



Arsha Vidya Newsletter

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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



Prayer

For the study of upaniṣads belonging to Atharvaveda, like Muṇḍakopaniṣad, we chant the following prayer:

भद्रं कर्णेभिः शृणुयाम देवाः । भद्रं पश्येमाक्षिभिर्यजत्राः ।
स्थिरैरङ्गैस्तुष्टुवाꣳसस्तनूभिः । व्यशेम देवहितं यदायुः ।
स्वस्ति न इन्द्रो वृद्धश्रवाः । स्वस्ति नः पूषा विश्ववेदाः ।
स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः । स्वस्ति नो बृहस्पतिर्दधातु ।
ॐ शान्तिः शान्तिः शान्तिः ।

bhādraṁ karṇebhiḥ śruṇuyāma devāḥ । bhādraṁ paśyemākṣhabhir yajatrāḥ ।
sthiraīraṅgaistuṣṭuvāṁsaṣṭanūbhiḥ । vyaśema devahitaṁ yadāyuh ।
svasti na indro vṛiddhaśravāḥ । svasti naḥ pūṣā viśvavedāḥ ।
svasti nāstārksyo ariṣṭanemiḥ । svasti no bṛihaspatirdadhātu ।
om śāntiḥ śāntiḥ śāntiḥ ।

devāḥ - Oh Gods! karṇebhiḥ - with our ears; bhādraṁ - auspicious; śruṇuyāma - may we listen; yajatrāḥ - Oh yajatrāḥ - Oh Yajatras; ākṣibhiḥ - with eyes; bhādraṁ - auspicious; paśyemā - may we see; sthiraīḥ - with healthy; aṅgaiḥ - organs; tanūbhiḥ - by the bodies; tuṣṭuvāṁsaḥ - praising; yadāyuh - the full life span; devahitaṁ - for the good of the devas; vyaśema - may we engage; vṛiddhaśravāḥ - exalted (famous); indraḥ - God Indra; naḥ - to us; svasti - (dadhātu) - (may give) well being; viśvavedāḥ - the all-knowing; pūṣā - sun; naḥ - to us; svasti (dadhātu) - (may give) well being; ariṣṭanemiḥ - one for whom there are no obstacles in movement; tārkṣyaḥ - Garuda; naḥ - to us; (svasti dadhātu) - (may give) well-being; bṛihaspatiḥ - Brihaspati; naḥ - to us; svasti - well being; dadhātu - may give; om śāntiḥ śāntiḥ śāntiḥ - let there be peace, peace, peace.

‘Oh Gods! May we always hear with our ears what is auspicious. Oh Yajatras! May we always see with our eyes what is auspicious. May we live, with healthy limbs and bodies, our full life span, praising the devatas and doing good to please them. May Indra of great fame, the all knowing and nourishing Sun,

Garuda, the one who knows no obstacles in his flight and Brihaspati, the protector of our intellect bless us with well-being and auspiciousness. Let there be peace through freedom from obstructions from three sources’.

Bhādraṁ karṇebhiḥ śruṇuyāma devāḥ: May we listen to what is the most auspicious, what is meaningful, what is truthful with our ears. May we have the opportunity to listen to the sāstrā which is talking about the truth. But mere opportunity to listen to the sāstrā is not good enough. Without śraddhā one would not take seriously what one listens to. So, may we also have śraddhā in listening to the sāstrā. Even when we listen with śraddhā, the sāstrā blesses us only when we understand it. Therefore, let us also understand it. It is not a prayer for listening with ears! May we listen to what is auspicious, what is truthfully sacred, what would free us from saṁsāra, the life of becoming. Let us have the opportunity to listen to such sāstrā with śraddhā.

Bhādraṁ paśyemākṣibhīryajatrāḥ: May the yajatrās, the devas who are the recipients of praise, protect us. Devas are Īśavara viewed from different standpoints. Yajatrās are a type of devas who help those who praise them. You pray to them to cross saṁsāra. May we see with our eyes things that are conducive for mokṣa. May our eyes help us see Īśavara who is the most auspicious. But how can you see Īśavara? The Śruti, says, “Everything is Īśvara. Therefore, you have to see more than what the eyes see. You have to see with your buddhi. That means ‘May we have the knowledge with the help of which we will see everything as Īśvara’.

Bhādraṁ śruṇuyāma and bhādraṁ paśyema can be taken in a relative sense also. In that case it will mean ‘May we not always see the defects in people, but see the virtues in everyone’. There are some virtues in everyone. We have to see those virtues and not the defects all the time. The buddhi has to be so saintly that it is able to see only the good in people. If it always sees the defects in everybody, it will be complaining about everyone. May we therefore see good in people and be at peace with ourselves. In other words, we must enjoy good qualities like sympathy, compassion, understanding, love, sharing, giving and friendliness. Only when we have these qualities do we see auspiciousness, not otherwise. So, the prayer really means ‘May we have all good qualities’.

Sthirairāṅgaiḥ tuṣṭuvāṁśaḥ tanubhiḥ vyasema deva-hitam yadāyuh: May we engage ourselves with healthy limbs all our lifetime praising the devatās. May we live a life following the dhrama established by the Vedas or devas. May we please the devas by such a life. May our actions please the devas. Our entire life has to be lived like this.

Svasti na indro vṛddha-śravāḥ: May Indra who is the exalted one, who deserves all praise, give us well-being. Svasti na pūṣā viśva vedāḥ: May the all knowing Lord Sun do good to us. The Sun stands for Íśvara, the all-knowledge. Let us enjoy the grace of Íśvara by invoking Him as the Sun. What will we get by this grace? Íśvara being all-knowledge, we will be blessed with knowledge. The prayter here is: Let our buddhi become bright so that we can understand Íśvara.

Svasti naḥ tarkṣyo ariṣṭa nemiḥ: May Tarkṣya, Garuda, do good to us. Garuda, who also stands for Íśvara, has no obstacles in his flight. As Garuda flies in the sky without any obstacle, in the same way, may we gain Íśvara without any obstacle. Svasti no brahaspatirdadhātu: May Bṛhaspati do good to us. Bṛhaspati is the teacher of Indra. He is the presiding deity of the intellect. Vākpati is his other name. Let the grace of this teacher of teachers be with us.

