



# Arsha Vidya Newsletter

Rs. 15/-





# कठोपनिषद् Kāthopaniṣad - Dvitiya vallī

Kāthopaniṣad

पुरमेकादशद्वारमजस्यावक्रचेतसः ।

अनुष्ठाय न शोचति विमुक्तश्च विमुच्यते ॥ एतत् वै तत् ॥ १ ॥

puramekādaśadvāra majasyāvakracetasah ।

anuṣṭāya na śocati vimuktaśca vimucyate ॥ etat vai tat ॥ 1 ॥

Brahma tatva is not available for easy understanding—durvijñeyatvāt. It has to be stated again and again. As even a diet regimen is said again and again in order that it could be followed, Sruti restates the Brahma tatva in different forms of expressions in this particular section.

In the first place, Brahman is presented as purasvāmī who is independent of the pura. He is savatantraḥ; his satta does not depend upon the kāryakaraṇasaṅghātaḥ. This is said by first pointing out the city and the master in the city. The purasvāmī is independent of the pura.

The physical body is likened to a walled city which has got eleven gates with gate keepers. For every sense organ, there is an adhiṣṭāna devatā. There is a svāmī in the chambers in whose presence the whole place becomes active. The city is meant for the svāmī. The physical body is a saṁhati, a complex, and is meant for the svāmī, the jīva alone. We have altogether seven openings in the head, three openings in the trunk and the eleventh one is the subtle aperture called Brahm-randhra at the crown of the head, famous in the Yogasastra.

Ajasyāvakracetasah: The pura svāmī does not undergo any change. Like even the light of the sun—ādityaparakāśavat—the pura svāmī does not undergo any change. Sunlight is always the same. It appears to be very mild in the morning and in the evening, and during the day it appears to be very hot. This appearance is due to upādhi and not due to the sun.

The pura svāmī is one who is avakracetasah, meaning, whose consciousness is not subject to any kind of change. He is nitya śuddha prakāśasvarūpaḥ. He is unborn—ajaḥ and eternal—nityaḥ.. Āpekṣika nityatvam is not meant here. His pāramārthika or kūṭastha nityatvam is pointed out.

Anuṣṭāya : Here anuṣṭāna means nidhidyāsanam or dhyānam which is preceded by samyak vijñānam—clear knowledge. Why should any one who has got knowledge of the ātmā do nidhidyāsanam or dhyānam? Where is the necessity for contemplation if one got the knowledge of Ātmā? Dhyānam is mānasam karma and cannot be a pramāṇa. Pramāṇa is that which produces knowledge. An action is not a pramāṇa. Action stems from will about things that are known to me. Means and ends are known by pramāṇa. One makes use of what is already known for achieving some ends. For that one follows a particular ‘means’—may be vaidikam or laukikam karma. It can be a ritual or a worldly action which again is known through pramāṇa only. Here, knowledge gained from the śāstrā should be converted into spiritual experience. Dhyānam is a karma, and being a karma, it will not produce knowledge. If it is saguṇa brahma dhyānam, it can produce all necessary conditions for gaining this knowledge. By this are we dismissing pūjā, kīrtanam etc.? No. They are all important and necessary and they are not dismissed.

Ātmajñānam is aparokṣa viṣaya and is self-evident. Though Ātmā is self-evident, there is a misapprehension. The pura, the city, meaning dehādisaṅghātaḥ is taken as the Swami. The physical body is an object of one’s observation; still it is mistaken for the Ātmā. Therefore, one has to take recourse to pramāṇa and gain sarvātmavimuktam.

By taking recourse to pramāṇa, the adhikārī gains sarvātmavimuktam and he never grieves— na śocati. It is because there is no second thing which could give fear and grief. He is free from eṣāṇā trayam—desire for security, desire for pleasure and desire for progeny. Freed from all these three, he never comes to grief— na śocati. Having gained by knowledge the state of fearlessness— abhayaprāpteḥ, there is no perception of fear and hence he cannot come to grief. There is nothing available to be afraid of. Satya ātmā cannot be afraid of mithyā ātmā as even the clay cannot be afraid of the pot. Mithyā cannot disturb the Satyam. Mithyā snake cannot disturb the rope. When the snake appearance goes, it will not leave any dharma on the rope. As there is no source for śoka—grief, he becomes vimuktaḥ—liberated, meaning there is no cause for acquiring a new physical body— punaḥ śarīraṁ na gṛhṇāti.

हंसः शुचिषद् वसुरन्तरिक्षसद् होता वेदिषदतिथिर्दुरोणसत् ।

नृषद् वरसदृतसद् व्योमसदब्जा गोजा ऋतजा अद्रिजा ऋतं बृहत् ॥ २ ॥

hamsaḥ śuciṣad vasurantarikṣasad hotā vediṣadatithirduroṇasat ।

nṛṣad varasadṛtasad vyomasadabjā gojā ṛtajā adriajā ṛtaṁ bṛhat ॥ 2 ॥

As Hamsa (Sun) He dwells in heaven; as Vayu (air) He dwells in the sky; as fire He dwells on the Earth; as guest He dwells in a house; He dwells in man, in the Gods, in the Sacrifice (truth) in the sky. He is born in the waters, He is born in the earth; He is born in the sacrifice; He is born on the mountains; He is true and great.

The Puruṣa who has been explained, in the last mantra, as residing in the human body is now explained in its wider aspect as the Lordly one who presides over all the functions in every form. The stanza gives us a very melodious list of living organisms and forms in the universe.

Hamsaḥ : Lord Sun is called Hamsaḥ. He removes darkness— andhakāraṁ tamaḥ hanti iti Hamsaḥ.

Śuciṣad : One who has got a clear route— śucau divi ādityamātmanā sīdati gacchati iti । Śuciṣad

Vasurantarikṣasad : Vasu means the one who makes every being alive— vāsayati sarvān iti vasu —vāyvātmanāntarikṣe sīdati iti—He is the air in the atmosphere.

Hotā vediṣad: As fire He dwells on earth.

Atithirduroṇasat : He dwells in the house as a guest.

Nṛṣad : He abides in the form of human beings— nṛṣu manuṣyeṣu sīdati iti nṛṣat

Varasad : nṛṣu manuṣyeṣu sīdati iti nṛṣat vareṣu śreṣṭheṣu pūjyeṣu deveṣu sīdati iti varasat – He is a dweller among the adorable ones, the devas.

Ṛtasad : He is the one in the form of truth and obtaining in dharma—varasat dharme sīdati iti ṛta sat.

Vyomasad : He is the one who abides and moves in space— ākāśe sīdati iti vyomasat

Abjā : apsu sīdati iti abjā—He is in the form of all aquatics.

Gojā : gavi pṛthivyām - He is the one that is born on the earth like trees, plants etc.

Ṛtajā : karmaṇā sakāśāt jāyate iti ṛtajā – He is born in the sacrifice.

Adrijā : parvatebhyaḥ nadyādi rūpeṇa jāyate iti – Atma is anything born out of mountain like river etc.

Ṛtaṁ : He is unchanging in nature.

Bṛhat : He is limitless. Being the cause of everything, nothing is away from it.

The purport of this mantra is that the jagat has but one Self alone which is all-pervasive and that there is no plurality of selves.

