

# Arsha Vidya Newsletter

Rs. 15/-



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Oṃ varadānaikanipuṇāya namaḥ ।

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*Arsha Vidya  
Newsletter*

In fearless voice may  
we proclaim

The Rishi's message  
from all house-tops

And bring the men  
of different claim

To a fold of Love  
where oneness lasts!



## Muṇḍakopaniṣad



### Introduction

Among the many upaniṣads available now, ten are well known since Ācārya Śaṅkara has commented upon them. They are Īśa, Kena, Katha, Praśna, Muṇḍaka, Māṇḍūkya, Taittiriya, Aitareya, Chāndogya and Brahadāraṇyaka. These ten upaniṣads are from the four Vedas. Aitareya appears in the Ṛgveda. Katha and Taittiriya are from Kṛṣṇa Yajurveda<sup>1</sup> while Brahadāraṇyaka and īśāvāśya are from śukla Yajurveda. Kena and Chāndogya are from Sāmaveda. Muṇḍaka, Māṇḍūkya and Praśna are from Atharvaveda.

The upaniṣads are divided into Mantropaniṣads and Brahmanopaniṣads. Mantra means a hymn. Mantropaniṣad is in the form of hymns and is supposed to be very significant. Brahmanopaniṣad is in prose form and is looked upon as explaining the Mantropaniṣad from the Śaunakīya-śākhā, a recension of Śaunaka Rṣi.

In the teaching tradition this upaniṣad occupies an important place inasmuch as it covers all the important topics besides the main topic which every upaniṣad reveals. The importance of this upaniṣad increases when we recognize the number of mantras from this upaniṣad quoted in the traditional discussions of Vedānta.

It talks first about how the knowledge is to be gained through a sampradāya, tradition.

The source of this knowledge is traced to Brahmaji, the creator, who gave this knowledge to his own son Atharvā. From the Atharvā onwards a lineage is mentioned. Whether the names of the teachers are mentioned or not, the knowledge unfolded in the upaniṣad is to be gained only from a teacher since the upaniṣad is always in the form of a teacher-student dialogue.

The upaniṣad also talks about a mumukṣu very beautifully. A mumukṣu is a seeker of mokṣa, freedom. The desire for mokṣa is natural to all. It is not a cultivated desire. A desire for a television is cultivated. If one does not know anything about television, one does not have a desire for a television set. Similarly, many desires that we have are cultivated. But a desire to eat is not cultivated. That is something natural. Nobody has to teach a person to eat when he or she is hungry. Even a baby cries when it is hungry. An urge to eat, an urge to quench thirst—these are all natural urges. Like these natural urges, the urge to be free is uncultivated. Everyone is a mumukṣu because everyone has a desire to be free from being small and insignificant. It is more than a desire; it is an urge. 'I am small' is a conclusion and one wants to be free from that conclusion. If that conclusion is real, then it is knowledge. If it is knowledge, then 'I am small and insignificant' is a fact. Then, there is no way of freeing oneself from being small and insignificant.



Suppose this sense of smallness is a conclusion that is not real, the truth would be just the opposite. If the truth were that I am already free from being small and insignificant and I am the only significant being in this world, then my urge to get rid of my sense of insignificance is very natural. The urge to become significant stems from the notion, 'I am insignificant'.

If I am insignificant in reality, there is no mokṣa possible. Then the urge to become significant becomes meaningless. A cultivated desire can be meaningless like a desire to go to the sun because one will become ashes even if one goes a little nearer to the sun. Lord Hanumanji tried once, in vain. It is difficult even to survive the summers in many parts of India like Rajasthan; what is there to say about approaching the sun? A lame person's desire to climb Mount Everest is meaningless; he should give it up and he can give it up. He can have some other desires. A deaf person cannot have a desire to become a telephone operator. Such a desire is meaningless and it can be given up. A cultivated desire is something one can either dismiss or grow out of it, but if it is a natural urge, it is not in one's hands to give up and one cannot dismiss it.

The urge to become significant is natural and one cannot dismiss it. If one cannot dismiss it, the only thing one can do is to fulfil it. We do see in life that there are means of fulfilling the urges that are natural. Hunger is a natural urge and there is a means for fulfilling it; food is available in the creation. Thirst is a natural urge and there is a means for fulfilling it; water is available in the creation. The urge to breathe is natural; there is air for fulfilling it.

When these natural urges can be fulfilled, the fundamental urge to become free from

being small and insignificant must have a means of fulfilment. The urge to become significant is there in all, and hence, there is a lot of pressure inside to become different. Everyone wants to be special. Everyone wants to be loved and wants to be recognized as someone special. In other words, everyone sets himself or herself up to prove himself or herself to be somebody. It is very natural. You cannot complain that a person is ambitious. The urge comes from the conclusion that 'I am small and insignificant'. This urge being very natural, it has a means of fulfilment, but the means that one follows does not seem to be appropriate because it is never successful.

The pursuit of money and pleasures that we follow does not seem to remove this insignificance significantly. The more we gain them, the more we desire them. Any experience that gives some pleasure has got to be repeated. If it is repeated then one gets bored. Monotony is the result of repeated experience of anything. So, one turns one's attention towards something else. Even if the pursuit of money and pleasures are fulfilled, one wants something else, like power. One is ready to spend any amount of money for the sake of power. Mere money alone is not enough. Power seems to make one significant. Even if one is a moneyed person without any power, one cannot accomplish anything.

Thus we find that the means we follow do not fulfil the fundamental urge. At the same time, we cannot dismiss it because it has not taken our permission before coming, like anger. One cannot tell an angry person, "Do not get angry". He will get angrier if he is told so because he has not decided to be angry. The situation is one of helplessness. One's urge to become significant is natural; one cannot dismiss it.

The known means that one follows are incapable of fulfilling it.

Unless one sees this helplessness, one cannot seek help. People think that they themselves can fix up problems. They do not seek help when they need to. Their situation is like that of one given to alcohol. As long as one thinks that one can stop alcohol at any time, one has no way of getting rid of it. Only when one thinks, 'I do not have any power over alcohol' one has a chance to stop it. This is the first step. When one discovers that one has no say over alcohol, one will seek help. Similarly, mumukṣutva, the desire for freedom, is also

something that is discovered through a process of discernment. The discovery is in this form: "I cannot fulfil the natural urge to be free from being small and insignificant with the means available with me, through the gain of 'what is not yet gained' like money, pleasures and so on". If the gain of 'what is not yet gained' is not going to help, then what is the solution? We cannot say there is no solution because the desire to be free is a natural urge and there must be a way out. Through this kind of reasoning, a person discovers the desire for freedom and become a mumukṣu.

*To be continued*



The advertisement for Sri Krishna Sweets features a yellow banner at the top with the text 'சென்றது 60 ஆண்டுகள்' (Celebrating 60 years) in Tamil. Below the banner is a small image of a sweet. To the right is a circular logo that reads 'PURE GHEE SWEETS' and '60 SWEET YEARS'. The main text in the center reads 'CELEBRATING SIXTY SWEET YEARS'. Below this is the phrase 'Thank you Dear Customers for relishing this sweet journey'. The Sri Krishna Sweets logo is prominently displayed, followed by the tagline 'Divine Sweets. Divine Taste.' At the bottom, the company name 'Sri Krishna Sweets Private Limited' is listed, along with its address: '23, Mettupalayam Road, Kavundampalayam, Coimbatore - 641 030'. An email address 'sk6@srikrishnasweets.net' is also provided. A list of branch locations follows: Coimbatore, Mettupalayam, Pollachi, Tirupur, Udumalpet, Palani, Erode, Salem, Dindigul, Madurai, Trichy, Karur, Chennai, Bangalore, Hyderabad, Mumbai, Dubai, Abu Dhabi, and Sharjah.

