara. This

viswarupa upasana reduces the notion of ahankara and mamakara. Ahankara and mamakara amounts to trespassing into Iswara's property. Strong raga dvesha leads to stress, pressure and unhappiness. Caring for family members is one's duty. But worrying is a problem. Generally, in old age, people have problem of fear of disease, depression due to inability to do things, regret over past and loneliness. We can coin a word for this as **FEDEREL** problem. If one can hand over all problems to viswarupa Iswara, then all problems will stop disturbing us. Change in attitude born of understanding is required.

The entire universe is like a big asvatha tree. Brahman is its root. Brahman is changeless, attribute less, non material consciousness which is not available for experiencing as an object. It is all pervasive like space. All pervasive consciousness Paramatma reflected in the mind is called Jivatma. Mind lends consciousness to the body. Only wise people understand that the all pervasive consciousness is available as Jivatma.

Every living being should undergo certain amount of pleasures and pains. Until the exhaustion of the allotted experiences, the body and mind will be together. After that Jivatma pulls the mind out of the body and leaves the body. Jivatma travels and takes the next body.

The following disciplines lead to liberation: asangatvam or detachment from worldly objects, surrender to Iswara, Brahma-vichara and cultivation of virtues.

Iswara is in the form of sun, moon and digestive fire. He is in the form of antaryami in jiva and jagat. Iswara is the author, knower and subject of the Vedas. He pervades the jagat in the form of sat chit ananda. Viveki holds on to Iswara enjoying dvaita bhakthi and advaita bhakthi. Chapter XV of Bhagavad Gita contains the essence of Bhagavad Gita and all Upanishads. One who has this knowledge is fulfilled.

Swami Paramarthananda taught some selected verses from Sarva Vedanta Siddhanta Sara Sangraha.

Jnana is the only sadhana for moksha. There is no need to combine karma and jnana. A person enters into school and later grows out of school. Like that, one should use karma and later grow out of karma. Grihastha-seekers should have Sannyasi as a role model. Gradual reduction of karma for sravana, manana and nididhyasana is encouraged. It is growth.

Jnana and karma are different like travelling in opposite direction. Travelling from dependence to dependence is karma. Travelling from dependence to independence is jnana. The accessories required for jnana and karma are different. Adhikari for jnana and karma are also different. Hence there is phala-bheda, samagri-bheda, adhikari-bheda and swarupa-bheda.

If one pursues karma and jnana simultaneously, depending upon the maturity level of Sadhaka, either karma yoga or jnana yoga will function effectively.

For a prepared person, Vedantic teaching appears possible, reasonable and reachable. Sannyasa is the greatest blessing for a prepared person. Sannyasa is the greatest pain for an unprepared person. Only Guru can assess the suitability of a Sishya for Sannyasa ashrama.

Sannyasa is conducive to Jnana yoga. But mukhya sannyasa is not compulsory. Grihasta should take gouna sannyasa or secondary sannyasa. Reduction of possessions, obligatory duties, relationships and transactions will help. We can coin a word for this as reduction of **PORT**.

Reduction of claiming ownership and controllership, anxiety about things and special prayers seeking special favours for special people is also important. We can coin a word for this as reduction of **CLASP**. Then Vedanta will be assimilated and transformation will be drastic.

The attitude we have towards our sensory organs is sradda. We see the colour reported by our eyes as a fact. We do not use any other sense organ to confirm. We should have the same sradda towards the Vedas. Vedas cannot be proved or disproved by any other means of knowledge.



**Pujya Swamiji's address
On Śaṅkara jayantiDay (18.5.2010)
at AVG, Coimbatore.**



Living one's life with the attitude of "Doing all that needs to be done" is a continuous struggle. But this struggle is worthwhile when in one stroke mokṣa is achieved by gaining knowledge. This gain is maṅgalam for the mumukṣu. Sam means maṅgalam, grand finale with the fulfillment, "I have done what needs to be done". Śam karoti iti Śaṅkaraḥ. It can be gained by all people!

Śaṅkara didn't have a philosophy of his own. In the Vedānta tradition, nobody has a personal philosophy. In Vedānta there is no "my thinking." Vedānta is not a philosophy. If at all, Vedānta is a public philosophy.

The greatest contribution of Śaṅkara is his commentaries on the Ten Upanishads, Bhagavad Gita, and the Brahma Sūtras, known as prasthāna traya bhāṣyam. In the

first Upaniṣad, the Īśāvāsya, he declares, "All that is here is to be understood as īśvara." This statement cannot be improved upon. What is Advaita – it means non-dual. Nothing transcends what is.

Śaṅkara is the last link in the Advaita tradition. vande guru-paramparām - I salute the lineage of teachers. Starting from Lord īśvara the lineage is coming down all the way to my teacher. In the middle were Vyāsa and Śaṅkara.

There is nothing emotional about Śaṅkara having established the six modes of worship (ṣaṁmata-sthāpana) or composed glorious hymns on various deities or travelled on foot all over the country conquering opponents of Advaita tradition. What strikes the most in his contribution is that he captured the whole Advaita tradition and

teaching in his bhāṣyas (commentaries on the prasthāna traya) which he directly taught to his disciples. He was the first teacher to perpetuate the Advaita tradition and teachings in written form on palm leaves. Up to Śaṅkara's time the teachings had been passed on from generation to generation through the prevalent age-old oral tradition. If today Śaṅkara would visit us, he would smile about the fact that his invaluable work containing the tradition and teaching not only survived centuries but is being passed on to the next generation in its purest form.

Śaṅkara says, in his introduction to the commentary on Bhagavad Gīta, that he had found that the teachings of the Bhagavad Gīta were misinterpreted and taught in different ways that often opposed each other and he is making effort to properly unfold the vision of Gīta, leaving no room for misunderstanding and misinterpretation in the times to come.

Almost all Westerners who came to India to study her culture, religion and spirituality went back home with crumbs. Carl Jung, a psychologist from Switzerland visited India in the 1920. Not far from here he stayed at a Christian Seminary in Mysore. Which spiritual insights did he take back to

Europe? An expanded view about heaven based on the Hindu concept of svarga!! That was all.