Om śāntiḥ śāntiḥ śāntiḥ: Om is the name of the Lord. The prayer is 'Oh Lord, let there be peace'. Here the peace that is talked about is freedom from obstacles. Let there be freedom from obstacles. The obstacles may come, but even as they rise may they resolve, and not disturb our pursuit. There are three types of obstacles viz. ādhidaivka ādhibhautika and adhyātimika. Ādhidaivka obstacles are those centered on factors over which one has no control. They are in the form of natural events like a heavy downpour, lightening, earthquakes and so on causing disturbance to one's pursuit of studies. Ādhibhautika obstacles arise from fellow human beings and other life forms. These are external forces over which you have no immediate control. The third source of obstruction is adhyātimika, centered on one's body-mind-sense-complex. Any physical or mental illness would be a major obstacle. This is a prayer to maintain good health and also a good mind. So, let there be no obstruction from the forces over which we have no control, or no immediate control. The invocation of śānti three times is for resolving these three types of obstacles, not for invoking three types of śānti. The word śānti also means nivṛtti, freedom. When someone is suffering because of prārabdha-karma, we take efforts by way of prāyascita-karma, expiatory action, which neutralises the adverse effect of past karma. This is known as śānti-karma. It may be a ritual or a prayer which one has to do. Prayer also is a śānti-karma, an action meant to ward off obstacles.

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Śrī Rudram Mantra 9

Ṛṣi - Śambhuḥ¹; Chandas - Triṣṭubh; Devatā - Śambhuḥ

Dhyāna-śloka

शरच्चन्द्रप्रकाशेन वपुषा शीतलध्युतिम् ।

ध्यायेत् सिंहासनासीनमुमया सहितं शिवम् ॥

śaraccandraprakāśena vapuṣā śītaladhyutim ।

dhyāyet simhāsanāsīnamumayā sahitaṁ śivam ॥

May one meditate upon the Lord Śiva, whose body is brilliant like the shine of the autumnal moon, cool and pleasing and who is seated on the throne along with Umā.

The autumnal moon is effulgent and at the same time pleasant. The cool rays of the moon are brilliant. One can keep one's eyes on the moon. But one cannot do this with the sun. The upāsaka imagines a form which is pleasantly effulgent.

Result for chanting the ninth *mantra*: Repeated chanting of this *mantra* will beget a good son.

नमो अस्तु नीलग्रीवाय सहस्राक्षाय मीढुषे ।

अथो ये अस्य सत्त्वानोऽहं तेभ्योऽकरन्नमः ॥ ९ ॥

naṁo astu nīlāgrīvāya sahasrākṣāya mīḍhuṣe ।

atho ye asya sattvāno'haṁ tebhyo'karannamaḥ ॥ 9 ॥

nam h¹ - salutation; astu – be; nīlāgrīvāya – to the Lord whose neck is blue (sky); sahasrākṣāya – who has a thousand eyes; mīḍhuṣe – who gives the things prayed for;

atha u – further; ye – who are; asya – of this Lord; sattvānaḥ – the attendants around; tebhyḥ – to them (also); akaram - I do; namaḥ – prostration.



¹ For this mantra, the ṛṣi and devatā are the same, namely Śambhuḥ (Rudra). There is no separate ṛṣi mentioned. Wherever the ṛṣi is not mentioned, not known to us, then Bhagavān alone is looked upn as the ṛṣi.

My salutations unto the Lord whose neck is blue, who has a thousand eyes and who abundantly grants the desired ends to his devotees. I offer my salutation also to the host of attendants of the Lord.

Namō astu nīlagrīvāya sahasrākṣāya – Unto the Lord whose neck is blue (sky), who has a thousand eyes, I offer my salutation. Eye here stands for sight. The words ‘hundred’, ‘thousand’ and so on, in the sacred texts, stand for countless number. The idea is there is nothing that is not seen by him. He is the one whose sight is *aparichinna*, not limited. A jīva has a limited scope of sight.

Miḍhuṣe² namaḥ – Unto the one who showers his blessings in the form of clouds, or unto the one who grants all the desired objects for those who surrender to Him, my salutation.

We are not only worshipping the Lord but also his attendants known as gaṇās. The Lord’s śaktis are presented as śiva-gaṇās who are serving the Lord. All these gaṇās who serve the Lord are also our altars of worship. This attitude is our culture. When we go to a *Gurudvar*, we can see the scripture *Granth Sahib* is the altar.

Granth Sahib is the Vāṇī, words of the *guru*, the master. The Vāṇī says, ‘He (the Lord) is *eka*, one; He is *Om*; He is *sat*, the existence per se; He is the creator; He is *Om*; He is the *puruṣa*³, the being; he is *abhaya*, the one who releases you from fear and He has no cause.’ All these are Vāṇī, sacred words. The truth of these words is gained by the grace of *guru*—*guru*-prasāda. The devotees have nāmajapa like Rāmanāma and Govindanāma. After offering their prayers at the altar, as the devotees come out of the *Gurudvars*, they collect the dust of the feet (pāda reṇu) of the devotees visiting the *Gurudvar*, or the dust of their shoes, pādarakṣa-reṇu and apply it on their head. Because of this attitude, Punjab has been the most blessed bhūmi of Bhārat, where there is no beggar. If there was no food at home, one could go to the *Gurudvar* and eat.

Similarly, we worship all śiva-gaṇās also. This is said in the second line. Here the word *atha* means further. Ye asya satvanah—those who are connected to Him. Tebhyaḥ, for all of them, I offer my salutation. *Akaravam*, is a word in the past tense meaning ‘I did’; it has to be understood in the sense of present tense to mean *karomi*, ‘I do’.

² vṛṣṭidvāreṇa bhuvaḥ sektreḥ miha secane (iti dhātuh)| dāśvān sāhvān mīḍhvāmsca iti (mīḍuś śabdaḥ) nipātaḥ| (hattabhāskara)| athava prāṇatakāmavarśiṇ.