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## Śrī Rudram Mantra 04

Ṛṣi - Gautamaḥ; Chandas - Gāyatrī; Devatā - Śrī Rudraḥ

Dhyāna-Śloka for the fourth and the fifth mantras:

सांग्रामिकेन वपुषा प्रविराजमानं  
देवं पुरत्रयविनाशनमन्दहासम् ।  
दैत्यान्दिधक्षुमचलेश्वरचापपाणिं  
ध्यायेत् पुरारिमथ भूमिरथाधिरूढम् ॥

sāṅgrāmikena vapuṣā pravirājamānaṁ  
devaṁ puratrayavināśanamandahāsam ।  
daityāndidhakṣumacaleśvaracāpapāṇiṁ  
dhyāyet purārimatha bhūmirathādhirūḍhm ॥

May one meditate upon the Lord who is the enemy of the demons in the form of three cities, who has a smile that destroys the three worlds, who is seated on the chariot of earth, who has the arrow of Meru mountain in his hands, who is shining with a body that is ready for battle and who is desirous of burning the demons.

Result of chanting the fourth and fifth *mantras*: One wards off akālamaraṇa, untimely death. By doing *japa* of the *mantra* during the day without break for twenty-one days, one attains puraścaraṇa-siddhi.

यामिषुं गिरिशन्त हस्ते बिभर्ष्यस्तवे  
शिवां गिरित्र तां कुरु मा हिंसीः पुरुषं जगत् ॥ ४ ॥  
yāmiṣuṁ giriśantaḥ haste bibhārṣyastave  
śivāṁ giritra tāṁ kuru mā hiṁsīḥ puruṣaṁ jagat । (4)

yām iṣuṁ - which arrow; giriśanta - O Lord; haste - in the hand; bibharṣi - you are holding; astave - to throw; śivāṁ - auspicious; giritra - O the protector of all, abiding in the words of the Veda! Tāṁ - that arrow; kuru - make it; mā hiṁsīḥ - do not hurt; puruṣaṁ - any human being; jagat - other beings in the world as well.



O Lord! Make the arrow that you are holding in your hand ready to target, a blessing. O the protector of all, abiding in the words of the Veda, do not hurt us and other beings of the world.

By the earlier two *mantras*, *iṣṭa siddhi*, accomplishing the desired was prayed for. First, there was a prayer for worldly pleasures. Then there was a prayer for absolute happiness. Now in gaining these, there can be obstructions which are the result of one's *pāpa-karmas*. This is a prayer for the removal of all of them.

He is *giriśanta*, one who is revealed by the Vedas and one who remains in the Vedas as its very content and blesses the humanity.

Yām iṣum<sup>1</sup> haste bibharṣi – You are holding the arrow in your hand. What is the purpose? It is either for protection or destruction. The form of Lord Viṣṇu includes a *cakra*, disk and *gadā*, mace, standing as guard to protect. He is also a chastiser as *karma-phala-dātā*, as a giver of unpleasant results of one's own wrong actions. The law of *karma* being a manifestation of the Lord, He is the giver of *karma-phala*.

The Lord holds the arrow in order to throw, *astave*<sup>1</sup> at the wrong doers, to give results to those who do *pāpa karmās*. Therefore, the prayer is *tām iṣum śivām kuru*—make that (unpleasant) arrow a blessing. You are *śivaṁ karaḥ*, one who blesses. Therefore O Lord, let the arrow that you have be only for the removal of obstacles in my pursuits and not in any way to chastise me. *Mā puruṣaṁ hiṁsiḥ*, do not afflict me; *mā jagat hiṁsiḥ*, do not disturb the world.

The word *giritra* is in the vocative case. *Gir* means *pratijñā*, a promise. In the Bhagavad Gita (9.31) there is a promise, *kaunteya pratijānīhi na me bhaktaḥ praṇaśyati*—O Arjuna! Know for certain that my devotee is never destroyed" *Tra* means one who saves those who surrender to him. O *giritra*! True to your name do what is to be done and help me achieve what I want. There are a lot of obstacles in the forms of diseases, emotional problem and so on. Please remove all of them.

### Mantra 5

Ṛṣi - Gautamaḥ; Chandas - Gāyatrī; Devatā - Śrī Rudraḥ

शिवेन वचसा त्वा गिरिशाच्छा वदामसि ।  
यथा नस्सर्वमिज्जमिजगदयक्ष्मसुमना असत् ॥ ५ ॥  
śiveṇa vācasā tvā giriśācchā vadāmasi ।  
yathā nassarvaṁijjamijagadayakṣmaṁsumanā asat ॥ 5 ॥

<sup>1</sup> The affix 'tave' is added in the sense of infinitive, only in the Vedas like *asitum icchati iti astave*—he desires to throw.



śivena vacasā – with auspicious words; tvā – you; giriśā – O Lord of the Veda! acchā – pure; vadāmasi – we pray; yathā – in what manner; naḥ – our; sarvaṃ jagat – the entire world; it – also ayakṣmaṃ – free of diseases; sumanā – with happy mind; asat – be so.

O Lord of the Veda! We pray to you with auspicious words, in such a manner that we, thereby, become free of disease and have happy mind.

The devotee says, “I am offering this particular prayer in praise of your vibhūti, glory.” Words of praise of a person may be true or flattery. You can praise Bhagavān, but you can never flatter him. Whatever you say, will always be less than what He is. Suppose you say to Bhagavān, ‘You are all mighty and all knowledge.’ What do you know about being all-knowledge and all mighty? It is like a person who failed four times in the fourth grade praising a mathematician. How ill the mathematician feel about the praise from a person who has very little understanding about higher mathematics? One can praise Bhagavān as all-knowledge. But then any form of prayer is karma with both visible and invisible results. I, with limited knowledge, can praise the Lord as all-knowledge, all-power and so on as a form of prayer for both neutralising helplessness (visible result) and for neutralising pāpa (invisible result). So the praise of the Lord as giriśā and giritra is meaningful.

Stuti always praises the Lord with glowing words in terms of name and form. In whichever name and form you invoke the Lord in what form he blesses. If you say, ‘You are the source of grace,’ asking for grace to be at the right place at the right time, he becomes grace.

Śivena acchā vacasā vadāmasi—By the words that are auspicious and good I praise you. Acchā means nirmala, pure. It is an avyaya, indeclinable and connected with the word vacasā. With words which are pure, coming as they do from my heart, I praise you.

He giriśā<sup>2</sup> - One who abides in the form of the most sacred words of the Veda (giri). By such words I call you with my devotion and love.

What kind of stuti is it? yathā asat tathā stumaḥ. Asat means syāt, a Vedic usage of benedictive mood. Sarvaṃ api jagat ayakṣmaṃ syāt, may the entire jagat be free from suffering, from any affliction, from disease. This can be a prayer for universal welfare. Jagat sumanā syāt, let the world be happy.

<sup>2</sup> giri śete iti girisaḥ athavā girau girirūpeṣu vedeṣu śete tiṣṭati iti giriśaḥ vedapratipādyah he giriśa—one who resides in a hill or one who abides in the Veda, who is unfolded by the words of Veda is giriśa. O giriśa!