ऊर्ध्वं प्राणमुन्नयत्यपानं प्रत्यगस्यति  
मध्ये वामनमासीनं विश्वे देवा उपासते ॥ ३ ॥  
ūrdhvaṁ prāṇamunnayatyapānaṁ pratyagasyati  
madhye vāmanamāsīnaṁ viśve devā upāsate ॥ 3 ॥

3. He (Brahman) sends the Prana up and throws the Apana down. The Adorable One, seated in the Centre, all Devas worship.

Ūrdhvaṁ prāṇamunnayat: Prāṇa is prāk gamanavān vāyuḥ. It is the respiration that goes out . Pratyag Ātmā alone causes the exhalation from the lungs to go out— hṛdayāt ūrdhvaṁ unnayati. Similarly, it is the Pratyag Ātmā that thrusts inward — pratyagasyati—the apāna, which is adho gamanavān.

It is pratyagātmā that makes the prāṇa function. It is the cause of respiration to and exhalation from the lungs.

Madhye āsīnaṁ vāmanam viśve devā upāsate: All the devas like eyes etc. offer worship to the Adorable One—vāmanam—abiding in the centre, meaning, in the space inside the lotus of the heart. The eyes offer all the forms and the colours unto the Pratyag Ātmā. The nose offers all forms of smell. All sense organs offer the respective sense objects unto the feet of the Pratyag Ātmā as even the subjects do to a king. The intention made clear in the Sruti is that Pratyag Ātmā, under whose direction all the activities of the sense organs and the prana exist, is proved to be different from all of them.

अस्य विस्त्रंसमानस्य शरीरस्थस्य देहिनः ।

देहाद् विमुच्यमानस्य किमत्र परिशिष्यते ॥ एतत् वै तत् ॥ ४ ॥

asya visraṁsamānasya śarīrasthasya dehinaḥ ।

dehād vimucyamānasya kimatra pariśiṣyate ॥ etat vai tat ॥ 4 ॥

When this Atman, who dwells in the body, departs from the body, what remains then? This verily is That.

The Atman, upon whom all the Indriyas depend and who is the controller and director of all the vital airs, is the king of this City of Eleven Gates, our body. Just as when the beloved king leaves the capital permanently to stay in a different chosen capital, all the courtiers and the subject follow the king into the new capital, so too, when the Atman departs from a body, all the activities of that physical body seemingly depart with the Atman.

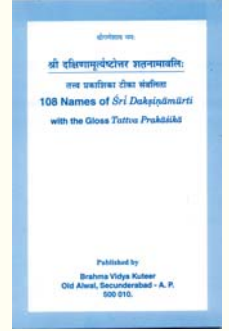
When once the Lord quits the body, however great the man might have been, while living, his body starts to decay and perish until ultimately it reaches the dust from which the materials of the body had come.

Kimatra Parisishyathe (what remains then?): When the Atman has departed from the body what remains in the body? With this question Sruti confronts us with the sacred Truth that there remains practically nothing upon which we may come to glorify that empty shell, the dead body !!

## 108 Names of Śrī 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

#### 108 Names of Sri Dakshinamurti

४५। ओं नानाभरणमुग्धाङ्गाय नमः।

नाना अनेकैः आभरणैः मुग्धानि अलंकृतानि अङ्गानि यस्य सः। तस्मै नमः।

भक्तः ध्याने भगवतो ॥ मूर्तिं समग्रां यथासम्भवं विस्तरेण द्यायेत्। तथा हि - ध्यायेद्देवं समग्रां यावन्न च्यवते मनः। तस्मिन् लब्धपदं चित्तं सर्वावयवसंस्थितम्॥ इत्यादि श्रीमद्भागवते (3-28-18, 20)

Salutations to the One who is adorned with a variety of ornaments.

The devotee should meditate upon all aspects of the Lord's form in detail to the extent possible and should meditate on all the limbs of the Lord, until one is able to gain (by practice) an unswerving mind. The mind that is accomplished abides in the Lord's form fully (Śrīmadbhāgavatan, (3-28-18, 20).

४६। ओं नारीसम्मोहनाकृतये नमः।

नार्याः प्रकृतेः पार्वत्या वा यस्य आकृतिः सम्मोहयति सा नारीसम्मोहना। तादृशी आकृतिः यस्य सः। तस्मै नमः।

भगवतो रूपं न केवलं सत्यं शिवं परं तु सुन्दरमपि। जगति विध्यमानं सर्वं सुन्दरं वस्तु भगवतः मायाशक्तेः विलसनमेव।

Salutations to the One whose beautiful form enchants prakṛtiḥ, or Pārvatī.

The Lord's form is not only of the nature of reality and auspiciousness, but it is also beautiful. All beautiful things obtaining in the world are due to the play of the power of Māyā of the Lord alone.

Note: There is only one Puruṣa; all the jīva upādhis are prakṛti. Even a little knowledge of Puruṣa makes every mind fascinated by the glories of the Puruṣa.

४७। ओं नादब्रह्मरसास्वादिने नमः।

नाद एव ब्रह्म तस्य रसः स्वरूपभूतमानन्दम् । तत् आस्वादयतीति । तस्मै नमः ।

मधुरसंगीतध्वनिः स्वयं परमेश्वरस्य शब्दावतारमिति संगीतविदां समयः । नादतनुमनिशं शंकरं नमामि इति त्यागराजस्वामिनः कीर्तनं लोकप्रसिद्धमेव । आस्वाद्यो नादः ब्रह्म । आस्वादयितापि ब्रह्मैव । अहमन्नमहमन्नमहमन्नम् । अहमन्नादोऽहमन्नादोऽहमन्नादः (3-10) इति तैत्तिरीयोपनिषदि एक एव परमात्मा भोग्यभोक्तरूपेण उपलभ्यत इति प्रपञ्चितम् ।

Salutations to the One who enjoys the sweetness of the music that is divine.

Musicians hold that the sweet sound (notes and melodies) of music is indeed a manifestation of the Lord. 'I forever salute Śaṅkara, the embodiment of music'. This is a popular song of Saint Tyagaraja. The sound that is enjoyed is Brahman. The one that enjoys is also Brahman. 'I am the food, I am the food, I am the food; I am the eater of the food, I am the eater of the food, I am the eater of the food (3-10)'. It is thus dilated upon in the Taittirīyopaniṣad that one and the same Lord obtains in the form of both the enjoyer and the enjoyed.

४८। ओं नागभूषणभूषिताय नमः।

नागास्सर्पा एव भूषणानि, तैः भूषितः । तस्मै नमः ।

निर्गुणनिराकारपरब्रह्मणः मायाशक्तिसम्बन्धं पुरस्कृत्य जगत्कारणत्वं प्रतिपाद्यते शास्त्रेण । मायाशक्तिश्च शक्तिमता परमेश्वरेण अभिन्नैव । परोक्षप्रिया महर्ष्यः गम्भीरमेतद्विषयं अस्मिन्नाम्नि गूढतया न्यविशन् । सर्वत्र सर्पश्शक्तेः प्रतीकः यतः पादानां पादयोः पादस्य व अभावेऽपि सर्पः महावेगेन प्रचलितुं शक्नोति । पादयुक्तः प्राणी वेगेन चलतीति न किञ्चिद्द्रुतम् । पादविहीनः प्राणी तथा करोतीति शक्तेः विलक्षणं कार्यम् । अत एव उपासनाशास्त्रे सर्वत्र सर्पः अनन्तशक्तेः प्रतीकत्वेन स्वीक्रियते । शक्तिमतः परमेश्वरस्य जगद्रचनोद्युक्तस्य भूषणं सा शक्तिरेव । सूतसंहितायामपि दक्षिणामूर्त्यवतारप्रसंगे (3-4-38) इत्थं वर्णितः - वीरासने समासीनं वेदयज्ञोपवीतिनम् । भस्मधारभिरामं तं नागाभरणभूषितम् ॥ इति ।

Salutations to the One who is adorned with the ornaments in the form of serpents.