³ In Gurumukhi it is puruk. Puruk means puruṣ

^a Pandits of śukla yajurveda (mādyandina śākhā) also say puruṣaḥ as purukaḥ.

Mantra 10

Rṣi - Nāradaḥ¹; Anuṣṭubh - Triṣṭubh; Devatā - Śrī Rudraḥ

Dhyāna-śloka (for the mantra ten to twelve)

उध्यभास्करकोटिप्रकाशं आदीप्तदहनमूर्धानम् ।

भीषणाभुजङ्गभूषं ध्यायेद्विविधायुधं रुद्रम् ॥

udhyabhāskarakoṭiprakāśam ādīptadahanamūrdhānam ।

bhīṣaṇābhujāṅgabhūṣaṁ dhyāyedvividhāyudhaṁ rudram ॥

May one meditate upon the Rudra, whose body is like the effulgence of crores of suns rising at the same time, whose head is all shining (tongues of fire), who has frightening snakes as ornaments and who has varieties of weapons.

One can see and enjoy the rising and setting sun but it is too bright for one to gaze at with naked eyes during the day. The Lord has the kind of effulgence of ten million suns rising at the same time meaning he is all effulgence.

He is Lord Rudra with the upādhi of māyā that has three guṇās, powers— satva rajas and tamas . From the rajas standpoint He is Brahmā, the creator. From the sattva standpoint, He is Viṣṇu, the sustainer and from the standpoint of tamas, He is Rudra, the one who takes back the created jagat. He is all the three with the upādhi of māyā.

The tamas in māyā is also a śakti for the Lord. Whatever seems to be a problem for us is His power. For instance tamas is problem for us, but for the Lord tamas is his śakti. Why is a snake a symbol of śakti? Because, even though a snake has no legs it moves fast and in one deadly moment of whiplash it can paralyse and capture a rodent. It is a slithering śakti, power.

Śarvātmakatva, sarveśvaratva sarvāntaryāmitva exist for the Lord. The Lord is all forms that exist; this is Śarvātmakatva. He is the Lord of all that exists; this is sarveśvaratva. Abiding in every being He makes the being unique through His laws; this is sarvāntaryāmitva.

A desotic king once asked a scholar in one of his assemblies: “Who is greater, God or the king?” Suppose the scholar replied, “God is greater”, he may earn the displeasure of the king. If he would reply “You are greater”, then the king would ask for proof. So, the prudent scholar was silent. The king then asked a saint who came to the assembly the same question. The saint said, “You are greater than God”. The king asked him to prove his statement. The saint said, “You can banish a citizen from your kingdom, but God cannot do that. “Why?” “His kingdom is everywhere without boundaries. Where can He banish anyone?” The king had to remove his crown and scratch his head. He could because he was bald!

Result for chanting the mantras from ten to twelve : No enemies will be there; those that are outside and those that are inside as well.

The three mantras, ten to twelve, together form one mantra.

प्रमु॒न्च॑ ध॒न्वन॑स्त्वमु॒भयो॑रात्रि॒योर्यु॑याम् ।
याश्च॑ ते ह॒स्तं इ॒षवः॑ परा॒ ता भ॑गवो वप ॥ १० ॥
pramūncā dhanvāṇastvamubhayorātrīyorjuyām ।
yāśca te hasta iṣavaḥ parā tā bhagavo vapa ॥ 10 ॥

pramunca – untie; dhanvaṇaḥ – of the bow; tvam – you; ubhayorātrīyaḥ – of both ends; rjuyām – the string of the bow; yāśca – whatever; te – your; haste – in the hand; iṣavaḥ – arrows; tāḥ – them tā bhagavaḥ – O Lord; parā vapa – keep them away from our sight.

O Lord! May you release the string at both ends of the bow. May you also keep the arrows in your hand out of sight.

Pramunca means give up, release. The Lord here is requested, “May you release the string from both the ends of the bows”. Ārti means koṭi, end. For the dhanus there are two koṭis, ends. The two koṭis of the bow are bent and tied by a string, jyā. If only one end is untied no arrow can be sent. The emphasis here is tvam, you. ‘You alone can handle this bow of karma’. Lord Śiva gave the dhanus to Janaka in keeping with His karma. It was the dhanus which Rāma broke.

According to one version of Rāmāyaṇa, other than Vālmiki i Rāmāyaṇa, Rāvaṇa tried to lift the bow at the svayamvara of Sītā. While lifting, one of his hands got caught in between the bow and the floor; he could not pull it out. Sītā laughed and seeing the scene came his rescue by lifting it. Rāvaṇa went back humbled. The glory of your bow is such that you alone can handle it. Please untie the ends of the string.

Yāśca te hasta iṣavaḥ – Those arrows which are already there in your hands, parāvapa, drop them, keep them away from our sight.

ŚivaSītā Rāvaṇa Vālmiki Rāma

upādhi māyā guṇās satva rajas and tamas Brahmā Viṣṇu jagat upādhi
tamas māyā śakti tamas tamas śakti
śarvātmakatva sarveśvaratva sarvāntaryāmitva sarvātmakatva sarveśvaratva
sarvāntaryāmitva

Arsha Vidya Gurukulam's 25th Anniversary in a three-day special event August 19-21



We had the privilege of celebrating Arsha Vidya Gurukulam's 25th anniversary in a three-day special event August 19-21.

The opening day of festivities began with a fine presentation of the musical Nadan Caritam by a group of young South Jersey music students. The day concluded with a brilliant Carnatic vocal music concert by Maharajpuram Ramachandran.

On the second day, over a hundred devotees took part in the Sri Dakshinamurti laksarcana japam. A cultural program by young adults and audio/video presentations about the gurukulam took place in the afternoon. Young Carnatic vocalist Sharada Sashidhar delighted the audience with her melodious voice. In the evening, the event tent was filled for Padma Vibhusan Pandit Jasraji's incredible concert.



Over 800 people attended the final day which commenced with a scintillating Bharatnatyam performance by the very talented Rukmini Vijayakumar.