Śaṅkara was known for taking on his opponents' views in a very objective manner. Letting the truth of Vedanta excel, he defeated his opponents by negating their arguments with logic, clarity and the power of truth. The truth stays as it is. Forever! It brooks no opinions. It is not open for options. jñāanam is a vastu-tantram, as true as the object is. The teaching says, "What you want to be is what you are: completeness, limitlessness, timelessness. NOW! Not later, not after death."

Śaṅkara is the abode of the Śrutis Smṛtis and Purāṇās. He is also abode of compassion that is instrumental in our getting his teaching in the form of his Bhāṣyās.

I salute Vyasa, the author of Brahmasūtras, who is an incarnate of Lord Nārāyaṇa. If Vyāsa is Lord Nārāyaṇa, Śaṅkara who wrote the bhasyas on the sutras has to be an incarnate of Lord Śiva. Śaṅkara and Vyāsa stand out in the connecting link of this teaching tradition.



Experiences of Campers at AVG

R Narayanan



Have had a an innate desire to learn the subject. My father, who was deeply into vedanta may have been an influence.

After hearing Poojya Swamiji's talks, I had a burning desire to get exposure to this great knowledge directly under his guidance. The Ashram is very serene and the location is ideal for this spiritual pursuit.

I belong to a traditional orthodox Brahmin family and it is innately not difficult for me to understand the concept of non-duality. However, to assimilate the concept without distortion, I needed a good teacher. I feel blessed.

It is a very well structured programme. I am now able to appreciate how Sanskrit and Vedanta are closely knit.

Poojya Swamiji is great master, and it would be inappropriate for me to talk about his teaching. I can only say that I am greatly benefited by his teaching. Poojya Swamiji is compassionate and eager to pass on the knowledge and the methodology. Making the deep and difficult subject interesting, enjoyable and easy to assimilate is his uniqueness.

Poojya Swamiji's oft repeated statement, "Let others live in their own space", is bringing about some changes in my attitude.

Rekha Rao

The most astounding and stunning revelation about yourself comes to light, not when u learn something new but when you dare to unlearn.

Drop your deeply entrenched conclusions about yourself and judgments. This needs courage because you challenge your own self.

'You are that you are seeking' is unfolded in Vedanta in a meticulous and a methodic way.

I am indeed blessed to have a brilliant teacher like Swami Dayananda.



Julie Carpenter

To sit with Pujya Swamiji day after day is both an honour and a blessing. In every class as questions arise (and even those that have the potential to be there) are answered in such a way that the clarity stays.

I have studied with Sadhviji Vrnda Chaitanya for 3 years and it is with guru's grace and Her blessing that I am here.

The ashram is most conducive for study, contemplation and worship. It is a blessing that there is little to distract one from the pursuit of knowledge.

Relaxing into the order that is Ishvara, I find that the ability to serve, and the sense of tranquility and security increases.

With just over a month to prepare, everything was taken care of; another student of Sadhviji's took over the job I have done for the last 10 years, a friend's mother bought the car, the house in which I lived was rented (along with two senior citizen cats) to one of Pujya Swamiji's students from the 70's, and because of the Icelandic volcano, a prior commitment changed and I arrived nearly two weeks earlier first planned.

There is a growing recognition of the order, and with that a wonder at all we are given to obtain this knowledge, along with an increased ability to remain focused on now.



Krishnan Sugavanam

Vedanta started as mere intellectual pursuit in college. The urge to discipline myself to systematic and consistent sravanam was my trigger for the camp.

I find the Ashram to be modern, making learning as comfortable as one could ask for, without compromising on tradition in teaching.

Advaita is THE ONLY Truth, simple to gain since it is self evident and already attained, yet as complex as one's misgivings, the knower of which is released from Samsara, here and now.

Pujya Swami is like a Sphatika Linga in the class - his mind so transparent that one can't but see his karanas in harmony with Isvara - totally conscious of what he communicates and what he chooses not to, his dedication and care as a teacher, his wit - riotous humor and yet pregnant with important truths - in short everyone gets everything they want.

I am getting a lot more clarity on my Purushartha, and within the 3 months, by the Guru's grace, hope to get enough courage and conviction to pursue it even while living amidst Karma.



Lakshmi Rao

I have known Poojya Swamiji for more than 20 years. Both my parents have been his disciples. I have been attending classes in Baroda, with Swami Brahmaatmanandaji

I have been reading for many years, and want to confirm that I am right, Brahman is the only Satyam and self-knowledge is realization and, we have to realize that ourselves.

Poojya Swamiji teaches us how to do it. When I am listening to him I forget all the worldly affairs and it is like meditation.

I am very happy here and the situation is very pleasant at the ashram.



Kathryn Dodds

I had a brief introduction to vedanta before coming here. I decided to study vedanta as I realised how important this knowledge is. Once a person has a better understanding of oneself, it is easier to relate to and help others.

some people I know who have studied under Poojya Swamiji have a clear understanding of life and all its situations. Being in their company is reassuring. Therefore, when I had the opportunity to be here, I came. I am enjoying being in the Ashram. It is beautiful to be in nature. The program is complete – Poojya Swamiji's talks, Tattva Bodha, Sanskrit, Chanting, and Yoga are all essential and enjoyable.

Advaita is non duality. I am gaining more understanding of this every day. Poojya Swamiji is an incredibly compassionate and knowledgeable human being.

Changes for me have been many already. A positive shift in attitude changes ones life.



Paul J J Alix



I was born in Chicago, and was travelling in India when I met Poojya Swamiji at Rishikesh last year. I been with him ever since.

I am interested in Jnyanam. I got connected to Vedanta because of yoga, meditation, chanting and Upanishads back in the US in the early 90's.

Poojya Swamiji has a clear vision and the dedication to bring that to his students, with no regard for personal gain.

The ashram is heaven, everything one needs is here. It very comfortable, one can take time to study, and not waste energy wishing things were different.