## कठोपनिषद् Kāthopaniṣad \*

न प्राणेन नापानेन मर्त्यो जीवति कश्चन ।

इतरेण तु जीवन्ति यस्मिन्नेतावुपाश्रितौ ॥ २।२।५ ॥

na prāṇena nāpānena martyo jīvati kaścana ।

itareṇa tu jīvanti yasminnetāvupāśritau ॥ 2।2।5॥

Na prāṇena nāpānena martyo jīvati kaścana : Any living being does not live by merely breathing or by the function of apāna. A living being is alive not by inhalation nor by exhalation. It is alive not even by the functions of senses. One sustains even when sense organs do not function.. When sense organs do not function in sleep, one should die. But this is not true. Senses, prana etc. are all put together. A lot of putting together is involved for their creation. A product is born by putting together a lot of things. A sense organ like eyes is created by putting together a lot of things. If a few things are put together to become a product and to serve a purpose, then that serves the purpose. If a variety of things are put together, then that product is not meant for any one of the things that are there in the very created object but the whole product is meant for some one else. The physical body etc. are those that are put together and they are meant for some one else. Prana etc. also are put together and meant for some one else. Similarly sense organs, mind etc. are all put together and serving some one else.

A lot of things are put together to make a house. The house is not for the roof or the walls or the floor. It is meant for the one who will occupy it. Any thing put together always serves the purpose of some one or something else. A complex thing is definitely meant for some one else. That some one else cannot be a inert thing or jada. All the combinations—samhati—are meant for a Chetana only. Therefore, a Chetana , a Pura svaami is necessary who is independent of the samhati or assemblage. is independent of the samhati or the assemblage. Body-mind-sense organs are an assemblage and is independent of this assemblage and that which is distinct from the assemblage itself is not assembled. Sankara says Pura Svaami is independent of the samhathi—assemblage—samhathi vilakshana a.

एको वशी सर्वभूतान्तर एकं रूपं बहुधा यः करोति ।

तमात्मस्थं येऽनुपश्यन्ति धीराः तेषां सुखं शाश्वतं नेतरेषाम् ॥ २।२।१२ ॥

eko vaśī sarvabhūtāntarātmā ekaṁ rūpaṁ bahudhā yaḥ karoti ।

tamātmasthaṁ ye'nupaśyanti dhīrāḥ teṣāṁ sukhaṁ śāśvataṁ netareṣāṁ ॥ 2।2।12॥

Talking further, Śruti says Ātmā remaining as non-dual without undergoing any change, is the svarūpa of all beings. All nāma and rūpa are dependent upon this alone. Being one— ekaḥ sa—Ātmā is the inner self of all beings— sarvabhūtāntarātmā. Either equal to this or superior to this svarūpa is not there— na tat samaḥ asti abhyadhikaḥ vā nāsti. That means there is only one Ātmā and He is ekaḥ—non-dual. Generally, the word vaśī means the one who has got his mind under control. But here we are talking about Ātmā, and in this context it means Ātmā is one in whose hands the entire jagat is.

Ekaṁ rūpaṁ bahudhā yaḥ karoti – That which is in the form of Sat Chit and Ananta is partless—ekam rūpaṁ. That One, keeping māyā under control takes many names and forms like "māyā" "ākāśa" "vāyu" "agni" etc. and provides existence-sattā. The jagat also is non-different from Ātmā. No nāma and rūpa is away from Ātmā. Again, no conscious being is away from it because every conscious being takes the sattā chittā and ānandatā from It. tamātmasthaṁ ye'nupaśyanti dhīrāḥ – Those men of discrimination, in keeping with the teachings of the Śruti and Ācāryā, directly recognize this— sāṅkṣāt aparokṣeṇa anubhavanti. Such men are dhīra puruṣāḥ., meaning people who have got dispassion. They alone gain nitya sukhaṁ which is svarūpa sukham and not others- netareṣāṁ. Śaṅkarā says even though this svarūpa sukham is their own nature, they do not recognize it due to ignorance like the tenth man. Even though he is the tenth man, there is distance between the tenth man to be discovered and the person who is searching for the tenth man. There is no physical distance; there is no time distance and also there is no spatial distance, but still there is distance because of ignorance or avidhyā.

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\* "On a review of our earlier issues, it was found that mantras 2.2.5 and 2.2.12 were left out by oversight and these have now been included in the current issue. With these two, all the mantras of the Kathopanishad had been covered."



## Swami Paramarthananda's Jnana Yagna at Coimbatore

Arsha Vidya Gurukulam Anaikatti and Bharatiya Vidya Bhavan conducted jnana yagna at Coimbatore from 28.4.2011 to 4.5.2011. Pujya Swami Dayananda Saraswathi inaugurated the yagna. Swami Paramarthananda taught Sarva Vedanta Siddhanta Sara Sangraha in the mornings and Bhagavad Gita Chapter XVI in the evenings. Around 500 students benefited.



Pujya Swamiji said for the study of atma-vidya, total commitment is required from the student. One wants to be free from being small and insignificant. When one understands the reality, he knows that he is free enough to be small and insignificant at the level of body and mind. This knowledge is available only in our culture. For us everything is sacred. We worship wealth as Goddess Lakshmi and knowledge as Goddess Saraswathi. Even if one does not have the heart to give, he should act as if he has a big heart and start

giving. By this practice, he will grow and he will be able to develop a big heart and give happily.

Swami Paramarthananda taught Bhagavad Gita Chapter XVI in his inimitable style. He said that the spiritual journey consists of karma yoga first and jnana yoga next. If one becomes a karma yogi, 50% of his anxiety is gone. The body and the world have the following common features, viz., drisyatvam (can be objectified), bhautikatvam



(materiality), sagunatvam (having attributes), savikaratvam (changing nature) and agama-payitvam (subject to arrival and departure). Both the body and the world are inert in nature. On the other hand the atma-tatvam is entirely opposite, viz., adrisytvam (cannot be objectified), abhautikatvam (non material consciousness), agunatvam (not having attributes), avikaratvam (not changing) and anagama-payitvam (not subject to arrival and departure).

One should mentally hand over the body, material objects and every thing else including

family members to Visvarupa-Iswara. After claiming atma-bhava, he can play roles happily as a jiva. One who looks upon life as an asset is a jnani. One who looks upon life as a liability is a samasari.

The following are the qualities of a person with spiritual disposition: self confidence, transparency in dealings, sharing of resources with others, mastery of sense organs, performance of pancha-maha-yagna, recitation of scriptures, wilful denial of sense pleasures, integration of thought, word and deed, absence of hurting others, truthfulness, resolution of anger, mental detachment, mental calmness, absence of gossip, reaching out to living beings in distress, absence of longing for sense objects, gentleness in handling people,

healthy shame which prevents a person from immoral activities, avoidance of purposeless action, skill in handling spiritual obstacles, appropriate response to situations, perseverance, cleanliness, absence of intention of hurting and freedom from superiority complex.

The following are the qualities of a materialistic person: glamour or ostentation, arrogance due to wealth, power or position, false show of humility, anger, rough handling of people and things and ignorance of dharma-sastra.



Materialistic persons who pursue only wealth and sense pleasures can never be happy and fulfilled. They will have helplessness, anger, frustration and depression. They will be reborn and

will continue materialistic pursuits in future births also.

Only persons who pursue dharma and moksha can be happy and contented. They do not have illegitimate desire, anger and greed. One should do consistent and systematic study of vedantic scriptures for a length of time under the guidance of a competent spiritual guide. Even if one is not able to get the ultimate benefit of atma-jnana, he will get punyam and purity. If he is successful in gaining atma-jnana, he will be free here and now. Gaining atma-jnana is moksha.

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

The vedantic student should have the qualifications of discrimination, dispassion, discipline and desire for moksha. If one studies without the above required qualifications, he may get scholarship in Vedanta. But he will not get the ultimate benefit of moksha or freedom from bondage.