It is affirmed by the scriptures that the unmanifest formless supreme Brahman in association with the power of Māyā is the cause of creation of the universe. The power of Māyā is non-different from the wielder of that power. This profound matter is given an esoteric symbolism by the sages who use often mystic language. A serpent is a symbol of power; because it can move very fast even though it is not endowed with feet. It is not at all a wonder that a living being endowed with feet moves fast. That a living being not thus endowed can do so is an extraordinary aspect of that power. That is why, in the entire literature on meditation, snake is accepted as a symbol of infinite power. That power alone is the ornament of the power-wielding Lord engaged in the act of creation of the universe. It is thus described in the Sūtasamhitā (3-4-38) in the context of the incarnation of Dakṣiṇāmūrti: "He is comfortably seated in vīrāśana, a yogic posture. His

sacred thread symbolizes Vedic knowledge. He is graceful with the lines of sacred ashes and adorned with serpents’.

४९। ओं मूर्तिनिन्दितकन्दर्पाय नमः।

मूर्त्या स्वीयया निन्दितः तिरस्कृतः कन्दर्पः मन्मथः येन सः। तस्मै नमः।  
भगवतो मूर्तिस्सौन्दर्यस्य निधानम्। सौन्दर्यस्य देवता कन्दर्पः तया मूर्त्या जितः। अर्थात् भगवतो मूर्तिः कन्दर्पादपि सुन्दरतरा। जगति यद्यत्सुन्दरं वस्तु दृश्येत। भक्तः झटिति ईश्वरं स्मरति।

Salutations to the One whose form puts Manmatha to shape.

The Lord’s form is the source of all beauty. *Kandarpa (Manmatha)* is the presiding deity of beauty, and he is won over by the Lord’s beauty. It means that the Lord’s form is even more beautiful than that of *Manmatha*. The devotee recalls (the beautiful form of the) Lord immediately, whatsoever beautiful object he may see in this world.

५०। ओं मूर्तामूर्तजगद्वपुषे नमः।

मूर्तं च अमूर्तं च मूर्तामूर्तं ते एव जगत् तदेव वपुः यस्य सः। तस्मै नमः।  
पृथिवी आपः अग्निरिति भूतत्रयं मूर्तामिति कथ्यते। वायुः आकाशश्चेति भूतद्वयं अमूर्तामिति विभागः।  
पुरुषः यत्पश्यति, जिघ्रति, स्पृशति, आस्वादयति, यच्च शृणोति तदेव जगदिति दृष्टिनिष्ठजगन्निरूपणं वेदान्तानां विलक्षणा प्रक्रिया। तान्येव पञ्च भूतानीति प्रसिद्धिः वर्तते। तेषु त्रीणि मूर्तानि चक्षुरिन्द्रियगोचरत्वात्। द्वे चक्षुरिन्द्रियगोचरे अमूर्तौ। एतानि भूतानि अन्योन्यं मिलित्वा भौतिकानि आविष्कुर्वन्ति। अखण्डसद्भूतं जगतः अभिन्ननिमित्तोपादानकारणं ब्रह्मैव पञ्चभूतरूपेण प्रकटीभूतम्। एषा सृष्टिः प्रक्रिया सोऽकामयत, बहु स्यां प्रजायेयेति, स तपोऽतप्यत, स तपस्तप्त्वा, इदं सर्वमसृजत, यदिदं किं च, तत्सृष्ट्वा, तदेवानुप्राविशत्, तदनुप्रविश्य, सच्च त्यच्चाभवत्, इत्यत्र तैत्तिरीयोपनिषदि (२-६) श्रीशाङ्करे भाष्ये प्रपञ्चिता।

Salutations to the One whose body is in the form of universe constituted of elements that are with and without form.

The earth, water and fire are said to be the three elements having a form. Air and space are two elements not having any form. This is the division of the elements. It is the characteristic approach of the upaniṣads that defines the world or universe from the standpoint of the observer and concludes that the universe is nothing but what one sees, smells, touches, tastes and what one hears. These five are called elements. As three of them can be seen by the eye, they are said to be having a form. Two of them cannot be seen by the eye and are said to be formless. The elements combine with each other to form elementals or the material world. The indivisible, undivided, non-dual Existence-Absolute *Brahman* as the inseparable efficient and material cause alone became manifest as five elements. The process of creation is described in the Taittirīya upaniṣad and elaborated upon by Sri Sankara in his commentary on the Upanishad: (He (the Self) desired, ‘Let me become many. Let me be born’. He deliberated upon it. Having deliberated, He created all that is here. Having created it, He entered into it. Having entered into it, He became the form and also the formless (2-6).

## **ARSHA VIDYA PITHAM**

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### **PUJYA SRI SWAMI DAYANANDA SARASWATI**

**Will be conducting THREE CAMPS  
at Dayananda Ashram, Rishikesh**

**During February - March - April 2010**

**As per details given below:**

<b>CAMP NO.</b>	<b>FROM</b>	<b>TO</b>	<b>TOPICS</b>
CAMP NO. 1	24-02-2010	05-03-2010 ( 10 DAYS)	PANCADASI, CHAP-1
CAMP NO.2	08-03-2010	17-03-2010 (10 DAYS)	PANCADASI, CHAP-2
CAMP NO.3	20-03-2010	03-04-2010 (15 DAYS)	UPADESA SAHASRI- PROSE SEC.

Those who are interested in attending the camp are requested to apply  
in the prescribed application form  
**before 15 DECEMBER 2009**

The application form could be down loaded from our  
Website- [www.dayananda.org](http://www.dayananda.org) and is separately attached in AVNL  
Or it could be obtained by sending e-mail or by post from our Ashram

#### **ADDRESS FOR COMMUNICATION**

**Swami Aparokshananda Saraswati**  
Swami Dayananda ashram, Purani Jhadi, Post Box No.30  
Rishikesh-249201 ( Uttarakhanda), India

#### **CONTACT PHONE NUMBERS**

Ashram General Number : 0135-2430769/ 2431769  
Swami Aparokshananda : 0135-2433769 ( only between 7-30 to 9-30 P.M.)  
E-mail ID for the 2010 camps: dayanandacamps2010@gmail.com

## Arsha Vidya Pitham

(Swami Dayananda Ashram)

Purani Jhadi, Rishikesh - 249201 (Uttaranchal), India

Phone: 0135-2430769/2431769/2433769

E-mail: dayanandacamps2010@gmail.com

Website: [www.dayananda.org](http://www.dayananda.org)

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### ***Application Form for Camps on Vedanta***

**Last Date for completed applications: 15th December, 2009.**

**NOTE:** Attach a separate sheet if the space is inadequate to give details in any item or you may want to say more

**Please apply for one camp only so that more persons can listen to Pujya Swamijee.**

Applying for: (Please tick)

Camp-1	(Feb 24 <sup>th</sup> to March 5 <sup>th</sup> 2010)	10 days	<input type="checkbox"/>
Camp-2	(March 8 <sup>th</sup> to March 17 <sup>th</sup> 2010)	10 days	<input type="checkbox"/>
Camp-3	(March 20 <sup>th</sup> to April 3 <sup>rd</sup> 2010)	15 days	<input type="checkbox"/>

1. Full Legal Name Mr. / Mrs. /Ms.....

2. Gender ( M / F ) 3. Age.....

5. Citizenship.....

6. Address for Communication:

.....  
.....