Dignitaries who graced the occasion were Mr. Vijay Nambiar, Chief of Staff, Secretary General of the U.N. and Mr. Bawa Jain, Secretary General, World Council of Religious Leaders and his wife Hanna. Lorna O'Farrell presented a plaque to Pujya Swamiji on behalf of State Representatives Rosemary Brown and Mario Scavello.

We were blessed with the presence of Swami Vidadatmananda, Swami Tattvavidananda, Swami Pratyagbodhanada and Swami Tadatmananda. The Swamijis and guests offered felicitations to Pujya Swamiji.

Five books were released on the occasion:

Swami Dayananda - Contributions & Writings by Sheela Balaji

Gita Home-Study Course – 9 volumes

Sraddha Mantra Pushpam by Swami Tattvavidananda

Breaking India by Rajiv Malhotra

The Age of Ananda – Conscious Evolution to the life Divine by Kumar S. Sharma

The highlight of the day was Pujya Swami Dayanandaji keynote address on: *"There is nothing equal to knowledge"*.

The talk was followed by a banquet lunch and the event concluded with a question and answer session with Swami Sri Vidadatmanada.

The advertisements, page sponsorships and donations from generous participants, were a vital fundraising source for the gurukulam and its various activities. AVG thanks all of them for the same and look forward to their continued support in the years to come.

Report by Anand Gupta



ARSHA VIDYA PITHAM
Swami Dayananda Ashram

PUJYA SRI SWAMI DAYANANDA SARASWATI
will be conducting four camps on
MAHAVAKYA VICHARA
at Swami Dayananda Ashram, Rishikesh
as per details given below:

CAMP	FROM	TO	TOPIC
CAMP NO. 1 (7 DAYS)	24-02-2012	01-03-2012	Tattvamasi – Chândogyopaniṣad– Sāma Veda.
CAMP NO.2 (7 DAYS)	04-03-2012	10-03-2012	Prajnanam Brahma – Aitareyopaniṣad – Rig Veda
CAMP NO.3 (7 DAYS)	13-03-2012	19-03-2012	Aham Brahmasmi – Bṛhadāraṇyakopaniṣad- Yajur Veda
CAMP No. 4 (10 DAYS)	22-03-2012	31-03-2012	Ayamatma Brahma Māṇḍūkyaopaniṣad – Atharva Veda

Those who are interested in attending the camp are requested to apply
on or before 20 DECEMBER 2011.

The application form could be downloaded
from our Website or it could be obtained from the ashram
by email or post.

A copy of the application form can be found in this News Letter

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Last Date for completed applications: 20th December, 2011.

Please apply for ONE CAMP only so that more persons can listen to Pujya Swamij.

Camp-1 (Feb 24 ^h to March 01 st 2012)	7 days	<input checked="" type="checkbox"/>
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Camp-2 (March 04 th to March 10 th 2012)	7 days	☐
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Camp-3 (March 13 th to March 19 th 2012)	7 days	☐
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Camp-4 (March 22 nd to March 31st 2012)	10 days	☐
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1 Full Legal Name Mr. / Mrs. /Ms.....

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

4 Citizenship 5. Profession:

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 hereby apply for admission to the **Camp-1 | Camp-2 | Camp-3 | Camp-4** 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.

Signature

NOTE TO THE APPLICANTS
(To be retained by the applicants)

Pujya Swamiji's expressed that it is his wish and request to admit participants to one camp only in order to make sure that a maximum number of people can attend the camps and listen to him.

Therefore students who have done long-term-courses and Sannyasis who have studied with Pujya Swamiji are requested not to apply for the Vedanta Camps 2012.

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 1st or 2nd week of Jan, 2012 whether they are selected or not.

6. Last date for receipt of completed applications is **20th Dec, 2011.**
7. Please bring with you any medicines etc that you need during the camp.



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Evening: Anugraha Bhashanam

Date: 31-10-2011

Sri Swami Nityanandagiri Acharya
Swami Gnanananda Tapovanam, Thirukoilur

Date: 01-11-2011

Sri Swami Omkarananda Saraswati
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Pudukottai & Founder, Swami Chidbhavananda
Ashram, Theni

Date: 02-11-2011

Sri Swami Abhiramananda, Secretary
Vivekananda College, R.K. Math Chennai. &

Sri Swami Suvijnanananda

Date: 03-11-2011

Sri Math Srivan Satakopa

Sri Ranganatha Yatheendra
Maha Desikan

Jeeyar Sri Ahobila Muth

Date: 04-11-2011

Sri Swami Suddhananda Saraswati

Founder, Samvit Sagar Trust, Uttandi,
Chennai

Date: 05-11-2011

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Jayendra Saraswati Swamigal
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सर्व हृदयेश पालय
जनान् पालय पालय
बन्धात् मोचय मोचय मोचय
धर्मान् स्थापय स्थपय स्थापय - महालिङ्ग विभो ॥

***Latest composition of
PUJYA SWAMIJI***



Mahāliṅga vibho

Rāgam - Śivaranjani

Tālam - ādi

Mahāliṅga vibho
guhā nihita svayaṁ prabho ।

cidambareśena śrī tyāgarājena
śrī vakratuṇḍena gaṇādipena
praṇavārtha deśika svāmināthena
vana durgā kṣetreṇa pariveṣṭita - mahāliṅga vibho ॥

pañca mahābhūta bhuvanatrayaḍīśa
pañca ratha maṇḍita pañca mahākṣetreśa
sarva hṛdayeśa pālaya
janān pālaya pālaya
bandhāt mocaya mocaya mocaya
dharmān sthāpaya sthāpaya sthāpaya - mahāliṅga vibho ॥

***Latest composition of
PUJYA SWAMIJI***



Hindu Mandir Executives' Conference

COLUMBUS, OHIO, October 1, 2011: Over 280 delegates representing nearly 100 Mandirs (temples) and Hindu organizations from across the world participated in the sixth annual Hindu Mandir Executives' Conference (HMEC). The gathering was held from September 23rd through 25th, 2011 in Columbus, Ohio. The Sixth HMEC was hosted by Bharatiya Hindu Temple (Columbus) and ten other Mandir co-hosts from the Midwest and East Coast. Participants came from Hawaii, New Zealand, Canada, Australia, and from all across USA.