Every thing in this world is impermanent. One should be ready to lose that which could be lost. Human mind cannot be satisfied with any amount of wealth or sense pleasures. Calm mind should be developed and

maintained. Self-restraint should be maintained with regard to sense organs. We should accommodate people. We have some weaknesses. Others have different weaknesses. No one is perfect. Hence we should have patience and tolerate others.

We have the attitude of sraddha to our sense organs. We accept the information received from the sense organ as a fact. We do not use any other sense organ to confirm. We should have the same attitude to Vedanta. Vedanta taught by the Guru is the only source of knowledge for atma-vidya.

The one who has sraddha, will not postpone liberation by giving worldly or sastric

excuses. The source of knowledge regarding material world is sense organs and science. The source of knowledge regarding atma or non-material consciousness is Vedanta. Every one has one primary duty. That is study of Vedanta. One should claim atma-bhava and reject jiva-bhava.

Intense desire for moksha is required. One's efforts depends upon urgency of the situation. One should maintain focus. One should associate with sannyasi jnanis or tivr-mumukshus as their passion is contagious.

There is beauty, variety and novelty in this world. But there is no stability, reliability and lasting security. Priorities must be clear for a vedantic student.



No one has the required qualifications 100% for vedantic study. One should nourish the qualifications by karma yoga. Then one should study Vedanta from a competent Guru. By analysis one should remove the doubts. Finally one should remove habitual wrong notions by contemplation.

One should always dwell upon the three components of Vedanta, viz., Brahma Satyam, Jagat Mithya and Aham brahma eva naparaha.

*Report by Sri N. Avinashilingam*



## Swami Sudheerananda's Sadhana Camp at Rishikesh



Swami Sudheerananda of Arsha Vidya Vardhini Trust, Coimbatore conducted sadhana camp between 23<sup>rd</sup> April and 29<sup>th</sup> April 2011 at Swami Dayananda Ashram, Rishikesh. All the thirty three students of Swamiji were benefitted immensely.

Students started the day with puja at Sri Gangadhareshwar Temple. There was guided meditation by Swamiji after that. There were three Vedanta classes daily, two in the mornings and one in the evenings. Swami Sudheerananda taught Drk drisya viveka of Sri Sankaracharya and Upadesha Saram of Bhagavan Sri Ramana Maharishi. Brahmacharini Mahalakshmi led the Bhagavat Gita chanting. The students enthusiastically took part in the evening puja at the temple. The day concluded with Satsangh by Swamiji.

The campers visited Haridwar on 26<sup>th</sup> April. They worshipped Ma Chandi Devi and Ma Manasa Devi. They also took part in the Ganga arathi at Haridwar.





The campers sponsored biksha on 27<sup>th</sup> April. They also arranged for bhandara on 28<sup>th</sup> April. The students took part in the Ganga arathi at Rishikesh Ashram on 27<sup>th</sup> and 28<sup>th</sup> April evenings.

On the concluding day on 29<sup>th</sup> April, the students thanked Swamiji for arranging this spiritually uplifting camp and requested him to arrange such camps annually. They profusely thanked the ashram authorities for the excellent arrangements made for the camp.

*Report by Sri Thinnappan .K*



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## Indigenous Techniques in Psychotherapy

*Pujya Swamiji's speech in National Seminar on Indigenous Techniques in Psychotherapy at DSVV (March 25, 2011)*



A National Seminar on Indigenous Techniques in Psychotherapy started in Dev Sanskriti ViswaVidyalaya ([www.dsvv.org](http://www.dsvv.org)) Haridwar, which has a large participation from scholars from across India and also from USA and China. A total of 300 papers will be presented in these three day, first of a kind, seminar to stimulate Indian scholars to start thinking “outside of the box” of Western concepts in Psychotherapy.

Pujya Swami Dayanand Saraswati (Arsha Vidya Gurukulam) inaugurated the seminar. He stressed the need to incorporate the indigenous concept of Īśvara in Psychotherapy.

The Inauguration speech (in English, 25 min) of Pujya Swamiji can be watched online at <http://www.ustream.tv/recorded/13547439>

In his speech, respected Dr. Pranav Pandya (Chancellor , Dev Sanskriti Viswavidyalaya & head of Gayatri Pariwar) addressed Pujya Swamiji as “Jāgrat Ṛṣi of present era” & Mahaṛṣi and wished that in coming years he continues to provide guidance and blessings to various activities of Gayatri Pariwar. In his speech (in English and Hindi), Dr Pranvji stressed on the need of communion of modern science with spirituality in Psychotherapy.



## Moments with Krishna

Sarvaṁ karmākhilam pāṛtha jñāne parisamāpyate  
Bhagavat Gītā 4/33



This list is long. And death is round the corner.

Can I ever fulfil it before I quit? At least if I know when I will quit, I can marshall my thoughts and align them to actions, and thus have a go to the last minute as even King Parikshit did.

I know not when the dreadful thing will come. And when it comes, I have to yield—and to winds they will go my hopes, my plans and those 'to be done' in my lengthy list.

This very thought breaks my heart and leaves me inadequate to meet even the demands of the moment. Moment to moment I stand to lose, and every loss only lengthens the list! O what a life!

No. Yield not that way. Yet there may be a way out.

After all these 'to be dones' in our list are born of an inner inadequacy, a lack of fullness. You discover a fullness in yourself, will there be that frightening list?

You are limited, true. But then it is a sense, this limitation—a thought, a feeling. You are more than a passing thought, more than a mere feeling. The 'I am' in you, is it not something free from thought, from the thought of limitation too? In that knowledge 'I am' can there be a thought of limitation? Is it not, therefore, fullness? And now where is your list?

Yes, in the knowledge of 'I am', all 'to be dones' are found done. Yes. Say 'yes' please.

The great is simple. But then What is simplicity?

—July 1, 1968

## Sannyāṣastu mahābāho duḥkham āptum ayogataḥ Bhagavat Gītā 5/6

Escape you can from a field of action. But do you from the fear that compels you for such an escape?

The fear to engage oneself in action is not so much for action as for its result. One is afraid always of the results of actions, the results that may involve one into further bondage, cause sorrow, give rise to problems new. Out of a fear like this when one retires from field of action, can you call one a renunciate, a sannyāsi? Does he not carry with him the mind, the same mind, that was in fear?

In fact, such an escape makes one crave for further escape. For, the frightened mind shall discover again in the changed field sufficient sources for problems which he wanted to escape from initially. Indeed it will be no happy discovery to own that for all one's renunciation, one is still at the doorsteps of beginning.

Escape from action is no release from the fear of reaction. Therefore, to get over this fear, you should learn to live at peace with actions and results thereof.

After all, the results of actions are always true to their cause, the actions. They are in fact given to you as results appropriate to your actions, not produced by you. There is a choice in action, but no freedom in reaction—they are naturally accrued to, governed by the laws as ordained by the Lord, the Creator. Therefore, He is the ultimate giver of all fruits of action. Coming as they do from the Lord, they are His prasāda. In this attitude of looking upon the results as the prasāda of the Lord, there is a glad acceptance which gives no room for fear. Such a man, in time, frees himself from dependence for his happiness upon things other than himself, and thus discovers that he is, after all, ever a renunciate.

Renunciation is an inner freedom which can be achieved not by a frightened, escaping mind, but by one that is quiet and ready to be happy whatever that is around. It is an inner state which shall be when the mind is fit. Yes, make the mind fit, it shall be.

—August 1, 1968



## Sankara Jayanti Puja at Anaikatti Gurukulam



A special puja was performed for Sri Adi Sankaracarya on the occasion of Sankara Jayanthi on 8th May 2011 at 10.30 AM at Arsha Vidya Gurukulam, Anaikatti.