E-mail ID .....

Phone (O)..... (R) .....

Cell .....

7. If you have attended a previous camps conducted by Pujya Swamiji here or at Anaikatti Ashram please gives details year wise & any other information you may like to give about yourself.

I here by apply for admission to the **Camp-1/Camp-2/Camp-3** on Vedanta at Arsha Vidya Pitham – Swami Dayananda Ashram and declare that to the best of my knowledge all of the above statements are correct and complete.

Date :

.....  
Signature

## NOTE TO THE APPLICANTS

(To be retained by the applicants)

1. **Important Note:** Since we have limited accommodation and we want to give an opportunity to be in the presence of Pujya Swamiji to maximum number of persons possible, we can only offer shared accommodation in the room during the program. The participant will have to share the room with 1 or 2 more persons.

### **WE CANNOT OFFER SINGLE ROOM ACCOMMODATION.**

Please bear with us.

2. Please make do with stay arrangements we offer.
3. The participants will have to vacate the rooms before noon on the next day after the last day of the program.
4. Please make arrangements for your onward & return journey, in advance, if you will be traveling by train in India. We suggest that you book your tickets – and if you are not selected / not attending the program, then you can cancel the booking.
5. Submission of Application does not mean confirmation of admission to the program.

We will send intimation to all the participants separately around the 1<sup>st</sup> week of Jan, 2010 whether they are selected or not.

6. Last date for receipt of completed applications is **15<sup>th</sup> Dec, 2009**
7. Please bring with you any medicines etc that you need during the camp.



## PROGRAMMES IN ARSHA VIDYA GURUKULAM ANAIKATTI, COIMBATORE 641108

### 2009

October 31 to November 7	-Puja Swamiji's Camp – Subject: "Isavasyam"
October 31 to November 4	-Public Talks of Puja Swamiji on "Self-Growth" – 'Unlocking the Power within you' at University Hall, Avinashilingam University Coimbatore Inaugural function on 31.10.2009 Inaugural address by Dr. S. Jagathrakshakan, Hon'ble Minister of State, Information & Broadcasting, Government of India. Sri T.K. Shanmuganandham, Chancellor, Avinashilingam University honours Puja Swamiji.
November 1	Nineteenth Anniversary of AVG Coimbatore – 9 a.m. Music concert by Maharajapuram Sri Ramachandran & party 10.30 a.m. Welcome Address by Sri Ravi Sam Gurukulam Report by Sri v. Sivaprasad Talk by Chief Guest Sri U. Ravindran, Director, Tribal Welfare, Govt. of Tamil Nadu Anugraha Bhashanam by Puja Swamiji Vote of Thanks by Sri V. Ramanathan
November 5 to November 7	Music Festival of Arsha Kalarangam at University Hall, Avinashilingam University, Coimbatore.
November 5	6 p.m. Conferment of "Arsha Kala Bhushanam" on Sri M.S. Gopalakrishnan (Violin) Sri N. Ramani (Flute) Umayalpuram Sri K. Sivaraman (Mridangam) Sri A.K.C. Natarajan (Clarinet) Sri T.V. Sankaranarayanan (Vocal) 7 p.m. Music by Sri O.S. Thiagarjan & party
November 6	6 p.m. Music by Sow Sowmya and party
November 7	6 p.m. Music by Sri T.M. Krishna and party
November 25 to Dec. 5	Yoga Camp by Sanjeev Krishnan
December 13 to 18	Swami Brahmaparananda's Camp
December 25 to 28	Swami Brahmayogananda's Camp

### 2010

January 4 to 11	Neema & Surya's French Camp
January 16 to 24	Neema & Surya's English Camp

**DHARMA RAKSHANA SAMITHI**  
felicitates  
**PUJYA SWAMIJI**  
to mark his 80th birthday in Chennai



## Protect Hindu Culture to Sustain Diversity

### - Pujya Swamiji

NT Bureau | Tue, 20 Oct, 2009,01:20 PM

Playing the western theological belief that considers human beings as 'born sinners', Swami Dayananda Saraswati pointed out in vivid contrast Hindu culture nurtured divinity within oneself by encouraging different forms of worship to realise Eswara which co-exist in harmony.

In order to preserve the world religions and different cultures associated with them, it was very much necessary to protect Hindu culture which per se accepted diversity in theological beliefs and lifestyle so long as they all led the way to realise Eswara (the supreme being). 'We need to be aware of different sampradaya (traditional concepts) of Hindu culture and their importance to recognise that knowledge is right here, right now.

Moreover, we have to be grateful that we belong to Hindu dharma that glorifies the purity of human body rather than calling ourselves a sinner in this world,' he said.

The Swamiji was giving a discourse on the occasion of felicitation organised by Dharma Rakshana Samithi, a spiritual forum, to mark his 80th birthday in Chennai on Monday.

Dwelling on personality growth, he said one cannot claim ownership of knowledge, money or possessions for one had to be at

the 'right place at the right time' which was the result of destiny.

Pointing at himself, the revered Swamiji said for an ascetic like him it was a process of continuous learning with so many teachers in the course of his life.

'There are lots of hidden variables in life to be at the right place at the right time and sometimes, I had to learn the hard way. But at the same time, everything is given to us including the physical body and one does not have the right to abuse it for he or she cannot claim its total ownership,' he explained.

But at the same time, everyone has to search to claim their true nature to accomplish things in life and for this a basic understanding of the immanent nature of Eswara as propounded by Hinduism would be indispensable.

While awareness has been created to preserve the existing flora and fauna in the world, a vibrant living culture of Sanatana Dharma should be protected despite efforts to destroy it.

'We have to be alive to the reality and the need to protect Hindu dharma which has to retained in its diverse forms and spirit for sustenance of other cultures of the world,' he declared.

Union Minister of State for Information and Broadcasting S Jagathrakshakan said the ashrams and gurukulams being run by the Swamiji focused on Vedic chanting and taught Upanishads which in effect contributed to the welfare of mankind.

The Swamiji elaborated on complex philosophical issues through simple discourses which helped one and all, he said.

Sakthi group of companies chairman N Mahalingam recalled the ceaseless efforts of the Swamiji in the propagation of Sanatana Dharma. The industrialist called for joint research by Indian and foreign varsities with focus on linguistic science to trace the ancient roots of Hindu civilisation.

He informed the temple chariots in Thiruvudaimaruthur were getting ready for procession with timely help from Swamiji.