Delegates ranged in ages from teenagers to those in their eighties and came from a variety of ethnic and career backgrounds.

HMEC endeavors to assist in the development of networks and relationships between Mandir executives so that a cohesive and focused Hindu-American community can be created with Mandirs as its nucleus. The participants were focused on developing programs to provide leadership to nourish, protect and sustain Hindu Dharma in North America. There was also an emphasis on service to the broader community through blood drives, health fairs, school supply donations and tutoring projects.

Addressing the conference by video, Swami Dayananda Saraswati of the Arsha Vidya Gurukulam (AVG), emphasized that the



Hindu Mandirs need to work together to stand up to external forces. Each Mandir and individual can contribute to projects and ideas that are generated at HMEC. Sadhavi Chaitanya of AVG, gave a rousing keynote address on karma, temples and our responsibilities as devotees, "everything is worshipful, everything is an act of worship, this is what we have to understand."

Paramacharya Sadasivanatha Palaniswami of Hinduism Today spoke on 14 questions people ask about Hinduism while Dr. S. Yegnasubramanian explaining the practice of Vedic tradition in the West urged that, "we need to make Bhagavad Gita the glove

compartment text for all Hindus. There is no shortcut to education, even in religion.” Other prominent speakers included Swami Parmatmananda of AVG in Rajkot, Gujarat, Srinandanadana Das, Swami Parmeshanand and Swami Nikhilanand of Radha Madhav Dham, who pointed out in his parting thoughts that, “Sanaatan Dharma is eternal and survives even pralaya. It doesn’t need us, we need it. Sanaatan Dharma is going to survive no matter what. Our involvement will just benefit us”. Sri Ashok Singhal, President of Vishwa Hindu Parishad, gave an inspiring speech on the need for unity, assertiveness and a collective response in the face of insults and threats facing the Hindus around the world and touched on the unconstitutional Prevention of Communal and Targeted Violence Bill of 2011 proposed by the National Advisory Council (NAC) of the Government of India.

The national and local volunteers from VHPA and host Mandirs worked shoulder to shoulder for over nine months to organize this conference. Dr. Umesh Shukla, the convener of the conference, remarked that “with the 6th HMEC we have reached a milestone in establishing co-operation among the Hindu Mandirs and Hindu organizations to nourish and sustain Hindu Dharma in North America”.

The outstanding highlight of this HMEC undoubtedly was the spirit of volunteerism of the Columbus Hindu Youth who took great care of the delegates’ needs. Pt Roopnauth Sharma from Ram Mandir, Canada, who gave the inaugural address on Friday evening, was visibly pleased, “It was a wonderful experience being part of the



conference. I look forward to future involvement”, he remarked. Dr. Kusum Vyas, from Houston expressed her joy, “The hosts including youth volunteers were exemplary; every day I get up and thank God that I am a Hindu.” Naga Rajan from Ganehsa Temple in Nashville, TN, stated that, “I thoroughly enjoyed and learnt a lot by interacting with knowledgeable people. I can understand the mega effort required to coordinate so many different people and organizations to make it go smoothly without any issues - truly wonderful!

“Sessions included a variety of topics relevant to the Mandirs and Youth - tomorrow’s torchbearers of Sanatana Dharma. Other topics included ‘Dangers to the Integrity of India (Breaking India)’, ‘Existential Threats to Hindus’ and ‘Plight of Hindu and the Temples in ROW (Rest of the World)’. Several action-items and projects emerged out of these sessions.

Greater participation by youth speakers was one of the highlights of the HMEC 2011. Tejas Dave, a high school senior, presented the Yogafy project aiming to curb childhood obesity. Vindya Adapa, first year law student, described the Cornerstones project



aimed at compiling a history of the Hindu Temples in North America. Pritika Sharma, Joint General Secretary, Vishwa Hindu Parishad, New Zealand talked about the World Hindu Congress in 2014. Varun Khanna, a graduate of Cambridge University stole everyone's heart on Friday evening as he stated, "When we bring Sanskrit into our temples and into our lives, then we reclaim our sanskriti!" Shivam Dave, a 10th grader, from Houston, and the youngest delegate at the conference got a standing ovation as he crisply summarized the youth session proceeding on Sunday morning,

Second book in the HMEC samskar series on "Vivaha Samskar" written by Deepak Kotwal and team was released by Sadhvi Chaitanya. An interim report on the Seva Divas: National Blood Drive 9/11 project led by Dr. Rahul Jindal was presented. The report on HAVAN - Hindu American Vaanaprasthi Network was presented as well. Displays from several suppliers of books (including VHPA), local organizations and temple software management systems, contributed to the benefits offered to the delegates. Several out-of-towners also

enjoyed visits to the host Bhartiya Hindu Temple.

In the concluding session of the conference, delegates agreed on five resolutions:

- * Strengthen and Uphold the Traditional Standards of Worship in Mandirs
- * Involve and Integrate Youth in Mandirs
- * Create Leadership Continuity for Annual HMECs to Achieve Hindu Ekta
- * Create a Support Network for All Mandirs
- * Support the Global Hindu Forum - World Hindu Congress 2014 in India

As a result of the conference deliberations on the evolving social, religious, cultural, spiritual, and next-generational needs of the community, Hindu Mandirs throughout North America, working together, will be better able to meet the needs of the 2.5 million strong, confident, diverse and vibrant members of the Hindu-American community. Already, Hindu Jain temple, Pitt has announced to host HMEC-Priest Conference in Sprint 2012. Durga Temple, Virginia has announced to host Coalition of Hindu Youth (CHY) Bal Vihar network seminar in Spring 2012; and Toledo Hindu Temple has announced to host HMEC-HAVAN (Vanaprasthi) conference in Nov 2011. Abhinav Dwivedi from Hindu University of America expressed the views of many when he wrote, "I know it takes a lot to put together a large, successful conference, which generate new energies. I saw all positive energies all over. Please convey my appreciation to all."