Puja was performed for Sri Adi Sankaracarya murthi installed at the lecture hall. Gurukulam temple priests performed elaborate puja in traditional manner. Pujya Swami Dayananda Saraswathi, Swamis, Swaminis and students took part. Led by Pujya Swamiji everyone present recited together, one sloka from Bhagavad Gita, one mantra from Katopanishad and one sutra from Brahma Sutra, all of them along with Sankara bhasyam.

Pujya Swamiji delivered his anugraha bhasanam. He said

Sankara means the giver of mangalam or auspiciousness. Knowledge has always been there. Symbolically we say it is from Lord Dakshinamurthy. We also say that Lord Siva himself took avatara as Sri Adi Sankaracarya. For Sankara we can take the historical person, who wrote the bhasyam. For Sankara we can also take the non historical person as knowledge personified itself. The

eternal knowledge has always been flowing through Guru parampara.

Ganga flows from Gangotri to Ganga sagar. Although it is Ganga all along, we take bath only in holy ghats of places like Gangotri, Devaprayag, Haridwar, Allahabad and Varnashi. The ghats receive water and





release water. Like that, although knowledge is every where, Gurus receive knowledge and later release knowledge. Lord Narayana's avatara as Sri Veda Vyasa and Lord Sankara's avatara as Sri Adi Sankara are important ghats from whom we receive the knowledge.

In Anaikatti, we make ghats. These ghats are the sishyas who receive knowledge now and will later as Gurus give this knowledge.

In the contemporary society, atheists raise questions about the existence and nature of God and try to confuse. This helps us to think properly and give logical answers. In



the process our understanding also gets clear.

The puja concluded at 12 Noon. Afterwards mahaprasadam was offered.

*Report by Sri N. Avinashilingam*





## Gurupeyarchi puja at AVG, Coimbatore

Guru peyerchi was celebrated at Anaikatti Gurukulam on 8th May 2011 evening. Students and large number of devotees from Coimbatore city took part in the celebrations at Lord Dakshinamurthy temple. Elaborate abisekam and puja was performed.

Pujya Swami Dayananda Saraswathi delivered his anugraha bhasanam. He said that the individual is connected to the cosmos. He has a particular position in the cosmos. The position is as per scheme of things. Everything in the cosmos affects the individual.

Cosmic law follows a pattern. Similarly, karmic law follows a pattern. All laws are Iswara. The movement of the cosmos is predictable. Following a pattern, the future of an individual is also predictable. The connection is amazing.

Sun is the centre of the solar system. All the planets in the solar system orbit the sun. If one takes the size, Jupiter is like a foot ball and earth is like a tennis ball. With naked eyes one can see 27 nakshatras. There is a predictable pattern in the movement of the celestial bodies. As per the position of the planets at the time of birth of an individual and their movement later, his future is predictable. This insight or foresight is amazing.





On the day of Guru peyerchi, the astrological phenomenon is Jupiter moving from mina rasi to mesha rasi. This day is favourable for spiritual pursuits. This day is not so much favourable for worldly pursuits. We invoke the grace of Lord Dakshinamurthy for our spiritual success on this day.

Maha prasadam was offered at the end of the puja.

*Report by Sri N. Avinashilingam*

## SWAMI SANNISHTHANANDA SARASWATI

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### Schedule of Classes

Day	Time	Venue	Subject
Tuesday	11 a.m. to 12 Noon	Smt.Lingammal Ramaraju Shastra Prathista Trust, Rajapalayam	Panchadassi
Wednesday	11 a.m. to 12 Noon	Smt.Lingammal Ramaraju Shastra Prathista Trust, Rajapalayam	Vishnusahasra Namam
Thursday	11 a.m. to 12 Noon	Smt.Lingammal Ramaraju Shastra Prathista Trust, Rajapalayam	Kathopanishad with Shankara's commentary
Saturday	4 to 6 p.m.	Kaivalya Mathar Sangham Pettai Street, Virudhunagar	Vishnusahasra Namam and Sanskrit
Sunday	4 to 6 p.m.	Kaivalya Mathar Sangham Pettai Street, Virudhunagar	Kathopanishad





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॥ हरिः ओम् ॥  
॥ श्री गुरुभ्यो नमः ॥



regular vedanta class

at  
yoga shanthi gurukulam

Classes by : **Gurur Sri. Swami Brahmayegananda**

**Weekly schedule of classes**

Classes / Programme	Place	Day	Timings
Bhagavad Gita	Sankara Mutt	Tuesday	07:00 PM - 08:00 PM
Dhakshinamurthy Abhishekam	Yoga Shanthi Gurukulam	Thursday	05:00 AM - 06:00 AM
Rama Gita	Sankara Mutt	Thursday	07:00 PM - 08:00 PM
Bhagavad Gita Parayanam	Yoga Shanthi Gurukulam	Friday	07:30 PM - 08:15 PM
Panchadasi	Sankara Mutt	Saturday	07:00 AM - 08:00 AM
Chandokya Upanishad	Yoga Shanthi Gurukulam	Saturday	07:00 PM - 08:00 PM
Patanjali Yoga Sutram	Yoga Shanthi Gurukulam	Sunday	07:00 AM - 08:00 AM
Bhagavad Gita - Sankara Bhashyam	Yoga Shanthi Gurukulam	Sunday	06:00 PM - 07:00 PM

*All are Welcome*



**Venue 1 : Yoga Shanthi Gurukulam**  
Sri Veda Vyasa Sathsang Hall (II Floor),  
New No:25 (Old No:9/1), Chakrapani St Extn,  
West Mambalam, (Near Five Lights Junction)  
Chennai - 600033.

**Venue 2 : Sankara Mutt**  
Sri Sankara Sathsang Hall (I Floor), Sankara Mutt  
Near Kasi Viswanathar Temple, Opp. to Madley Subway  
West Mambalam, Chennai - 600 033.

**Contact :**

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Email : [yogashanthigurukulam@gmail.com](mailto:yogashanthigurukulam@gmail.com)

॥ गुरुभ्यो नमः ॥  
॥ ॐ नमः, सत् ॥



## Freedom in Relationship

- Swami Dayananda Saraswathi

Our interaction with the world and with people is inevitable. Relating to the world is not an option, nor is it a matter for concern. It is how we manage and respond to different situations that really counts. We can free ourselves from relating to one thing, but we will simply be relating to something else. We cannot free ourselves from all relationships. But it is a different matter if we free ourselves from a constantly irritating relationship that has proven to be unfeasible to continue.

Generally, we want to free ourselves from a relationship because of our emotional incapacity to deal with it, which may be indicative of a problem. It may be the same with reference to any form of relationship nothing will last. We need to learn how to manage our expectations of others. Also we must know that if others have a problem, it is their problem. Let them manage it. If you can help them manage, please help them. Otherwise, forget about it. In relating, we need to be free. Further freedom is only when there is freedom from agenda.

### **Avoiding friction in relating. Avoiding friction in relating.**

I am now going to talk about what avoids friction in relating. The word agenda is a positive word, not a negative word. It is something to be commented upon because we have agenda. When we are called for a meeting, we have agenda. These are the items we are going to discuss.

With reference to individuals, we have certain expectations. There is nothing wrong in that, but these expectations are not merely expectations; they are definite. I have concluded that this person must be like this. And this person must be like this is what I call agenda. It is not proper or correct to make a conclusion like that about somebody. There is no person at all that fits into a category.