This is my favorite kind of environment. It is very clean and I enjoy the food here.

Jillian Dalal

I was introduced to Vedanta when I was 16. I did a paper on Ganga about its purity.

Culture and religion attracted me at first.

I was introduced to swamiji's writing and it was the most clear writing spirituality I have ever read.

It is my world view that I am discovering within myself. Both my husband and I being vedantins makes it easy to grow in our relationship, and deal with conflicts.

The way Swamiji weaves the concepts, integrating them with culture and modern society makes him by far the most engaging teacher I have ever seen. The clarity with which he speaks is so important for me.

It takes discretion and confidence in making a choice to come and study this subject. I am very much at home here and feel blessed to be exposed to traditional wisdom. Sometimes I feel it is so familiar that is scary.



Vasanthi Jithendranath

All that is here is Iswara. This is the vision of Vedas. To understand and assimilate this, you need a guru, a Jnani, who can handle Vedanta as pramana. To see, eyes are the pramana. To know that one is Sat-chit-ananda swarupa, sastra is the pramana.

Swamiji revels in Iswara. To listen to him unfold the vedic vision is the greatest blessing one can have. It is truly amazing how Swamiji handles the sastra pramana. His communication skills are exemplary and with his boundless compassion, he leaves no stone unturned in making you see what he sees.



Page sponsored by:

AKSHAYA GANGA SEVA TRUST

Secunderabad 500 009

Nagpur Ashram students camp at Amboli

“The students of the three-year course in Vedanta and Sanskrit at Arsha Vijnana Gurukulam, Vedapuri camped in Amboli to continue their study during summer. The duration of the stay at Pujya Swamiji’s Amboli Ashram was approximately two months, from the 15th of March to the 20th of May. Sri Swamini Brahmaprakashananda conducted classes daily for the students.



The day began with meditation and study of the Upanisads, followed by Sanskrit class. Evenings were reserved for Vedic Chanting and Bhagavad Gita, followed by Satsanga after dinner. During this camp Kena Upanisad, along with Sankaracarya’s Pada-Bhasyam, was completed and Mundaka Upanisad, as well as the Vakya-Bhasyam to Kena were introduced to the students.





The free time in the weekends was divided between self-study and exploring the beautiful rainforests of Amboli, a hill-station in the Western Ghats naturally gifted and also the source of the river Hiranyakeshi. The students went for many a long walks and enjoyed every minute of their stay in the ashram, not excluding the great hospitality offered by Mrs and Mr Giri and their staff.



During the stay, the group also got the opportunity to visit Kolhapur to have darsana of the famous Kolhapur Lakshmi, and also the neighbouring region of Goa. All in all the two months were meaningfully spent and the students will return to Vedapuri, Nagpur having learnt a great deal and with many beautiful experiences to cherish."

Swamini Brahmaprakasananda
Arsha Vijnana Gurukulam
S-72, Bharat nagar, Amravati Road,
Nagpur, India, 440033
Ph: +91 9370663555

Page sponsored by:

S.A. Chandran

377/22, 6th Cross, Wilson Garden, Bangalore - 560 027
Ph: 2224 1165, Res. 222 4556 Fax: 080-2222 7456

Inauguration of Ashram at Washington DC

This was a day of potent rituals, intense feelings, and coming together for the sake of the knowledge. Every moment was filled with meaning, and every heart was filled with promise of what is to come. Many seeds were planted to prepare us all to receive the knowledge from our beloved teacher. Sadhviji's presence and light filled our minds with devotion and the faith that we will one day have this knowledge for ourselves.

The day began with Sadhviji offering worship to Swamiji's image, whose glance looked up towards Dakshinamurti.. I was fortunate to witness her lovingly place the Tilaks onto the beautiful picture of Swamiji. His self-effulgent image glistened to all corners of the room as so many of us could not take our eyes off of his magnificence. Swamiji further blessed us all with his grace by allowing us to perform some very significant and powerful rituals.

The first ritual, which installed the Ashram with the Grace of the Guru and the lineage of the teachers was the Guru Pada Puja. It was performed by the priests, and thankfully assisted by the devotees present who each offered water and flowers to wash the Teacher's feet. To be able to participate in this ceremony was a very high honor, and will never be forgotten by those present. The feet of the guru, representing the highest knowledge, act as a magnet to all who seek the highest self. This ritual assisted myself and others in connecting this knowledge with total devotion to the teacher.

As this was ending, almost immediately was began the Sankalpa (stating the intention for Yajna) for the Homas. Two devotees Dr Vishwanathan and Krishnamurti recited sankalpa as directed by the pundit, Sri. K. Venkatesh.

The Ganapati homam followed which was for the removal of obstacles. The **Avahanti Homam** followed which was to invite all heavenly hosts to bless all those who come to the ashram for health, prosperity, awakening by the knowledge and Moksha. All devotees present offered flowers along with the priests. The priest beautifully intoned all the correct mantras and blessed all present with perfect recitations of the Vedic Hymns.

Following this was a talk by Sadhviji on the significance of the homas and the day's events. Everyone had something very touching to say and the emotion built up as each person poured out their heart to those present.

Devotional songs were sung throughout the day including a song composed by Sadhviji that was sung by Srimati Thara Viswanathan. Later in the afternoon came the chanting of Vishnu and Lalita Sahasranamam and performances by the Purna Vidya Group.

All told about 150 devotees attended from the beginning to the end.

Dispassion, Vairāgya¹

Swami Dayananda Saraswati

What is *vairāgya*?

This is a very important thing. We have to see it properly. *Virāga* is absence of *rāga*, which is a longing. The word '*rāga*' lends its own meaning to a simple desire. It implies that you see something that is not there. And what you see is something fascinating. In reality, there is nothing there to fascinate. A desire for food is real. Hunger is real; empirically, it is real. So desire for eating is real, and culturally we have come to know that certain things are edible. Modern nutritionists have also confirmed it. Before nutrition, as a subject matter, came into the picture, people were eating and surviving. People ask me, 'Swamiji, how do you know that they survived?' Because you are here, and that is enough. Therefore, they were surviving by eating food that is culturally given to us. Traditionally, it has been coming down to us, and we also add a little bit now and then. Now, this is food is real, and I want food, and it is a real desire. This is one thing; there is objectivity here.