**“One Without a Second” —
a feature length documentary film on
Swami Dayananda Saraswati, in progress...**



“ONE WITHOUT A SECOND” is a cinema-virīti style documentary film set in the hills and towns of Tamil Nadu where Swami Dayananda Saraswati unfolds the ancient wisdom of Advaita Vedanta. A poetic contemplation on an important Hindu tradition, this film unveils a basic humanity and universal quest for freedom and wholeness. Though provoking and stunningly cinematic, **“ONE WITHOUT A SECOND”** captures the nuances and intricacies of lived religious experience and evokes a tactile sense of the sacred in Hinduism.

As one of the few remaining traditional teachers of Advaita Vedanta, Dayananda is a rarity. He is sought after not only for his command of Hindu wisdom texts, such as the Upanishads and the Bhagavadgita, but for his capacity to communicate ancient wisdom into living experience. At eighty-one years old, he continues to tirelessly share this knowledge with a diverse group of students.

In recent decades the tradition has crossed national borders and cultural communities. The students at Dayananda's ashram are not only Indian, but come from varied countries such as Japan, Israel, and Brazil. Most have renounced careers, home, and possessions in order to discover something deeper than wealth, power, and security. "ONE WITHOUT A SECOND" is a journey into their lives, a wisdom tradition, and the contemplative space in which it is carried. This feature length documentary explores the importance of a teacher and a tradition. It reveals the nuances of a unique teaching methodology, and the ways tradition is passed down from one generation to another. The film boldly challenges contemporary stereotypes of Indian spirituality and religion resulting from shallow appropriation and uninformed exotification.

With unique access and an insider view, "ONE WITHOUT A SECOND" brings us into a community's process of monastic study and spiritual practice. Deeply observational and experiential, the film kindles the senses and evolves the presence of the place. With warmth and compassion it communicates the world-views embodied by these students, both Indian and non-Indian, and invites the viewers to discover layers of meaning.

Filming "ONE WITHOUT A SECOND" began in May of 2010 after receiving seed funding from the prestigious Hartley Film Foundation, the University of Alberta, and individual donors. Directors, Jillian Elizabeth and Neil Dalal are currently editing the film with acclaimed documentary film editor, Mary Lampson. The project is seeking individual donors to support its completion in 2012. All donations are tax-deductible.

For more information, contact the project online,
go to www.hartleyfoundation.org
and
click on "Films to Support,"
and
select "ONE WITHOUT A SECOND."

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

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

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

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

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

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

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

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



Yet another milestone in the annals of AIMS

AIM for Seva bridges the digital divide Now online video coaching classes for Std.X students

October 18, 2011- Hoshangabad, Madhya Pradesh and Rewari, Haryana

36 boys of Smt. Jamnabhai Chanchalani AIM for Seva Student Home, Hoshangabad, Madhya Pradesh created history, by attending the first "Digital" class conducted by Acharya Navneet, from Rewari, Haryana.

The classroom session powered by "E blackboard" was enabled by two-way video conferencing over broadband and displayed on the wall through a projector. at the Student home.

This was a special session for class X students as a run up to their board exams and held at 6 am this morning for an hour.

A first time experience for the students, they were really excited by the possibilities and effectively used the medium to grasp Trigonometry concepts, and also cleared doubts making it a very lively interactive session.

The next session is scheduled post Diwali.

The faculty for this session was Acharya Navneet, himself a technology graduate from IIT, a Vedanta Scholar, and disciple

of Swami Dayananda Saraswati, who has been associated with the NGO since 2002 as the coordinator for the Solan Student Home.

This initiative was undertaken by Swami Aishwaryanandaji, Coordinator, Madhya Pradesh and Br. Praveenji to extend geographies using technology and talents within the AIM for Seva family, for the benefit of AIM for Seva student community.

AIM for Seva covers all aspects of child development through its integrated approach of education, healthcare and quality living standards. This technology enabled after school academic programs will usher in higher quality of teaching standards as the faculty are trained members from the AIM for Seva family of coordinators and volunteers.

The video classrooms will also act as a powerful tool to get connected face to face with the students of various student homes without having to travel long distances.

The plan is to gradually extend it across the country, leveraging the best of resources and effectively use technology to bridge the gaps and enhance the overall quality of education delivery.



I learn that Sri La Sri Nachiappa Gnanadesika Swamigal, the Head of Kovilur Mutt attained mahasamadhi. With prayers, I invoke his blessings for all those who are connected to the illustrious Kovilur Mutt. As the chief of Kovilur Mutt he revived many defunct branches of the Mutt and also brought out their Tamil Vedanta books in easily readable language. He had been a great support of all good causes. He promoted the fine and performing arts connected to temples. He will continue to inspire his successors to maintain the tradition of the Mutt.

Swami Dayananda

Śrī Śaṅkarācārya's Kāśī Pañcakam

With the commentary Tatva Prakāśikā
by
Svāmi Tattvavidānanda Sarasvatī

Introduction:

There are three aspects to any dharma: karma or rituals, upāsana or mental worship, also called bhakti or devotion, and jñāna or philosophy. All these three aspects are beautifully integrated in Hindu Dharma. In the Western culture, however, we find that philosophy is distanced from religion, which is limited to rituals and devotion. Even great philosophers like Aristotle did not contribute to religion and, in fact, some of them like Bertrand Russell and Nietzsche have spoken against organized religion. We find a marvelous synthesis of philosophy and religion in Hindu Dharma. Here, religion is not opposed to philosophy, and philosophers are not against religion. For example, even though Śrī Śaṅkarā is dedicated to jñāna, yet, he accommodates karma with certain restrictions. Needless to say, no philosopher can accommodate niṣiddha karma or prohibited action. Śrī Śaṅkarā does not accommodate kāmya karma, ritual prompted by desire, either. Even in the Gita, kāmya karma is denigrated and rejected outright without any hesitation. The nitya karma, duty-based action, on the other hand, is beautifully integrated into yoga, the means of

communion with God or the pursuit of knowledge.