Even to categorize a person as a criminal is improper. We can only say, He is a habitual offender. There is a person who is constantly committing crimes; therefore, we declare to the world that he is a criminal. Those are descriptive words and descriptive words are preferable to a single word like criminal. When we say, He is a habitual offender, that means that he is given to the habit of committing offenses. We don't know why; it looks like he is given to this habit. Then we can find out what the causes are. But we cannot say he is a criminal.

If he is a criminal it means that the person's legs, his hands, and his every action must be criminal. But there is no such person. Even when we speak of a criminal lawyer, there again, the person is not a criminal lawyer all the time. The person is not a criminal lawyer to his or her spouse. Criminal lawyer means that the person is an expert in criminal law. People are just people. We cannot bring a person categorically under one heading. We cannot

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*1 Excerpt from the forthcoming booklet Freedom in Relationship by Swami Dayananda Saraswati, classes in August 2003 at Arsha Vidya Gurukulam, Saylorsburg, PA, transcribed and edited by Sharon Cliff*

say this person should be like this. That is what I call having an agendum. It is wrong.

**Grant freedom to the other person to think the way he or she thinks.**

All individuals are given to perceptions. They are free to have their perceptions. They are free to have their opinions. They are free to think differently and do differently. One should be ready for that. In relating and in marriage, it is so important to understand this.

In an Indian marriage, there is a sentence that states: I give you my heart. Both say this at the same time. Then the next sentence states: Let your mind be in keeping with my mind. Here it means granting freedom to the other person to think the way that person thinks. That is the proper translation. May you approve of my way of thinking as long as it is proper (dharmic), of course. It is not merely thinking; doing is also involved. So may you approve of my way of thinking and acting. That is a prayer for both parties. May each of them approve of the other's thinking and doing and help and validate each other. Thereby, both of them will grow. That is how there is freedom in a relationship.

Let the other person think the way he or she thinks. Even if you know that the person is wrong, it is better that he or she discovers what is right. You need not point it out. Heaven is not going to come falling down. That validation is important, and it is mutual. It is never one-sided. Anything one-sided is not going to work in a relationship. Therefore, at least on my part, I should grant freedom to others to think the way they think and learn from their mistakes, so that I don't commit those same mistakes myself. If they commit mistakes, I should thank them. If

you commit a mistake, that is good because I will learn from you; I won't commit the same one. Therefore, in relating, granting freedom to the other person seems to be the most crucial thing.

We tend to internalize people that are a source of frustration. We tend to internalize people that are a source of frustration. We tend to internalize people that are a source of frustration. One good thing is: the people that we actively relate to are outside. When I say outside, I mean they are outside our physical body and senses. This outside is a confusing word because we are both outside and inside. We are outside New York but inside the United States. Both outside and inside are relative.

There are people that we are actively related to and people that we are not actively related to. But, really, we are related to all of them because they form the contemporary society. We may not be actively involved with any of them, but, nevertheless, they affect us in one way or the other. We all live a connected life. Everybody affects everybody else, and everybody is affected by everybody else. Every person forms one of the members of the community, and each person contributes something and also consumes something. Sometimes we consume more and contribute less; sometimes we consume less and contribute more.

For instance, the Americans form four point five percent of the total population of humanity on this planet, and they consume twenty-five percent of fossilized fuel, oil, gas, and coal. Good or bad, these are the statistics. Also Americans are, in one way or the other, contributing to the wealth of China and also, in a smaller way, to the wealth of India. Therefore, we are all mutually related. Everybody is affected by everybody else.

Even unknown people, who are not actively involved in our day-to-day life, may indirectly affect us in some small way. The people with whom we are actively involved and with whom we need to relate, such as a son, daughter, mother, father, other relatives, friends, employers, employees, co-workers, clients, and business competitors are all external to our body. Whether they are sitting beside us, in the next room, or in a different city let them be anywhere every one of them is external.

These external people do not really affect us physically unless we are sitting near when somebody sneezes or coughs; then, in terms of health, we can be affected. But people who are away from us cannot physically affect us. Then in what way can people affect us? Well, they can affect us genetically; there are a lot of things that we inherit. But we cannot hold them responsible for our genetic problems because they themselves have been handed down their genetics. The original genetic problem is from God alone. We cannot say they are totally responsible for what we are.

People who are external to us can affect us when they become a source of frustration and irritation. If they are to our liking and contribute to our well being, they don't bother us; but if they are not to our liking and they don't contribute to our well being, they do bother us. The person who says, I am not bothered by any of them; I don't care, is constrained to say, I don't care because he or she cares too much. That is an expression of frustration.

**We have a perception of people, and that perception affects us.**

When we accuse people, they have somehow affected us. More often than not, people affect us emotionally. We have a certain perception of them, and we are affected by that perception. You may say,

My perception is true, but if you were to ask them how they view you, they would have their own perception of you. It is amazing! They think you are impossible; you think they are impossible; and you both feel justified in your perceptions. There may be some truth in the perception, or there may be no truth at all. A person may be viewed in a certain way and feel, I am wrongly viewed. Therefore, there is a response, and then that response is viewed with surprise, and then that in turn is viewed with a certain despair, consternation, or whatever. It goes on building up in each person.

One thing we all know: it takes two hands to clap. Similarly, it takes two people to have these clashes of perception. Both people seem to have a basis for their perception, and both argue that they are telling the truth. So here we have a clear-cut case of lack of communication. There are two perceptions that are entirely different. One person doesn't allow him or herself to understand what exactly the other person's perception is. And the other person doesn't seem to make him or herself understood, even though he or she says, I have given enough time to make myself understood. All this will be there. But the net result is there is no communication.

Both people feel justified in their perception, and there is a permanent source of frustration, an irritant; and that irritant is the person sitting there inside our mind. Sometimes, it is an in-law. Brothers and sisters could also be the irritant. There could be a sibling problem. Even Father and Mother, who are connected to the sibling, could be the irritant. Perhaps the mother was partial to somebody. She was never fair to me; she allowed the boys to get away with everything and went after us girls.

There is a perception in all of this, and there may be some truth in it, but usually it is

the child's perception; then that perception gets confirmed in later experiences. It is like having a wound on our foot. We find that it gets hurt again and again. If our foot had not been injured in the first place, it wouldn't hurt when it hits something; but if it has already been injured and it hits something, the wounded part gets hurt all over again. The wound opens up. Thus, it looks as though the wounded always gets re-wounded and the hurt always gets re-hurt.

There is a build up all the time. And we have a complete set of arguments to prove why that person has always been like this. But whatever it is, whether there is truth in it or not, one thing is certain: somebody outside bothers us. That is the truth. Everyone who bothers us is outside, including our mother, father, son, daughter, and spouse.

Some of these people that bother us are people for whom we have love and affection, like our father, mother, or sister. If it is an in-law, that love, affection, and care may not be there. They are indirectly connected to us; therefore, they need to be dealt with a little differently. We are talking about all the people with whom we are directly connected. There are people with whom we can continue our connection, and there are people with whom we can snap our connection. If the relationship is bothersome, we can snap our connection. But then we cannot snap the connection with our mother, father, brother, or sister. These are all inborn connections. We have love, care, and affection for them.

There may be a wish that is unfulfilled and that cannot be fulfilled. If it is a child's wish, it cannot be fulfilled anymore, unless the person relives his or her entire life and Mother is now more enlightened. If we put the clock back and we become the child and Mother is more enlightened, then everything would be entirely different. But

then, there would probably be some other problem.