TVS Motor Company CMD Venu Srinivasan and Thiagarajar Mills Ltd managing director Karumuthu T Kannan noted that Arsha Vidya Gurukulam has been promoting inclusive growth by covering the neglected sections of the population who were left out of economic progress.

Moreover, those who generate wealth have to set aside a part of it for charitable cause in order to protect Hindu dharma, they said.

Dharma Rakshana Samithi vice-president S Gurumurthy noted that fundamentalism was alien to Hindu culture and its people

were mostly governed by self-restraint brought about by spiritual bonding. 'Nowhere in the world do we have a country of more than 7 lakh villages with just 12,400 police stations which only showed that we are not governed by state or police, but through our strong religious beliefs,' he said.

Paying her respect on the occasion, Latha Rajnikanth, wife of actor Rajnikanth, said a special hall on the premises of her Ashram group of schools was dedicated to nurture teachings and principles of Dayananda Saraswati.

She also said a charity event was being planned to mobilise resources for AIM for Seva being run by Swamiji. 'We are witnessing a golden period of Vaithika Dharma under the leadership of Swamiji,' Latha Rajnikanth said.

The members of Youth for Dharma took a pledge to fulfill the social mission and objectives of Swami Dayananda Saraswati on the occasion.

Earlier, children of Isai Mazhalai run by 'Abaswaram' Ramji performed a Carnatic recital followed by a dance show choreographed by Association of Bharatanatyam Artistes of India (ABHAI) president Dr Padma Subrahmanyam in which 96 budding talent showcased their skills.

Courtesy: News Today, 20 October 2009

## Need for understanding between organisations and mutts stressed

*They represent different sampradayas: Dayananda Saraswati*

CHENNAI: Hindu culture has to be preserved in order to preserve all the other cultures, because it is the only culture that tells that there is no reason to fight, said Swami Dayananda Saraswati on Monday.

Addressing a function organised in connection with his 80th birthday, he said, "I am born in a culture that claims that everything is Eswara and I want to preserve it."

He advocated networking and understanding between organisations and mutts, saying that they represented different sampradayas and all of them are ancient.

"They represent our dharma and we need all of them," he said and called upon everyone to be dharmarakshakas.

Pointing out how one third of the population had been left behind in the development process and were living without enjoying the benefits of liberalisation, industrialist Venu Srinivasan said, "When creating wealth we need to share with others." He argued it was these disenchanted people and areas that had become a breeding ground for Maoists.

"Ultimately there was no better way to serve the Hindu dharma than serve them all and love them all," he said.



(From left) Karumuthu Kannan, managing director, Thiagarajar Mills; Venu Srinivasan, industrialist; S. Jagathratchagan, Minister of State for Information and Broadcasting; Swami Dayananda Saraswati and N. Mahalingam, industrialist, at the 80th birthday celebration of Swami Dayananda Saraswati in Chennai on Monday.

Karumuttu Kannan, MD, Thiagarajar Mills, asked Dayananda Saraswati to help set up schools to train Oduvars, the musicians specialised in Thevaram singing.

Union Minister of State for Information and Broadcasting S. Jagathratchagan, former Vice-Chancellor of Tamil University Avvai Natarajan, Industrialist N. Mahalingam, dancer Padma Subramaniam, columnist S. Gurumurthy and actor Rajnikant were among those who participated.

Courtesy:

The Hindu, October 20, 09

## Pujya Swamiji visits Spain



Pujya Swamiji gave an evening public talk on "The Individual and God" and a morning workshop on "Dharma in Daily Life" at the University of Granada, Spain on the 13<sup>th</sup> and 14<sup>th</sup> of October. The evening of the 14<sup>th</sup> he gave a talk on "Nirvana" at the Yoga Shala Dharmalaya Ashram run by Swami Shankaratilakananda.

On the evening of the 15<sup>th</sup> of October Pujya Swamiji gave a public talk on "The Vision of Vedanta in Emotional Management" in Madrid organized by Oscar Montero.

The talks were well received. After each talk Pujya Swamiji introduced the new Spanish

Arsha Vidya website: [www.arshavidya-espanol.org](http://www.arshavidya-espanol.org) and encouraged everyone to subscribe to the online Bhagavadgita Home Study Course in Spanish. He also introduced Swamini Vilasananda of Argentina who has created the website and is the coordinator of the Spanish Gita Home Study Course translation. He also introduced the main translator, Jorge Luis Jauregui, who travelled from California with his wife, Anita, to be present at the talks. Among the foreign guests were Silvia and Horacio Vajosky of Argentina, Professor Helmut Girndt and his wife, Monica, of Germany, and others from the UK and Sweden



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## Arsha Kala Bhushanam Awards for 2009 announced

*Honour for M.S. Gopalakrishnan, N. Ramani, Umayalpuram K. Sivaraman,  
A.K.C. Natarajan and T.V. Sankaranarayanan*

CHENNAI: 'Arsha Kala Bhushanam Awards 2009,' instituted by the Arsha Kalarangam in Coimbatore for excellence in Carnatic music, have been announced.

The recipients are, M.S. Gopalakrishnan (violin), N. Ramani (flute), Umayalpuram K. Sivaraman (mridangam), A.K.C. Natarajan (clarinet) and T.V. Sankaranarayanan (vocalist).

This year's awardees are all recipients of the prestigious Sangeetha Kala Nidhi title.

Addressing a press meet on Tuesday, Dayananda Saraswati, spiritual head of the Arsha Vidya Gurukulam and founder of the All India Movement for Seva, said apart from the core mission of teaching the Gita and Upanishads, the organisation also sought to honour stalwarts of classical music, which was integral to the culture of the land.

### Future plans

Since 2007, the Arsha Kalarangam, cultural wing of the Gurukulam, had been honouring musicians for "embellishing the Arsha Kala (art of the rishis) and bringing it to the people through their music."

"The idea is to make people understand that music is also spiritual and connected to the Vedas," Swami Dayananda Saraswati said. For exponents, music serves as a means of self-growth and gaining spiritual wisdom.

The future plans of the organisation included hosting Hindustani concerts and honouring exponents outside the State.

### Short list

Maharajapuram Ramachandran said the recipients were finalised by Swami Dayananda Saraswati from a short list of nominations by doyens in classical music.



Recognising excellence: Swami Dayananda Saraswati announcing the winners of 'Arsha Kala Bhushanam Awards 2009' in Chennai on Tuesday. Maharajapuram Ramachandran (second from left), Arsha Kalarangam committee members Srinivasan K. Swamy (left), M. Murali (second from right) and Sheela Balaji, are in the picture.

M. Murali, director, Sri Krishna Sweets, said by convention, the Arsha Kala awards were being given to exponents who had gained the stature of "yogis."

### Highest honour

Dancer Padma Subramaniam said recognition by a spiritual institution was the highest honour for an artist.

Sheela Balaji from AIM for Seva said the organisation's activities reached out to an estimated 10 million people in 15 States.

The awards, carrying a cash prize of Rs.1 lakh and citation, will be presented on the opening day of the annual three-day music festival in Coimbatore on November 5, said Srinivasan K. Swamy, managing director, R.K. Swamy Associates

Courtesy:  
The Hindu, October 21, 09

## **Sadhana Camp of Sri Swami Pratyagbodhanandaji at AVG, Anaikatti, Coimbatore.**



Sri Swami Pratyagbodhananda of Vishwamangalam, Surat conducted a camp for his students and devotees at the Arsha Vidya Gurukulam, Anaikatti, Coimbatore for ten days from the 3<sup>rd</sup> to the 11<sup>th</sup> of October 2009.