One's life is a life of action and therefore, karma has to be integrated properly into Self-knowledge. Karma has the quality of perpetuating itself and rituals have grown very unwieldy over time. Philosophy cannot accommodate all of these karmas. For example, the Kaivalyopanishad (3) says, na karmaṇā na prajāyā dhanena tyāgenaika amṛtatvamānasuḥ, it is through renunciation that a few have attained immortality, not through rituals, progeny, or wealth. If ritualism is divorced from the doctrine of philosophy, it becomes mechanical, repetitive, and dulls the mind. Karmas practised with the right attitude of duty and devotional offering are nicely integrated into philosophy as karma yoga, a means of purifying the mind. As Śrī Śaṅkarā repeatedly points out, karma yoga is a wonderful means to neutralize phalābhisandhi, the attachment towards the result of actions.

Normally, we have so much attachment to the result, which fructifies in the future, that we tend to justify any means to achieve it. Since the mind cannot be committed to two

things at the same time, our commitment to the result impacts our commitment to the means. It is the means that shapes the end, and karma yoga is an attitude of action without an attachment to the result. This attitude is described in Gita, 6-1, as *anāśritaḥ karmaphalam kāryam karma karoti yaḥ*, the one who performs action that is to be done, not driven by the result thereof. The striver has to perform *nitya* and *naimittika* karma, duties to be fulfilled daily and on occasion, without seeking the results thereof.

Bhakti, devotion, which includes mythology, is also well integrated into Hindu philosophy. For instance, the Gita, 14-26 says, *mām ca yo vyabhicāreṇa bhaktiyogena sevate sa guṇān samatīyaitān brahmabhūyāya kalpate*; whosoever worships Me with unwavering yoga of devotion, he transcends these *guṇās* (*satva*, *rajas* and *taamas*) and becomes eligible to become Brahman. This *niṣkāma* bhakti, motiveless devotion. It helps one gain Self-knowledge. Again, if devotion is not validated by doctrinal philosophy, it becomes superstitious and does not help elevate the devotee. It has to become Yoga.

When religion gets divorced from philosophy and the rituals and mythology dominate, it loses its transformative power. One may perform elaborate rituals, often ostentatiously, with lots of effort, yet he is not transformed. If religion does not inspire and transform the individual who is the pillar of the society, it is a failure. This is

how some of the ancient religions have lost their transformative power – their rituals and mythology are divorced from philosophy. Even while relating to mythology, philosophy should be kept in mind. This is one of the main contributions of Śrī Śaṅkarā. He removes all the weeds out of karma *khāṇḍa* and makes karma into karma yoga, a means of attaining Self-realization. Also Śrī Śaṅkarā's encomiums bring the flavour of philosophy into devotional literature and make it a means to the realization of the Self. He transforms bhakti into bhakti yoga. Mechanical recitation of these encomiums should not be the goal of devotees. These encomiums help us take the life of karma and bhakti into *jñāna*.

Religion is mythological descriptions taken literally, whereas spirituality is rising above literality. If one does not take the spirit of the mythological descriptions, one falls into the trap of division. When a person takes the division between him and Īśvara to be true, other divisions such as the division between him and other individuals become true as well, and the oneness or the undividedness of the Reality is completely lost. Therefore, students of Vedānta should overcome literalism.

The Hindu mythological literature is created based on the principle of symbolism. *Parokṣa priya iva hi devāḥ* (Aitareyaopaniṣat, 1-3-14), 'the gods are verily fond of indirect names'. The seers love to shroud the truth in symbolic language. For instance, instead of saying

that the sunlight can be split into seven colors, the puranas portray the sun as saptāśvarathamārūdham, the one who travels by a chariot pulled by seven horses. The literal meaning sounds ridiculous, but the symbolism shows that the seers had a marvelous power of observation. Similarly, a serpent is supposed to swallow the sun or the moon during the eclipses. There is only shadow which covers up a part of the light of sun, and that is presented as a serpent. As the spirit of the portrayal is understood, the literal poetic beauty could be better appreciated.

Kāśī is an ancient town bustling with pilgrims. Like any other ancient town, it

is full of narrow lanes. And, taking bath in the Ganges in Kāśī could be an ordeal due to the sheer number of people that throng its ghats. Yet, we rise above personal considerations and take a dip in the Ganges. Our deep love for the Ganges and Kāśī can overcome all these inconveniences. It is believed that the ceremonial dip in the Ganges washes off all the sins and the person becomes eligible to enter the heaven after death. But, there is a deep spiritual significance to every aspect of Kāśī and its sacred river, Ganges. A study of the Kāśīpañcakam helps us understand this spirit and helps us rise above the literality.



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नीतिसारः
प्रणम्य सर्वलोकेशं देवदेवश्वरं हरिम् ।
नीतिसारं प्रवक्ष्यामि सर्वशास्त्रसमाहतम् ॥

nītisārah
praṇamya sarvalokeśaṁ devadevaśvaraṁ harim ।
nītisāraṁ pravakṣyāmi sarvaśāstrasamāhatam ॥

I bow to The Lord Almighty of all the Universe, and deliberating on the meaning of all 'sastras', I am giving herein their essence, titled 'Neetisara'.

श्रूयतां धर्मसर्वस्वं श्रुत्वा चैव विचार्यताम् ।
आत्मनः प्रतिकूलानि परेषान्न विचारयेत् ॥

śrūyatāṁ dharmasarvasvaṁ śrutvā caiva vicāryatām ।
ātmanaḥ pratikūlāni pareṣānna vicārayet ॥

After listening to all 'dharma sastras' and contemplating on them, please do not even think of anything harmful to others.

अगुणस्य हतं रूपं दुःशीलस्य हतम् कुलम् ।
असिद्धस्य हतं विद्या अभोगेन हतं धनम् । ॥१॥

aguṇasya hataṁ rūpaṁ duśśīlasya hataṁ kulam ।
asiddhasyahataṁ vidhyā abhogena hataṁ dhanam ।
||1||

The beauty of a person who does not respect values, the family of a person who has bad habits, the bookish knowledge of a person without discrimination and the wealth of a person who does not enjoy, are of no use.
(1)

To be continued...