There may also be a wish that can be fulfilled. It could be a current-situation wish. I wish my mother and father were different. Their behavior could change; their value system could change; certain habits could change. I want them to change. Thus, I have a wish, and I am convinced that my wishes and my wants are legitimate. However, if I were to consult them, they would definitely have a list of wants with reference to me. They want me to change. They say that my perception is wrong. Mother and Father say, We are always taken wrongly. It is an endless thing.

### **Lord Krishna advises us to keep the external objects and people external.**


What emerges from all this is: we have to help ourselves by seeing that Mother and Father are outside. Lord Krishna gives us some advice. At the end of the fifth chapter of the Gita, keeping in mind what he is going to talk about in the sixth chapter, he gives us advice on how to meditate.

Lord Krishna says, *Sparṇa bhyaṁ bahiḥ kṛtvā prapṇau n s bhyan tarac ri au samau kṛtvā muni mokṣaḥ apar ya a* and so on. He talks about how one should do meditation and contemplation. He says, Before you contemplate, make sure you free yourself from these few things, and watch your breathing. Let it be rhythmic (*prapṇau samau kṛtvā*). Then the mind becomes quiet. In fact, you become quiet.

Then he says, *Bhyaḥ*. *Bhya* means external to my senses and body. You are *bhya* to me; I am *bhya* to you. Your father, your mother, the Sun, the Moon, the stars, and the whole world are external.

*(To be continued...)*





*"The Culture of Hindus is one of Caring - one of the obstacles to self-growth is the incapacity to give even when there is a situation that requires us to give"*

**The smallest act of caring has the power to turn life around.**

**"Let's Care."**

80 80 80 80 80 80 80 80



*Let's follow the footsteps of Pujya Swamiji...*

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(Under the auspices of Sri Sri Sats Trust)

Swami Dayananda Satabhishekam Celebration Committee (Under the auspices of Sri Sri Sats Trust)  
"Samarpanam" F-16, Lalohari Plaza, 188B, Avanashi Road, Coimbatore 641 037, Tamilnadu, India  
Phone: +91 422 4322479 Mobile: +91 94422 59088 Email: samarpanam@satabhishekam.in, Web: www.satabhishekam.in

*"I am deeply indebted to Pujya Swamiji Dayananda for a dimension he has added to my life - a dimension of caring that I can extend to other life forms. It is a privilege to practice his teachings in real life."*

Ms. Vanitha Mohan  
Managing Trustee - Sriuthuli

Ms. Vanitha Mohan is the Managing Trustee of Sriuthuli - an NGO that cares for the green cover of Coimbatore and has been actively involved in the restoration of the water bodies of the city. The initiative focuses on its mission to create a clean and green city through innovative means.

**Here's a great opportunity for you to make his vision a Reality**

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*Let's follow the footsteps of Pujya Swamiji...*

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BE INSPIRED"**

**SWAMI DAYANANDA**  
satabhishekam  
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## **Meenakshi Temple Gets Control Room**

Source

MADURAI, INDIA, April 15, 2011 (THE HINDU): A state-of-the-art control room to operate 32 Internet-Protocol Closed Circuit Television (CCTV) cameras, which will monitor all the entrances and exits and detect suspicious movement of visitors to Meenakshi Sundareswarar Temple here was commissioned on Friday.

All the cameras can be accessed and controlled through the Internet. The cameras have the platform for adding sophisticated software such as face recognition software at a later stage. Two such control rooms have been installed — one in South Adi Street which would house a database and will be under the temple's control, and another in East Chithirai Street at the outpost for police personnel. A temple official told THE HINDU that all cameras had been fitted with sensors that would be capable of analyzing and detecting unusual activities, if any, of visitors. The cameras could also count the number of visitors entering and exiting the temple. They have been fitted with motion-sensors that can detect intruders even at night.

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## **New Methods of Proselytization**

Source

INDIA, April 3, 2011: Christian missionaries have adopted the latest marketing strategy to hoodwink the gullible, poor, uneducated

Hindus in Bangalore by offering plain cash prizes for those who dump the photos of Hindu Gods and replace them with photos of Jesus in their houses. And a bonus cash prize will be offered to those Hindus who wear a cross symbol secretly, revealed a recent case study conducted by Dr. M. Chidanandamurthy, noted thinker, Philosopher, researcher, columnist and a social activist from Bangalore.

According to Murthy, conversion agents identify Hindu families who are financially weak and promise to provide them with cash prizes for displaying 'some' photos. By offering money on the spot, agents manage to include a photo of Jesus in the middle of Hindu Gods. After few weeks the round two operation starts by releasing another installment of money and influencing them to place the photo of Jesus above Hindu Gods in a more visible manner. Again after few weeks, the conversion agents lands there with more money and convinces them to discard photos of Hindu Gods and Goddesses. Additional money is given for embracing Christianity.

"It is a bargain and if a converted Christian is willing to wear a cross, they will be entitled to claim a bonus which will be happily given to him by agents and will also earn incentive from foreign funds used by Christian Missionaries" Murthy explained. He has charged the conversion agents with 'agenda to misuse the situation'. According to him agents play a major role during ill-health of Hindus and offer a free prayer meeting to get rid of diseases only to get them converted to Christianity.

## Booking Helicopter Services To Vaishnodevi Online

Source

JAMMU, INDIA, April 29, 2011 (IBN live): To provide better services to the pilgrims visiting the cave shrine of Mata Vaishno Devi, the Shri Mata Vaishno Devi Shrine Board (SMVDSB) today launched an on-line reservation system for the yatris.

SMVDSB CEO R. K. Goyal said, "It is part of its continuing endeavors to provide improved services to the pilgrims visiting the shrine." He said that the one-way passenger fare for heli-travel between Katra and Sanjichhat has been reduced from US\$27.50 per passenger to US\$15.50. It is hoped that a larger number of senior citizens and all physically challenged yatris will now avail this facility

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## Uttarakhand Sets Up Separate Sanskrit Education Board

Source

DEHRA DUN, INDIA, April 28, 2011 (IBN live): The Uttarakhand government, which accorded Sanskrit the status of second official language of the state last year, has set up a separate Sanskrit education board for giving recognition to language schools.

The Uttarakhand Sanskrit Education Board will prepare the syllabus and publish books for class I to class 12 as well as hold examinations, said Dr. Vachaspati Maithani, Director of Sanskrit education. The board will also arrange for the training of Acharyas (teachers) and Pracharyas (headmasters) for the schools

## The Surprising, Hidden Population Trends of Hinduism in the U.S

e Surprising, Hidden Population Trends of Hinduism in the U.S.

on 2011/5/6 20:24:28 ( 97 reads ) Source

US, May 1, 2011 (by David Briggs at the Huffington Post): In the 1960s and 1970s, Hinduism seemed on the path to spectacular growth in the United States as immigration laws eased and some Indian spiritual leaders were embraced by the counterculture of the 1960s.

The forecasts were half right. But the road traveled toward Hinduism in America was not that of the counterculture movement. What is propelling it into a role as one of the nation's largest minority religions is a steady stream of Indian immigrants who have built hundreds of temples across the nation, according to a new study.

In what it calls the first effort to conduct a Hindu census in the United States, the Santa Barbara, Calif.-based Institute of American Religion discovered some 1,600 temples and centers with an estimated 600,000 practicing Hindus. That number could easily be higher. [Hinduism Today magazine estimates over 2 million Hindus in the US, see the reasons behind this number here ]. For better and worse, however, the latest incarnation of Hinduism in the United States has gone largely unnoticed by most Americans.

Hinduism was introduced to the United States through the 19th century translation of texts such as the Bhagavad Gita. The first Indian teacher to visit the U.S., P.C. Mozoomdar, spoke in 1830 at the home of

Ralph Waldo Emerson. Other gurus followed, but the growth of the Hindu community was cut short by the Asian Exclusion Act in 1924. The comeback began in 1965 with the new immigration law opening the U.S. to Indian immigrants, who brought with them prominent spiritual leaders.