As many as 40 of his students participated in the camp.

The resident Swamis, Swamins, Brahmacharis and officials welcomed Sri Swamiji and the participants at the outset.

Sri Swami Pratyagbodhanandaji, who conducted classes on Brahma Sutra during his last camp in Rishikesh, in 2007 continued his classes at the Anaikatti Gurukulam. He conducted a minimum of three classes every day.

Sri Swamiji also discoursed on Sreemad Bhagavatam for the duration of one and a half hour after dinner. Sri Swami Prasantananda, Sri Swami Atmatriptananda, Swaminis and Brahmacharis of the Gurukulam were also present.

Swamini Saradananda and Swamini Vedarthananda conducted chanting classes. The participants learnt Bhagya Sukta and Avahanti homa mantras.

Swamini Vibhavananda conducted classes on Vishnu Sahasranama with Sri Sankara Bashya.

Sri Swamiji and the campers visited the AIM for Seva hospital and other project sites in Anaikatti to have a first hand knowledge of the services rendered. The campers were highly impressed with their visit to the AIM for Seva Hospital and the facilities and services available therein.

The campers attended regularly the puja at Sri Dakshinamurthy Temple, both in the morning and in the evening. They also had darshan at the Sri Kalyanasubramania Swamy temple.

On the last day of the camp Sri Ramanathan, Manager of the Gurukulam thanked the participants for their visit to the Gurukulam for their spiritual camp and for their visit to the Aim for Seva Hospital and other project sites at Anaikatti. He said they would now have first hand information about the activities at the Gurukulam and at the AIM for Seva project sites These activities in Anaikatti, he said, were possible only because of the support and assistance by devotees of Pujya Swamiji like them. He appealed to them to extend their moral support and financial assistance for the continued functioning of the Gurukulam and the projects and earn for themselves the blessings of Pujya Swamiji.

The campers were impressed with the facilities made available by the Gurukulam and they thanked all at the ashram. They heartily felt grateful to Pujya Sri Swamiji for the facilities created for the earnest students for sadhana and study.



## Making a difference to children's' lives

**Sandhya Gurukulam** is a very unique project with the immense potential of shaping children's' minds, especially in rural and remote areas. Pujya Swami's concept of sandhya gurukulam is wholesome and complete by itself, aiming at the overall development of the child. It is an educational program conducted in the evenings in villages, where children come together at a common place for learning.

Sandhya gurukulam is an AIM for Seva project, committed to a child's

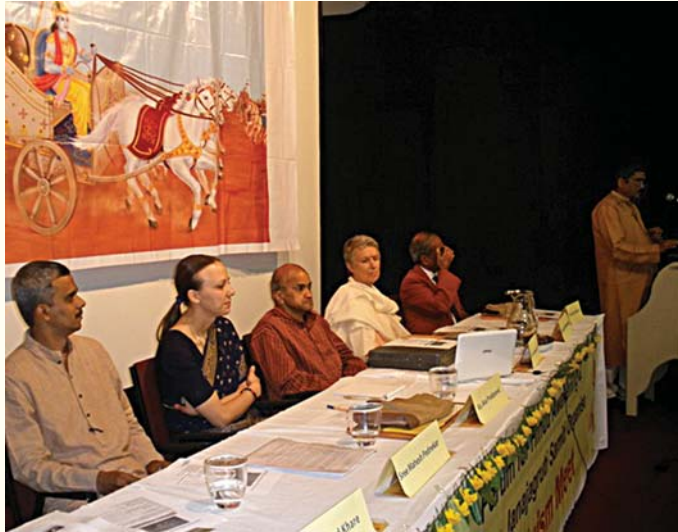
- Academic improvement
- Health and hygiene
- Learning values early in life
- Physical fitness and most importantly, a
- Cultural validation

A sandhya gurukulam teachers' training camp was held at Anaikatti gurukulam from 30-9-2009 to 5-10-2009 and 25 teachers from villages around Erode, Bhavani and Komarapalayam were trained.

Today, there are more than 200 sandhya gurukulams in different villages around Anaikatti, Tirukkoviloor, Erode, Vadipatti, Usilampatti and Nagercoil and more than 5000 school going children in rural Tamilnadu benefit from this project.



## Hinduism Summit



The first ever Hinduism Summit in the EU was held by the Forum for Hindu Awakening and the Hindu Janajagruti Samiti at the Maharashtra Mandal in London, UK today. The aim of the Summit was to foster education about Hindu Dharma by bringing forth the unique science behind Hinduism concepts and practices, and bringing together Hindu leaders across the UK to spread the message of Hinduism.

This historic event was inaugurated as per Hindu tradition by the blowing of the conch, recitation of auspicious verses, lighting of an oil lamp and recitation of Vedic mantras by Swamini Atmaprakashanand Saraswatiji. The spiritual science behind all these actions was explained to the attendees.

130 enthusiastic people attended the Summit in person. Along with them about 60 people from around the world attended it, by watching the live broadcast over the internet. It was announced that the recording of this unique event would be available on the FHA website in a few days for those that could not attend.

The Hinduism Summit had the presence of many note-worthy Hindus from various organisations like Bajrang Dal UK, Swami Narayan Mandir, Overseas friends of BJP, VHP, Swadhyay Parivar, students from the National Hindu Students Forum UK, etc. It was characterised by the active participation of the younger generation of Hindus in the UK. It was seen at the Summit that people, young and old, were unified in their zeal to understand, live and preserve Dharma.

The media was also represented by the presence of members of Press.

At the Summit, the speakers were honoured by presenting them Sanatan Sanstha's Audio and Video CDs on the unique science behind Hinduism and spiritual practice, and the 'Vishwa Hindu Ratna' (Hindu Gem of the world) award. This award was presented to the speakers for their selfless and dedicated efforts for the cause of Hinduism.

There were thought provoking speeches, PowerPoint presentations and videos on Hindu practices like visiting a temple and the spiritual science underlying Hindu practices, research on the spiritual dimension, various challenges faced by Hinduism today such as denigration of Hindu Deities and Saints, and so on.

Jay Lakhani, the Director of Hindu Academy and Hindu Council UK, spoke regarding the multi-faceted Hinduism and how anybody is welcome to Hinduism, be it Buddhist, Christian or anyone with any other beliefs. Swami Ambikananda Sarwastiji, a disciple of Swami Venkatesananda and founder of the Traditional Yoga Association spoke of her acceptance of Hinduism as a conscious choice. Dr. H. V. Satyanarayana Sastry, a professor and an active proponent of the language Sanskrit, spoke about how

Hindus had the lowest crime rate in the UK; this reflected by the Hindu ideology and way of life, which believed in karma and how wrong karmic action can lead one to spiritual regression. Ana Prodanovic of the Spiritual Science Research Foundation shared about the role of the spiritual dimension and Saints in all aspects of life. Mahesh Pednekar of the Hindu Janajagruti Samiti spoke on knowing and peacefully protesting denigration of Hinduism concepts and symbols. Dr. Milind Khare of the Forum for Hindu Awakening spoke on how to understand, live and preserve Hinduism in today's busy times.