Then what is *vairāgya*? Let us consider money. That is real. Who says money is not real? If anybody says money is not real, then let him give it to me! You can't say money is not real; it has a buying power. As long as it has got currency, is not de-monitized, then it is money. If they withdraw the buying power

Everything has its objective value, and if you give it more than that, it is lack of objectivity, *vairāgya*.



completely, is only colored paper. So, this is money; it has a buying power. This is real. Now, if you say that money will solve the problem of your insecurity, that is what we call a value superimposed upon the object. This super imposition, which we will discover in much more detail later, is of two types. When you mistake an object for something else, that is a superimposition. Or, if you don't mistake an object for something else, but add a value to the object which is not there at all, that is also superimposition. If you take it to be more valuable than it is, that is lack of objectivity. I consider that is

lack of *vairāgya*. Therefore, what does *vairāgya* mean? Objectivity, maximum objectivity. That means that the least subjective value is added to the various things with which you are connected in your life. Understand that everything has

its objective value, and if you give it more than that, it is lack of *vairāgya*. If you hold on to something that makes no sense, that can be because of a 'savior psychology'. You want somebody to save you, because you feel that you are finished. That is an old problem, because the need to be saved by somebody is itself due to a self devaluation. That is the problem. And if somebody comes and says, "I will save you, don't worry," that means you are devalued forever. Therefore, this savior-seeking, this hope that somebody is going to save you, has layers of superimposed values. Nobody is going to save you, nobody can save you, and nobody needs to save you; that is the beauty of this vision. Nobody needs to save you because you are saved. Whether you think that

¹Excerpt from the forthcoming *Tattvabodha*, Arsha Vidya Research and Publications, 2009

somebody is going to save you, or some money is going to save you, or some situation is going to save you, you are adding a value to something which, unfortunately, it doesn't have. This is lack of objectivity, otherwise called lack of *vairāgya*.

If you think that heaven is going to save you, that is a mistake. It is definitely not going to save you. But it will save us. How? Because once you have gone to heaven, we are saved from you. That is the only relief in this. In heaven, also, if you have gone there as an individual, you are going to be an individual there and will have all the problems of the individual. This is emphasized here because unless this concept of heaven gets out of our heads, we are not going to think properly. We will always be in the clouds, and beyond the clouds, as heaven is beyond the clouds. Please understand that this is clouded thinking. So the author of the *Tattvabodha* says here that *vairāgya* is *iha-svarga-bhogeṣu icchārāhityam*, absence of desire with reference to all those promised enjoyments and pleasures here, and in heaven. That can be total, I tell you. Here it may not be total, but definitely there it can be total. We need not have a desire for that because it is all silly. Heaven may be there, or may not be there, and even if it is there, so what? It is a holiday and you will come back again, so it is not worth pursuing. That kind of a dispassion towards heaven and heavenly enjoyments and promises is *vairāgya*.

Many religions will fall by the way side because of this understanding. They can get hold of you only if you are interested in heaven. We are not at all interested in such heavens. If someone wants to go to heaven, let him pursue that. We don't want non-thinking people. They create more problems. Therefore *svargabhogeṣu icchārāhityam*, absence of desire for enjoyments promised in heaven is required

here. Suppose someone says that you will be in love with god in heaven. Why not now? I can be in love with god right now. If he says, "Not here. Only there," why? What is the logic for that? Love is an emotion we have now, here; it is not a heavenly emotion. It is something that we know now, so why not love god now? These illogical ideas we have to forget.

A binding desire is one towards which you have the sense, "Without this, my life is empty." That is lack of objectivity.



Now, what else? *Iha-bhoga*, enjoyments here. Suppose someone says, "Swamiji, I am not interested in heavenly enjoyments." Thank god, you said it. "You are talking to me as though I am interested in heaven, but I am not interested. If I were interested, why should I come to you here for these classes? If I wanted to go to heaven

I would have become a 'born-again', I would not have come here. I am here because I am interested in what is here," *iha bhogeṣu iccha*. There can be a desire for enjoyments here, but again, these desires have to be understood. They can be binding or non binding. If they are non binding, you have dispassion, *vairāgya*. If they are binding then we have to make them non binding. A binding desire is one towards which you have the sense, "Without this, my life is empty." That is lack of objectivity. Therefore, only when towards every pursuit there is a certain objectivity is your mind available for *mokṣa*. When the *viveka* is there, then *vairāgya* will also be there. Then life itself becomes *yoga*. Marriage, etc., becomes *yoga*, as do all pursuits, because there is objectivity. Greater objectivity means a greater commitment to *mokṣa*, because *viveka* and *vairāgya* go together.

Vairāgya is a word that is generally not understood properly. It is commonly thought that *vairāgya* means turning away from everything. But, you know, when you turn away from everything, you carry it all in your head. Whatever you turn away from will always catch

you; it travels with you. But when you are in the midst of things, and you discover a certain objectivity, this is dispassion born of dispassionate thinking. There is less subjectivity which means that you do not superimpose values, which are our own creation, on things, which they do not have. Even a relationship, like marriage, etc., can help you only when you are objective. If you marry for the sake of marriage, as an end, then the marriage will end! Marriage cannot be an end because if it is, it is an ideal, and there is no ideal marriage at all. Marriage is not an end; it is a means where both partners help each other to gain the end. Then it becomes *yoga*; it is a means for an end. In Indian marriages we have a seven step ritual,

saptapadi, in which the couple walk together towards a common goal as friends. Therefore, there is no bad marriage at all, if it is a means. If it is an end, there is no good marriage at all. This is what we call objectivity. *Vairāgya* is not running away from everything. I don't believe in it, and I don't encourage it. It is silly and it doesn't work. Marriage, and all that we do, is a means for an end, *mokṣa*. This is the *virāga*, dispassion, in *ihāmutrārtha-phalabhoga-virāgaḥ*. We will discover all this more and more. As we proceed, these things will repeat themselves in all the texts, so every time we will get something else, not totally different, but something more.