Many Americans welcomed the gurus, but interest among non-Indians faded in the 1970s. At the same time, a growing Indian immigrant community began building temples and centers to meet its spiritual needs. In its census, the Institute of American Religion found 258 traditional Hindu temples with an estimated 268,000 adherents. The study estimated there are also 400 temples and centers from Hindu sub-traditions that have an estimated 282,000 participants and some 940 centers with an estimated 55,000 members associated with smaller movements across the country.

Yet much of this growth has occurred “almost invisibly” on the edge of the larger American religious community. Hinduism does not enter the consciousness of most Americans in their daily lives. A 2001 Research Opinion Corp. survey found 95 percent of Americans have little or no knowledge of Hindu beliefs and practices.

But that is about to change, scholars and observers say.

The encouraging news for Hindus is they have avoided much of the hostility that has challenged other large groups of religious immigrants to America, including Catholics, Jews and, more recently, Muslims. Hindus have been largely left alone to meet the internal needs of finding and maintaining spiritual homes for a growing membership. Yet as it grows, Hinduism is not expected to remain under the radar too much longer.

Hindus are gaining political sophistication through groups such as the Hindu American Foundation, and their geographical concentration holds the potential for building influential voting blocs in some regions.

Hindu leaders in the U.S. also realize there is a much greater need for outreach in a country where Hinduism is not ingrained in the culture, said Anant Rambachan, chair of the Religion Department at St. Olaf College in Northfield, Minn.

INDIA, May 9, 2011 (Times of India): Portals of the Badrinath temple situated in Uttarakhand’s Chamoli District reopened on Monday after remaining closed for six months. Amid a chanting of vedic hymns and shlokas, the chief priest opened the doors of the temple early this morning.

Shankaracharya, the head priest of the temple, said: “From today, the entry to the temple would be opened for everybody for a period of six months. A special date for the reopening is decided upon on the occasion of Akshay Tritiya. It is a tradition, which has been maintained since many years, and we would continue to do so.”

“We have made every possible arrangement for the convenience of the devotees on the occasion of reopening of gates of the temple Lord Badrinath,” said Anusuyya Prasad Bhatt, President, Badrinath-Kedarnath Temple Committee.

With the opening of the portals of Badrinath, all the four shrines collectively known as Chardham have been thrown open for pilgrims. The Chardham Yatra comprising pilgrimage to Badrinath, Kedarnath, Gangotri and Yamunotri nestling in Garhwal Himalayas started with the opening of portals of both Gangotri and Yamunotri shrines on May 6th



## Jayanth Tribal Students' Hostel

Parama Pujya Sri Swami Dayananda Saraswati declared open the 'Jayanth' tribal students' hostel, constructed by the Ramco Group at Rajapalayam on the 24<sup>th</sup> of February 2011.

The hostel is constructed with all amenities in an area of one acre at a total cost of Rs.2 crores, both for boys and girls separately and very close to the educational institutions of Ramco Group.

Dr. V.K. Shanmugam, I.A.S., District Collector of Virudhunagar presided over the function. Pujya Swamiji planted saplings in the premises of the hostel for the memorable occasion.

Gurubhakthamani Sri P.R. Ramasubrahmaneya Rajah, Chairman of Ramco Group welcomed the distinguished guests and gathering. In his presidential address, Dr. V.K. Shanmugam, District

Collector, stressed the need of tribals for their betterment and apprised the gesture of the Chairman of Ramco Group in providing quality education to tribal students and shelter in their area.

Pujya Swamiji, in his address, praised the efforts of the Chairman of the Ramco Group and stressed the need for other industrialists and philanthropists to come forward for the upliftment of the tribal people. He also presented vastrams to four hundred families of the tribal area.

A representative of the tribal area in the function expressed his happiness and gratitude for the facilities provided to them by the Ramco Group.

Sri N.K. Ramasuwami Raja, Trustee proposed a vote of thanks.

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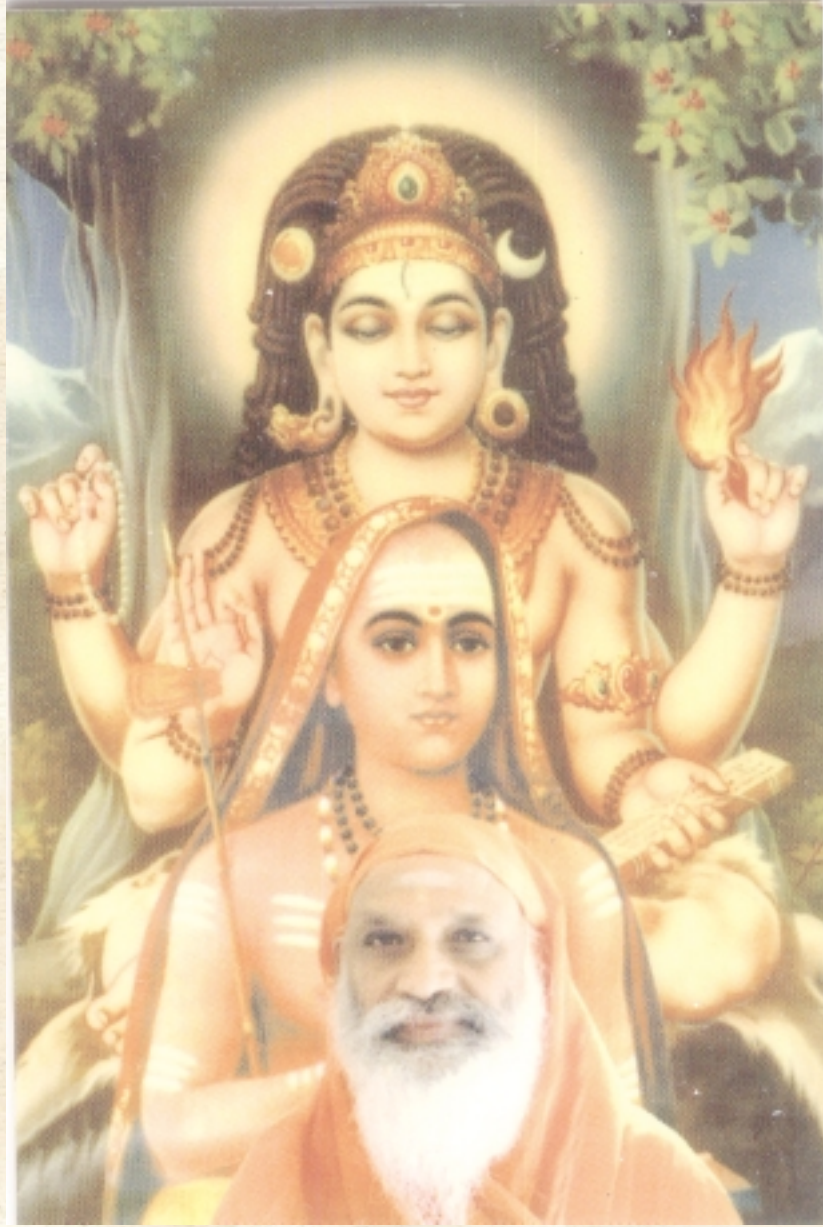
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सदाशिवसमारंभाम् शंकराचार्य मध्यमाम् ।

अस्मदाचार्यपर्यन्तां वन्दे गुरुपरंपराम् ॥

sadāśivasamāraṁbhām śaṅkarācārya madhyamām ।

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