The Summit concluded with the singing of an *aarati* (Hindu devotional hymn) and a note of thanks for everyone that helped in organising the Summit. One highlight of the Summit was the lively question-answer session at the end. The attendees had many interesting questions and thoughts to share and the speakers responded to them enthusiastically.

The Forum for Hindu Awakening and Hindu Janajagruti Samiti are considering holding such Hinduism Summits in other parts of EU, to propagate the understanding, living and preserving of the spiritual science behind Hinduism concepts and practices. Visit [www.forumforhinduawakening.org](http://www.forumforhinduawakening.org) and [www.hindujagruti.org](http://www.hindujagruti.org) for more information.

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Ph: 044-2432 8087 Email: [satyavrata@sancharnet.in](mailto:satyavrata@sancharnet.in) Web: [www.swaminisatyavratananda.org](http://www.swaminisatyavratananda.org)

## A Sadhana Camp of Sri Swami Brahmayogananda at Amboli



**Sri Swami Brahmayogananda**, Yoga Shanthi Gurukulam, Chennai conducted a 3 day “Thvam Padha Vichaara Shibhir” from October 1<sup>st</sup> to 3<sup>rd</sup> 2009 at Pujya Sri Swami Dayananda Ashram, Amboli, a hill station in Maharashtra. Around 60 students, mostly youngsters, enthusiastically participated in this Shibhir. Though the staying facilities were not sufficient for 60 people, under Swamiji’s guidance, the



students easily accommodated themselves with the full cooperation of Sree Bantagiri ji and Smt Nilu ji.

The Subject matter was ‘Hasthamalakiyam’ which has a vivid explanation of the ‘Thvam Padham’ and hence the name of Shibir. The students found these classes very inspiring and thoroughly enjoyed Swamiji’s unique presentation of the topic.

The main attraction of the Shibhir, apart from the classes was the site itself- Amboli. All the campers enjoyed the serene and scenic nature, surrounding the camp site. Being in the midst of clouds was a truly unique and ‘once in a lifetime’ experience. In addition to this, the campers also visited a beautiful waterfall on the final day of the Shibhir.



The students enthusiastically took part in Group discussions, 'Sathsangam with Guruji' sessions, Morning meditation classes, Yoga Asanas, a Bharathanatyam dance programme, Smt Nilu ji's Bhajans and many more.

The disciplined and enthusiastic students were fully satisfied with this uniquely planned and organized Shibhir. **'Pujya Sri Swami Dayananda Ashram at Amboli is a very peaceful, unique and beautiful place and one should not miss seeing it'** commented Swamiji at the end of the Shibhir.



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### **“Schedule of Classes of Swamini Satyavratananda**

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VENUE	DAY	TIME	SUBJECT
<b>KESARI HIGH SCHOOL</b> Thyagaraya Road, Pondy Bazar Ext, T.Nagar, Chennai - 17	Tuesday	6.30 pm to 7.30 pm	<b>BRHADARANYAKA UPANISHAD (English)</b>
	Saturday	6.30 pm to 7.30 pm	<b>BHAGAVAD GITA(CHAPTER 13) (English)</b>
	Sunday	5.30 pm to 6.30 pm	<b>PRAKARANA GRANTHA (Dhakshinamoorthy sthothram-Manaso lIasa)</b>
		6.30 pm to 7.30 pm	<b>SANSKRIT FOR BEGINNERS (English)</b>
<b>SANSKRITA BHARATI,</b> No.5, 7th Street, Opp. Children Garden School, Radhakrishnan Salai, Mylapore, Chennai - 4.	Sunday	7.00 am to 8.00 am	<b>ASHTANGA YOGA,VEDIC GUIDED MEDTATION, (PRANAYAMA and Stress Management) (bimonthly courses conducted Alternatively)</b>
		8.30 am to 9.30 am	<b>BHAGAVAD GITA (CHAPTER 7), MUNDAKOPANISAD (English), (On Alternate Weeks)</b>
<b>SHIRDI SAI HALL,Shirdi Sai Temple,Shenoy Nagar, Chennai-30.</b>	Monday	6.30 pm to 7.30 pm	<b>BHAGAVAD GITA (chapter 18),VISHNU SAHASRA NAMAM,(On Alternate Weeks) (Telugu)</b>
<b>ANDHRA MAHILA SABHA,Luz Church Road,Mylapore, chennai</b>	Wednesday	11am to 12 noon	<b>YOGASANA and PRANAYAMA for Women (English),</b>
	Thursday	11 am to 12 noon	<b>BHAGAVAD GITA (chapter 18), MANDUKYOPANISAD (English), (On Alternate Weeks)</b>

## Proselytization and Religious Freedom

By Swami Dayananda Saraswati at the World Religious after  
9/11 Conference, Montreal Canada on 11.9.2006

### What is Religious Freedom ?

It is understood that as a human being I have a certain freedom to think, to believe or not, to act, to say. The freedom to practice one's religion is not negotiable. Even in a country, where I am not allowed to actively participate in an overt way in religious functions, rituals, or forms of prayer; no one can deny my freedom to my silent prayers or beliefs. In a free country, where there is freedom of speech and action, I have the freedom to practice my religion. The Human Rights UN charter has the article number 18, which talks about the right to change one's religion. If one wants to change one's religion, one must not be denied that freedom. One can change one's religion in private, and in community, and one should be able to profess one's religion. It is a good thing that we have in the Charter of this global body, a clause protecting religious freedom, but then this freedom, like any freedom, has certain responsibility. When exercising my freedom of speech, I have to make sure that my words do not incite or hurt others. No one enjoys a freedom without certain responsibilities.

Freedom to practice and preach one's religion is fine. What is the responsibility associated with the freedom on the part of religious preachers? If that responsibility were followed, we would still have the indigenous cultures of Egypt and South America. All the indigenous traditions that

were responsible for such colossal structures like the pyramids, which are not only in Egypt but also in Mexico, are no longer in existence. When I visited Egypt a few years ago, I asked the Egyptologist who was with me, if I could see the people belonging to the cultural tradition that made the pyramids, the Egyptologist replied that there was not a single person to be found. The culture was totally wiped out. The ancient Greek culture, the South American culture, and other indigenous cultures are all gone. All over the world, the indigenous traditions not given to expansionism through conversion programs are slowly disappearing.

### A Live Culture is Protected by One Who Lives It

We first name the culture as "pagan," or "heathen," which amounts to saying that they have no right to exist. Once you call a dog a street dog, you have the right to kill it. We give names so we can do what we want without a dash of guilt. To think that one is right in perpetrating an act of destruction without guilt is acceptable on the part of humanity. Therefore, I have the right to be a Christian, a Muslim, a Parsi, or a Hindu. As it is, it is my responsibility to see that I do not destroy the Christian culture and religion, I cannot retain the culture and tradition unless I retain the Christian. You cannot protect Islam, without protecting a Muslim. To protect is to allow

the person to have his or her form of prayer, tradition, and culture. You cannot protect dharma, without protecting the dharmi.