சீரீகிருஷ்ண சுவைகள் 60 ஆவது ஆண்டு விழா

PURE GHEE SWEETS
60
SWEET
YEARS

CELEBRATING
SIXTY SWEET YEARS

Thank you Dear Customers for relishing this sweet journey

Sri Krishna Sweets
Divine Sweets.
Divine Taste.

Sri Krishna Sweets Private Limited
23, Mettupalayam Road, Kavundampalayam, Coimbatore - 641 030 Email : sksi@srikrishnasweets.net
• Coimbatore • Mettupalayam • Pollachi • Tirupur • Udumalpet • Palani • Erode • Salem • Dindigul • Madurai • Trichy • Karur
• Chennai • Bangalore • Hyderabad • Mumbai • Dubai • Abu Dhabi • Sharjah

2010 Schedule of Events

- May 11 Pradosha Puja 5:15 pm to 6 pm followed by regular evening Arati to Lord Dakshinamurti and dinner.
- May 15-23 **Advanced Vedic Astrology**
- May 15-16 Counselling Services for Adults & children by Dr.Ashok Chhabra. Please call 570-656-0191 for appointment.
- May 15 Meditation Workshop 10 am to 12:30 pm
- May 16 Taittiriya Upanisad Class by Dr.Venkat Swaminathan from 8:30 am to 9:45 am; Bhagavad Gita Classes by Swami Veditatmanandaji from 10 am to 12:30 pm followed by Lunch. Satsang 1:30 pm to 2:30 pm.
- May 21-23 **Swami Veditatmanandaji talks on Stress Management in Bridgewater Hindu Temple, NJ.**
- May 22 Thyagaraja Aradhana at Hindu Temple Society, Allentown, PA
- May 25 Pradosha Puja 5:15 pm to 6 pm followed by regular evening Arati to Lord Dakshinamurti and dinner.
- May 28-31 Memorial Day Weekend Family Vedanta Retreat with Swami Veditatmanandaji on Vedanta & Self Growth
- May 28-30 **Swami Pratyagbodhanandaji talks on Navadha Bhakti in Clevlend, OH**
- Jun 5-6 Counselling Services for Adults & children by Dr.Ashok Chhabra. Please call 570-656-0191 for appointment.
- Jun 5 Meditation Workshop 10 am to 12:30 pm
- Jun 6 Taittiriya Upanisad Class by Dr.Venkat Swaminathan from 8:30 am to 9:45 am; Bhagavad Gita Classes by Swami Veditatmanandaji from 10 am to 12:30 pm followed by Lunch. Satsang 1:30 pm to 2:30 pm.
- Jun 10 Pradosha Puja 5:15 pm to 6 pm followed by regular evening Arati to Lord Dakshinamurti and dinner.

- Jun 11-13 **Swami Pratyagbodhanandaji's talks on Mundaka Upanishad & Bhagavad Gita in Indianapolis, Indiana**
- June 16-20 **Summer Solstice with Janet MacLeod, Regina Brunig and Pat Layton**
- Jun 18-20 **Swami Pratyagbodhanandaji's talks on Maya Pancakam in Wisconsin**
- Jun 19-20 Counselling Services for Adults & children by Dr.Ashok Chhabra. Please call 570-656-0191 for appointment.
- Jun 19 Meditation Workshop 10 am to 12:30 pm
- Jun 20 Taittiriya Upanisad Class by Dr.Venkat Swaminathan from 8:30 am to 9:45 am; Bhagavad Gita Classes by Swami Vidadatmanandaji from 10 am to 12:30 pm followed by Lunch. Satsang 1:30 pm to 2:30 pm.
- Jun 23 Pradosha Puja 5:15 pm to 6 pm followed by regular evening Arati to Lord Dakshinamurti and dinner.
- Jun 28-29 **Swami Vidadatmanandaji's talks on Vedanta in Salt Lake City, UT**
- Jul 2-5 **Independence Day Weekend Vedanta Family Retreat with Swami Vidadatmanandaji** on Freedom in Relationship.
- Jul 3-4 Counselling Services for Adults & children by Dr.Ashok Chhabra. Please call 570-656-0191 for appointment.
- Jul 3 Meditation Workshop 10 am to 12:30 pm
- Jul 4 Bhagavad Gita Classes by Swami Vidadatmanandaji from 10 am to 12:30 pm followed by Lunch. Satsang 1:30 pm to 2:30 pm.
- Jul 9 Pradosha Puja 5:15 pm to 6 pm followed by regular evening Arati to Lord Dakshinamurti and dinner.
- Jul 15-18 **Long Weekend Family Vedanta Retreat with Swami Vidadatmanandaji**
Brihadarnya Upanishad Ch 3 Brahmana (Sankara Bhashya).