Digitization of 40,000 Sanskrit Manuscripts on At BISM

PUNE, INDIA, September 22, 2011 (Times of India): Under the National Manuscripts Mission, a collection of around 40,000 manuscripts in Sanskrit are being digitized at the Bharat Itihas Sanshodhak Mandal. A team began work over a month ago. The work includes digitizing manuscripts from private sources in the city as well.

The process of digitization began at early August, and 550 manuscripts on Ayurveda were the first of the lot to be scanned and uploaded. “The 40,000 manuscripts run into several thousand pages, the digitization of which is to be completed within the next two years. So far, we have digitized 2,000 manuscripts,” said historian Mandar Lawate, who is coordinating this project with the NMM.

Dating back 600 years, the Sanskrit manuscripts pertain to various topics on Ayurveda, Puranas, Vedas, philosophy and art. For instance, ‘Shivlilamrut,’ ‘Pandav Pratap’ and ‘Hari Vijay’ authored by poet Shridhar, Eknathi Bhagwat, Sant Tukaram’s

‘gathas’ and ‘Dnyaneshwari,’ are some of the manuscripts which would be digitized soon.

High Court Upholds Temples’ Rights

Source

MADURAI, INDIA, October 4, 2011 (The Hindu): A Hindu temple cannot be compelled to engage the services of a security agency owned by non-Hindus, the Madras High Court has ruled. Ultimately, reforms in matters of religious administration, if any, must come from within, not dictated by the court.

So stated Justice K. Chandru, dismissing a writ petition of a Christian-owned private security agency against the Subhramaniya Swamy Temple at Tiruchendur. He held that courts could not direct a temple management to engage the agency even if it provided only Hindu personnel. “Guarding a temple or a place of worship is a sensitive issue and ultimately it is for the temple to decide on such matters.”

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He pointed out that Section 10 of the Tamil Nadu Hindu Religious and Charitable Endowments Act clearly states that all servants of a temple, from the Joint Commissioner of Hindu Religious and Charitable Endowments Department to the last grade servants, including the security guards, must be Hindus.

He affirmed that a temple is not a State institution which could be forced to engage contractors of other faiths and explained that the Joint Commissioner had only supervisory authority; it was the Board of Trustees' decision to engage a Hindu-owned security agency.

Christians "Outraged" as BBC drops B.C./A.D. Dating

Religion News Service

LONDON, September 29 (RNS): British Christians are incensed after the state-funded BBC decided to jettison the terms B.C. and A.D. in favor of B.C.E. and C.E. in historical date references. The broadcaster has directed that the traditional B.C. (Before Christ) and A.D. (Anno Domini, or Year of the Lord) be replaced by B.C.E. (Before Common Era)

and C.E. (Common Era) in its television and radio broadcasts. The BBC said in an official statement that since it is "committed to impartiality, it is appropriate that we use terms that do not offend or alienate non-Christians." It described the terms B.C.E. and C.E. as "a religiously neutral alternative to B.C./A.D." .

The new edict drew immediate accusations that the network was guilty of political correctness run amok as the BBC's phone lines were jammed with irate listeners and readers. Retired Anglican Bishop Michael Nazir-Ali of Rochester, a leading British evangelical, told journalists that "this amounts to the dumbing down of the Christian basis of our culture, language and history." "These changes are unnecessary," said the bishop, "and they don't actually achieve what the BBC wants them to achieve. Whether you use Common Era or Anno Domini, the date is still the same and the reference point is still the birth of Jesus Christ."

[HPI note: Only it isn't the date of the "birth of Jesus Christ," who is now believed by most scholars to have been born between 3 and 7 before the common era, BCE.]

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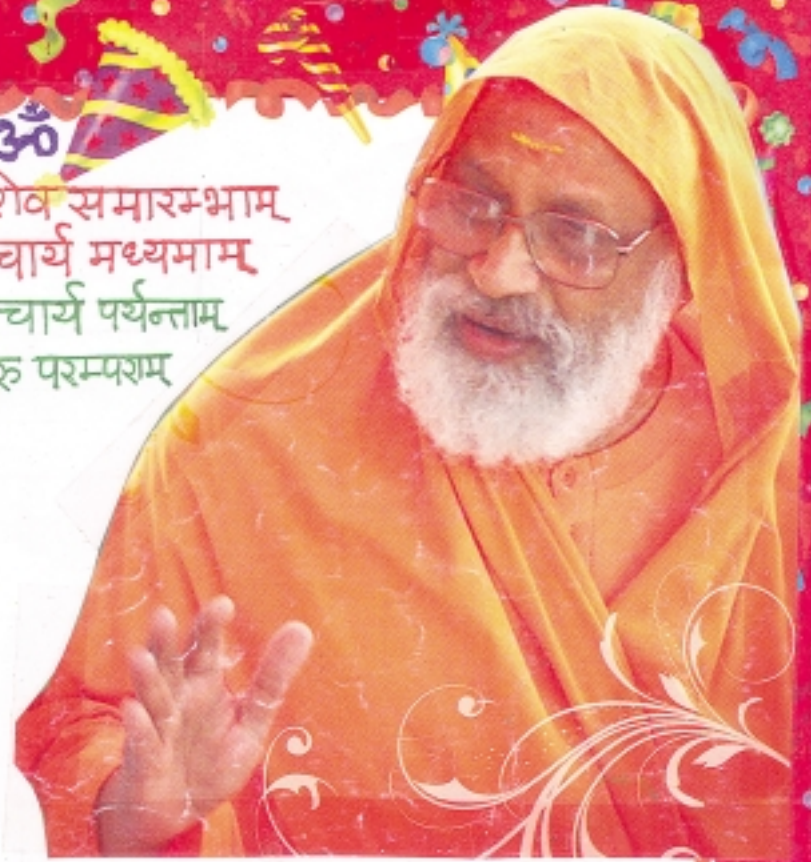
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The roads you've travelled
the suns you've seen,
the joys you've gathered in between,
the 81 fulfilling years
you've lived and all they mean.....
we celebrate with you*

*HARIHARAN - MEENA

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