A live culture or religion is protected by one protecting the one who lives it. A practitioner of Islam or Christianity has a right to practice and preach his or her religion. Whatever your rights, I will defend them at any forum, but this cannot give you a sanction to have a program of aggression and destruction. You are committing violence. The indigenous spiritual traditions were not aggressive by nature –they did not go about converting others. The number of Parsis is 100,000 globally. They have the right to live; the Jews have a right to live. These are endangered species, the danger to whose existence is by other human beings. The non-aggressive traditions are pitted against aggressive traditions, which have in their theologies certain mandates. In the name of religion, they are mandated to do what they are doing. In all conferences I have attended, I am asked to help with the committee that drafts resolutions. I always have asked for the term “mutual respect of among all religions” to be included as one of the resolutions, but always this mutual respect clause is struck down, and is replaced by “freedom of religion.” The freedom of religion is understood by some as the freedom to preach and convert with an evangelistic program. They feel they are mandated to convert, and they think they are saving souls. According to them, I am to be saved. I do not need to be saved. The situation is similar to the story of the person who went to a pond and started to pull out all the fishes from the pond and throw them on the grass. A passerby was shocked and exclaimed: “Hey, what are you doing?” The man replied, “I am trying to save these fishes from drowning.” Like this person, one can have the right to believe anything

one wants. You are committing violence through conversion. It is not a market share, or a propaganda war.

It is against my genes to convert, so it is important to safeguard those cultures not given to conversion, which are the losers at the hands of these traditions. The previous Pope visited India in 1999. I wrote him an open letter, in which I told him that India was the land in which Hinduism is the native religious culture, with a tapestry of ancient traditions. I asked that we please live in harmony with one another. The Pope made a public statement in which he said that in the first millennium they had planted the Cross in Europe, in the second millennium, they planted the Cross in North and South America, and in the third millennium, they were going to plant the Cross in Asia, as there were many souls “waiting to be harvested.” After this proclamation, missionaries have increased their activity, and millions are pumped into missionary activities in Asian countries. We saw evidence of this during the recent Tsunami, where the missionaries were fishing aggressively for converts in Tsunami waters. Whenever Hindus protest such activities, they are branded as fundamentalists. If I do not give you the freedom to convert me, you dub me as a fundamentalist. We do not need religion for perpetrating such atrocities.

### **Conversion is the Rankest form of Violence**

The religious person is the core person. Even if you say that you are not religious, that is your religion. One plays many roles in the course of a lifetime –son, daughter, brother, sister, parent, etc. Each role comes with different scripts. I am a son to parents, and a parent to my son. Who is the person

that inhabits these roles? The basic person is one who is related to the whole, to the one called God or Allah. When confronted with the threat of conversion, that basic person is hurt, and the hurt is not shallow. It is a very deep hurt, when someone talks against that particular person, or his or her religion, or beliefs. It is rank violence. There are many shades of violence. For us, non-violence, ahimsa, is not just physical. Absence of all shades of violence, and destroying another culture is the rankest form of violence, and elicits anger. This is to be realized. In May 2006, the Vatican convened a meeting on the subject of conversion, as they are concerned with the increase in activities of neo-evangelical sects. At the same time as this meeting was taking place, the Indian ambassador was told that there was absence of religious freedom in India because a state had passed an anti conversion law banning forced conversions. They passed some resolutions against forcible conversions.

How are you going to convert without putting down the other's religion? In the internet, there was a document issued by the Vatican, coaching the clergy with regard to how the Hindus must be talked to. The document said that the Rsis prayed to the Lord thus: *asatoma sadgamaya, tamasoma jyotirgamaya, mrtyorma amrtam gamaya,* which means, "Lead me from untruth to truth, Lead me from the darkness of ignorance to the light of knowledge, and lead me from time-bound existence to freedom from time." Whoever wrote this quoted the the Brhadaranyaka Upanishad correctly, but the meaning was distorted to suit their proselytizing agenda. They translated this prayer as a testament to the fact that the Indian Rsis were groping in darkness, waiting to be saved. As an answer to this prayer alone, Christianity came into the world.

## **Ethics are not Mandates of God, they are Manifestations of God**

For us, ends do not justify the means. Ethics are not mandated by God –they are another form of God. Therefore, we do not require to be told what to do so that we can enjoy some reward at the end. However noble the ends, the means alone make the end noble. Any form of conversion is rank violence against culture, tradition, family, and society. In India, there are congregational religion that can talk to the congregation about how to cast their vote. There are vote banks, and they can negotiate politics. Thus it is a big issue for Hindus who vote indiscriminately, regardless of their religious affiliation. Being what they are, they can never think on these lines, and therefore Hinduism suffers a damage. If the government of Egypt decides to have a housing development complex at the pyramid site, there would be a great hue and cry, as the pyramids are no longer the private property of the state of Egypt, but an international legacy of humankind. The Hindu culture, likewise, is unique, for whatever it is worth. It is a living culture that says that all is God. Space, time, and everything in space and time are non-separate from God. All here is Ishwara, God. Save Hinduism at least for its antique value. If we have problems, we will solve them, let us take care of them ourselves. We have something rich, beautiful and ancient. Let us have a mosaic of religions in the world, let everyone –indigenous Americans, indigenous Africans, the Romuvass— be left alone, so that we can enjoy one another as we are. We talk of saving endangered animals; let us preserve and enjoy the great indigenous cultures of the world, as each and every one of them is as sacred and valuable as Christianity and Islam.

## **U.N. Set To Treat Caste As Human Rights Violation**

Source: [timesofindia.indiatimes.com](http://timesofindia.indiatimes.com)

NEW DELHI, INDIA, September 28, 2009: The ongoing session of the UN Human Rights Council in Geneva looks set to recognize caste-based discrimination as a human rights violation. This, despite India's opposition and following Nepal's breaking ranks on the culturally sensitive issue.

Nepal has emerged as the first country from South Asia — the region where untouchability has been traditionally practiced — to declare support for the draft principles and guidelines published by UNHRC four months ago for “effective elimination of discrimination based on work and descent” — the UN terminology for caste inequities.

Sweden, in its capacity as the president of the European Union, said, “caste-based discrimination and other forms of discrimination based on work and descent is an important priority for EU.” If this issue continues to gather momentum, UNHRC may in a future session adopt the draft principles and guidelines and, to impart greater legal force, send them for adoption to the UN General Assembly.

The draft principles specifically cited caste as one of the grounds on which more than 200 million people in the world suffer discrimination.

## **Prominent Hindu leaders to gather for Hinduism Summit in New Jersey, USA**

Source: [www.forumforhinduawakening.org](http://www.forumforhinduawakening.org)

NEW JERSEY, USA, October 4, 2009: The first-ever Hinduism Summit (Hindu Dharma Sabha) in the NJ-NY-PA tristate area will be held by the Forum for Hindu Awakening and the Hindu Janajagruti Samiti (HJS), with support from Hindu and spiritual organizations. The Hinduism Summit will be held on October 24 at the Marathi Vishwa Community Center.

The Hinduism Summit aims to bring together Hindu leaders across the NJ-NY-PA tristate area to foster education about Hinduism. This Hindu Dharma Sabha follows the success of a recent similar Dharma Sabha in Virginia held by the Forum for Hindu Awakening, and over 100 such Dharma Sabhas held all over India by the Hindu Janajagruti Samiti.

To learn more and for updates, visit [www.ForumForHinduAwakening.org](http://www.ForumForHinduAwakening.org)

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