- Jul 17-18 Counselling Services for Adults & children by Dr.Ashok Chhabra. Please call 570-656-0191 for appointment.
- Jul 17 Meditation Workshop 10 am to 12:30 pm
- Jul 18 Bhagavad Gita Classes by Swami Vidadatmanandaji from 10 am to 12:30 pm followed by Lunch. Satsang 1:30 pm to 2:30 pm.
- Jul 23 Pradosha Puja 5:15 pm to 6 pm followed by regular evening Arati to Lord Dakshinamurti and dinner.
- Jul 24-30 **Family Vedanta Retret I with Swami Vidadatmanandaji**
Vivekachudamani verses 1-70.
- Jul 27 onwards - Three Year Vedanta Course at Anaikatti, India by Pujya Swamiji and Swami Sakshatkrtanandaji.
- Jul 31 Aug 6 **Family Vedanta Retreat II**
Brihadaranyaka Upanishad 4-4-22 by Pujya Swamiji and Bhagavad Gita Chapter 4 (Part-1) by Swami Vidadatmanandaji
- Aug 1 Bhagavad Gita Classes by Swami Vidadatmanandaji from 10am to 12:30 pm followed by Lunch. Satsang 1:30 pm to 2:30 pm. ;
A carnatic music concert of Pujya Swamiji's compositions by Ravi Iyer from 7:45 to 9 pm.
- Aug 7 Pradosha Puja 5:15 pm to 6 pm followed by regular evening Arati to Lord Dakshinamurti and dinner.
- Aug 7-11 **Family Vedanta Retreat III**
Bhagavad Gita Sloka Ch 3 Vs 8 by Pujya Swamiji and Bhagavad Gita Chapter 4 (Part-2) by Swami Vidadatmanandaji
- Aug 12-15 **Pujya Swami Dayanandaji's 80th Birthday celebrations.** To share, your experience with Pujya Swamiji or impact of Pujya Swamiji's teachings, at a related website Click [here](#).
- Aug 15 **Gurukulam's 24th Anniversary- Pujya Swamiji's Talks on Uddharet Atmanaatmanam - May one lift oneself ...**
- Aug 16-21 Carnatic Music Workshop with Maharajapuram Ramachandran

- Aug 16-21 Teacher's Training for Vedic Heritage Teaching Program
- Aug 20-22 **Level I/II Yoga Retreat with Bobbie Fultz**
- Aug 22 Pradosha Puja 5:15 pm to 6 pm followed by regular evening Arati to Lord Dakshinamurti and dinner.
- Aug 25-29 Pujya Swamiji's Public Talks in NJ
- Aug 26-29 Labor Day's Patrons Retreat I
Gita Sloka Ch 9 Vs 22 by Pujya Swamiji
and Na Karmana... by Swami Tattvavidanandaji
- Sep 4-5 Counselling Services for Adults & children by Dr.Ashok Chhabra.
Please call 570-656-0191 for appointment.
- Sep 4 Meditation Workshop 10 am to 12:30 pm
- Sep 5 Bhagavad Gita Classes by Swami Veditatmanandaji from 10am to 12:30 pm followed by Lunch. Satsang 1:30 pm to 2:30 pm.
- Sep 4-7 Labor Day Patrons' Retreat II
Gita Sloka Ch 6 Vs 35 - Pujya Swamiji
Maya Panchakam by Swami Tattvavidanandaji
- Sep 6 Pradosha Puja 5:15 pm to 6 pm followed by regular evening Arati to Lord Dakshinamurti and dinner.
- Sep 8-15 **Yoga & Sound**
- Sep 18-19 Counselling Services for Adults & children by Dr.Ashok Chhabra.
Please call 570-656-0191 for appointment.
- Sep 18 Meditation Workshop 10 am to 12:30 pm
- Sep 19 Bhagavad Gita Classes by Swami Tattvavidanandaji from 10am to 12:30 pm followed by Lunch. Satsang 1:30 pm to 2:30 pm.
- Sep 18-25 One Week Vedanta Course
Nididhyasanam by Pujya Swamiji
Narada Bhakti Sutra 4 by Swami Tattvavidanandaji

Sep 20	Pradosha Puja 5:15 pm to 6 pm followed by regular evening Arati to Lord Dakshinamurti and dinner.
Sep 24	A Carnatic Music concert by US Youth of Indian Origin at 7pm
Sep 26 - Oct 9 -	Two week Vedanta Course Upadesa Sahasri - Shishya Anushasanam by Pujya Swamiji Narada Bhakti Sutra 5 by Swami Tattvavidanandaji
Oct 2-3	Counselling Services for Adults & children by Dr.Ashok Chhabra. Please call 570-656-0191 for appointment.
Oct 2	Meditation Workshop 10 am to 12:30 pm
Oct 3	Bhagavad Gita Classes by Swami Tattvavidanandaji from 10am to 12:30 pm followed by Lunch. Satsang 1:30 pm to 2:30 pm.
Oct 5	Pradosha Puja 5:15 pm to 6 pm followed by regular evening Arati to Lord Dakshinamurti and dinner.
Oct 12	Nov 21 - Six Weeks Vedanta Course with Swami Tattvavidanandaji on Mandukya Upanisad with Karika & Sankara Bhasya and Bhagavd Gita Chapter VI(Final) & Chapter VII with Sankara Bhasya
Oct 16-17	Counselling Services for Adults & children by Dr.Ashok Chhabra. Please call 570-656-0191 for appointment.
Oct 16	Meditation Workshop 10 am to 12:30 pm
Oct 17	Bhagavad Gita Classes by Swami Tattvavidanandaji from 10am to 12:30 pm followed by Lunch. Satsang 1:30 pm to 2:30 pm.
Oct 20	Pradosha Puja 5:15 pm to 6 pm followed by regular evening Arati to Lord Dakshinamurti and dinner.
Nov 3	Pradosha Puja 5:15 pm to 6 pm followed by regular evening Arati to Lord Dakshinamurti and dinner.
Nov 6-7	Counselling Services for Adults & children by Dr.Ashok Chhabra. Please call 570-656-0191 for appointment.
Nov 6	Meditation Workshop 10 am to 12:30 pm

- Nov 7 Bhagavad Gita Classes by Swami Tattvavidanandaji from 10am to 12:30 pm followed by Lunch. Satsang 1:30 pm to 2:30 pm.
- Nov 19 Pradosha Puja 5:15 pm to 6 pm followed by regular evening Arati to Lord Dakshinamurti and dinner.
- Nov 20-21 Counselling Services for Adults & children by Dr.Ashok Chhabra. Please call 570-656-0191 for appointment.
- Nov 20 Meditation Workshop 10 am to 12:30 pm
- Nov 21 Bhagavad Gita Classes by Swami Tattvavidanandaji from 10am to 12:30 pm followed by Lunch. Satsang 1:30 pm to 2:30 pm.
- Nov 26-29 Thanksgiving weekend Vedanta Family Retreat
Yoga Darshana with Swami Tattvavidanandaji
- Dec 3 Pradosha Puja 5:15 pm to 6 pm followed by regular evening Arati to Lord Dakshinamurti and dinner.
- Dec 4-5 Counselling Services for Adults & children by Dr.Ashok Chhabra. Please call 570-656-0191 for appointment.
- Dec 4 Meditation Workshop 10 am to 12:30 pm
- Dec 5 Bhagavad Gita Classes by Swami Tattvavidanandaji from 10am to 12:30 pm followed by Lunch. Satsang 1:30 pm to 2:30 pm.
- Dec 18-19 Counselling Services for Adults & children by Dr.Ashok Chhabra. Please call 570-656-0191 for appointment.
- Dec 18 Meditation Workshop 10 am to 12:30 pm; Pradosha Puja 5:15 pm to 6 pm followed by regular evening Arati to Lord Dakshinamurti and dinner.
- Dec 19 Bhagavad Gita Classes by Swami Tattvavidanandaji from 10am to 12:30 pm followed by Lunch. Satsang 1:30 pm to 2:30 pm.
- Dec 24-31 Year-end Family Vedanta Retreat
Essence of 8th Chapter of Chandogya Upanishad by Pujya Swamiji
Valmiki Ramayana by Swami Tattvavidanandaji
Pradosha Puja dates in 2011 are Jan 1, 17, 31 Feb 16 Mar 2, 17 & 31

Judge Authorizes Sale of Hindu Deities

Source: www.ajc.com

GEORGIA, U.S., April 2010: On Thursday, a federal bankruptcy judge ruled that 100 Shiva statues and other property could be auctioned April 24 to satisfy debts of the Hindu Temple of Georgia, which filed for bankruptcy last year. The temple claimed to have \$9.4 million in assets and \$15 million in liabilities.

Attorneys for the Norcross temple and purported manufacturer of the statues, Indian Handicrafts Development Corp., sought to block the sale of the statues on the basis they were sacred deities and held great significance to followers of the Hindu faith. "It is considered the counterpart of a sin to sell these," attorney Jesse Hill argued. "That is the view I believe to be held by most Hindus and certainly by my client."

Judge James E. Massey said there was no credible proof to bolster the manufacturer's claim that the statues were on loan to the temple and not owned by it. The judge stipulated that the items be auctioned off individually rather than in bulk so the temple had the opportunity to reclaim the statues. The auction will be held April 24 at 10 a.m. at 5900 Brook Hollow Parkway in Norcross, the temple's former property.

• Email to a friend • View comments • Track comments • •

New Home For Paris Ganesha Temple

Source: www.templeganesh.fr

PARIS, FRANCE, April 18, 2010: On April 17 and 18, 2010 the new site of the Sri

Manicka Vinayakar Alayam was consecrated with Mahakumbhabhishekam ceremonies. New deity statues, carved in Mahabalipuram, and a gold plated kodimaram were blessed with an inaugural puja. Despite its tiny size the Temple de Ganesh, as it is commonly known, has become the most well known Hindu temple in the city due to its yearly chariot parade through the streets.

The new home of the temple is located at 17 rue Pajol just down the street from its old site on rue Philippe de Girard. Open daily from 9AM to 10:30PM. See source above for photos of the event

Ramayana Art Delights New York and Singapore

Source: www.ddinews.gov.in

UNITED STATES, April 28, 2010: The Ramayana has been transcending generations and geographical boundaries and now people in the U.S. and Singapore have a chance to know more about the epic popular for its allegorical and engaging storyline.

The Metropolitan Museum of Art in New York is organising the "Epic India: Scenes from the Ramayana" exhibition from 31st March till 19th September which will showcase a selection of paintings, sculptures and textiles depicting scenes from the epic.

According to Naomi Takafuchi, communications officer at The Metropolitan Museum of Art, "The epic provides insight into the cultural values and rituals of ancient Indian tradition and by extension of the modern period as well. In America, the Ramayana is retold in the form of plays and dance performances and through a variety of

media aimed at young people and adults. It bridges generations.”

On the other hand, an exhibition titled “Ramayana Revisited: A Tale of Love and Adventure” featuring about 100 artifacts is on at the Peranakan Museum in Singapore from 22nd January and will continue till 22nd August

80 Million Attended India's Ganges Festival

Source: sify.com

HARIDWAR, INDIA, April 28, 2010: About 80 million people bathed in the river Ganges in northern India during the Kumbh Mela festival that lasted 104 days, organizers said on Wednesday as the event drew to a close.

The Kumbh Mela, which is billed as the largest festival on Earth, attracts Hindus from across the country to the sacred water that they believe washes away their sins and frees them from the cycle of life and rebirth. The Ganges is especially auspicious during the Kumbh Mela, which is held every three years and rotates among four Indian cities.

Hindu Temple Claims Vandalism is Actually an “Attack On Religion”

Source: www.macarthuradvertiser.com.au

NSW, AUSTRALIA, April 28, 2010: It started off as a few graffiti tags on the side of Mukti Gupteshwar Mandir Shiva Hindu Temple in Eagleview Road, Minto. But last week things got worse. Offenders destroyed a 200-meter fence and forced their way into the temple before smashing light fixtures on Monday, April 19. They damaged property worth more than \$5000.

Minto Hindu Society president Prem Misra said local religious followers were being victimized. “We have spent more than \$3000 on community activities and to cop this sort of treatment is nonsense,” he said. “I can’t understand why they would deliberately do this. Why does it keep happening to us? One can only conclude this is an attack on our religion.”

The temple was built in 1991 after Campbelltown Council controversially approved the development in a scenic protection area. The proposal included a temple structure built partially below ground level to give the illusion that the building was underground.

Dharm,” a New TV Channel With a Religious Outlook

Source: www.afaqs.com

HARIDWAR, INDIA, April 28, 2010: Dharm media venture officially announced the launch of India’s religious channel Dharm. The channel will be available to over 50 million people across the country within 6 months of its launch. The channel is available through local networks in Delhi NCR, Uttar Pradesh, Uttarakhand, Gujarat and parts of Mumbai, Madhya Pradesh and Bihar. Dharm will look deep into the ancient Sat Sanatan Dharma, Vedic period and Gurus of modern India along with covering sacred temples and festivities throughout the country.

Dharma is the core essence of what the tv channel Dharm will follow in the time to come. The channel is dedicated to the religious Jagriti of India to awaken the spirituality of the world.

First Ever Hinduism Summit In Melbourne

Source: www.newsmaker.com.au

MELBOURNE, AUSTRALIA, April 28, 2010: The first ever Hinduism Summit (Hindu Dharmasabha) in Australia, will be held on the auspicious occasion of Akshay Trutiya, 5112 (May 16, 2010) at the Shirdi Sai Baba Temple, Camberwell, Melbourne. The Hinduism Summit will be held by the Forum for Hindu Awakening (FHA) and Hindu Janajagruti Samiti (HJS), with support from noteworthy Hindu and spiritual organizations and leaders from Australia. This Summit welcomes anyone and everyone interested in understanding, living and preserving Hinduism.

This Hinduism Summit follows the success of recent similar summits held in the last half of 2009 by FHA in Virginia, USA and jointly with HJS in New Jersey, USA and London, UK. The event will be webcast live on FHA and HJS websites.

Among the saints blessing the event are: Her Holiness Mata Amritanandamayi (Amma) of Ammachi, His Holiness Vaishnavacharya Goswami Shri Dwarkeshlalji Mahodaya, Pujya Guruji Shri Ashwinkumar Pathak of Jai Shree Ram Sundarkand, Jagadguru Shankaracharya Swami Jayendra Saraswati of Kanchi Kamkoti Peeth, His Holiness Pande Maharaj of Sanatan Sanstha, and His Holiness Sri Sri Ravi Shankar of The Art of Living International Center.

Spanish translation of Pujya Swamiji's books

I am totally submersed in editing the Spanish translation of the Gita and other books of Pujya Swamiji. The lessons of 20 pages each are going out over the internet to Spanish students all over the world every two weeks. I am very much behind schedule at present.

Otherwise, I would love to contribute articles to the newsletter. Thank you for asking me. Hope you are well. I love to read the newsletter online and I put a link to it on our Spanish website: www.arshavidya.es

With love and best wishes,
Swamini Vilasananda

Encyclopedia of Hinduism Launched

Source: www.organiser.org

DELHI, INDIA, March 25, 2010: The much awaited Encyclopedia of Hinduism is finally out. After the deep research conducted by about 2000 eminent scholars for about 20 years, it came in 6,600 multi-color pages divided into 11 volumes. It is jointly published by India Heritage Research Foundation and Rupa & Co. and is first of its kind on Hinduism.

The first preview of this compilation was organized at the Vivekananda International Centre in New Delhi on March 25 in the presence of eminent scholars, bureaucrats, educationists and leading personalities of the country including former Deputy Prime Minister Shri LK Advani, former Union HRD Minister Dr Murli Manohar Joshi, Shri Arif Mohammad Khan, former Governor of J&K Shri Jagmohan and many others.

Three volumes of the Encyclopedia are ready and eight others will be ready within a few weeks. It is a comprehensive compilation of the vast ocean of knowledge, history and experience that constitutes Indian culture. The content has been divided into different sections like art, Hinduism in global context, history, historiography and geography, language and literature, philosophy, polity, religion and spirituality, science, special institutions and movements, spiritual

disciplines, scholarship in Hindu studies and women in studies.

Talking to Organiser, Sadhvi Bhagwati, secretary of the India Heritage Research Foundation and a disciple of Swami Chidanand Muni Saraswati who has been instrumental behind the publication of the compilation, said the Encyclopedia answers the questions people are often confronted with, like: What is Hinduism? Who is a Hindu?, etc. The historical details of Hinduism have been explained in various articles written by eminent scholars. More than 2,000 scholars have contributed in this publication.

Malaysian Academy To Train Hindu Priests

Source: economictimes.indiatimes.com

IPOH, MALAYSIA, APRIL 5, 2010: Malaysia's first academy to train Hindu priests will conduct a five-year course developed in consultation with similar institutions in India, Human Resource Minister S. Subramaniam said. He opened the academy Sunday, stating that for now the country's Tamil Hindu community will continue to get priests from India since the training, grading and certifying of priests will take time.

The Hindu community's wish to have a training facility for local priests has been fulfilled with the setting up of the academy

in Jelapang Tambahan. With the opening of the academy, the availability of qualified priests will be assured for over 3,000 Hindu temples in the country.

Subramaniam said although there were locals who were trained as priests, the training was not done formally by recognized institutions and was not accredited at the national level. He said a major problem facing the community was the qualifications of local priests conducting important and complicated ceremonies in the temples.

Indian Cultural Fests In China And France

Source: sify.com

INDIA, March 31, 2010: The Indian Council for Cultural Relations (ICCR) will present the Festival of India in China and France in April, showcasing a variety of art forms from various regions of India. "India has close and friendly ties with both China and France. With these festivals, ICCR is looking forward to strengthen and expand its relations with the two countries," ICCR Director General Virendra Gupta said. The Festival of India in China will be a six-month-long event, beginning April 7 at Beijing. The Festival of India in France, known as Namaste France will be a 14-month-long program, to be inaugurated by ICCR president Karan Singh in Paris April 14.

Arsha Vidya Newsletter

Annual Subscription: Rs.180/-

Published by V. Sivaprasad

Trustee, Sruti Seva Trust, Anaikatti, Coimbatore 641108

And

Edited by S. Srinivasan - 0422-2657001

Printed by B. Rajkumar, Rasi Graphics Pvt. Ltd.,

40 Peters Road, Madras 600014. Ph. 28132790, 28131232

**Ratha Mantapams of Sri Mahalingaswami Temple,
Thiruvidadamarudur before and after renovation.**



Date of Publication : 30th of every month

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

**Mahakumbhabishekam of Pancharatha Mantapams at
Thiruvidadamarudur on 25.4.2010.**

