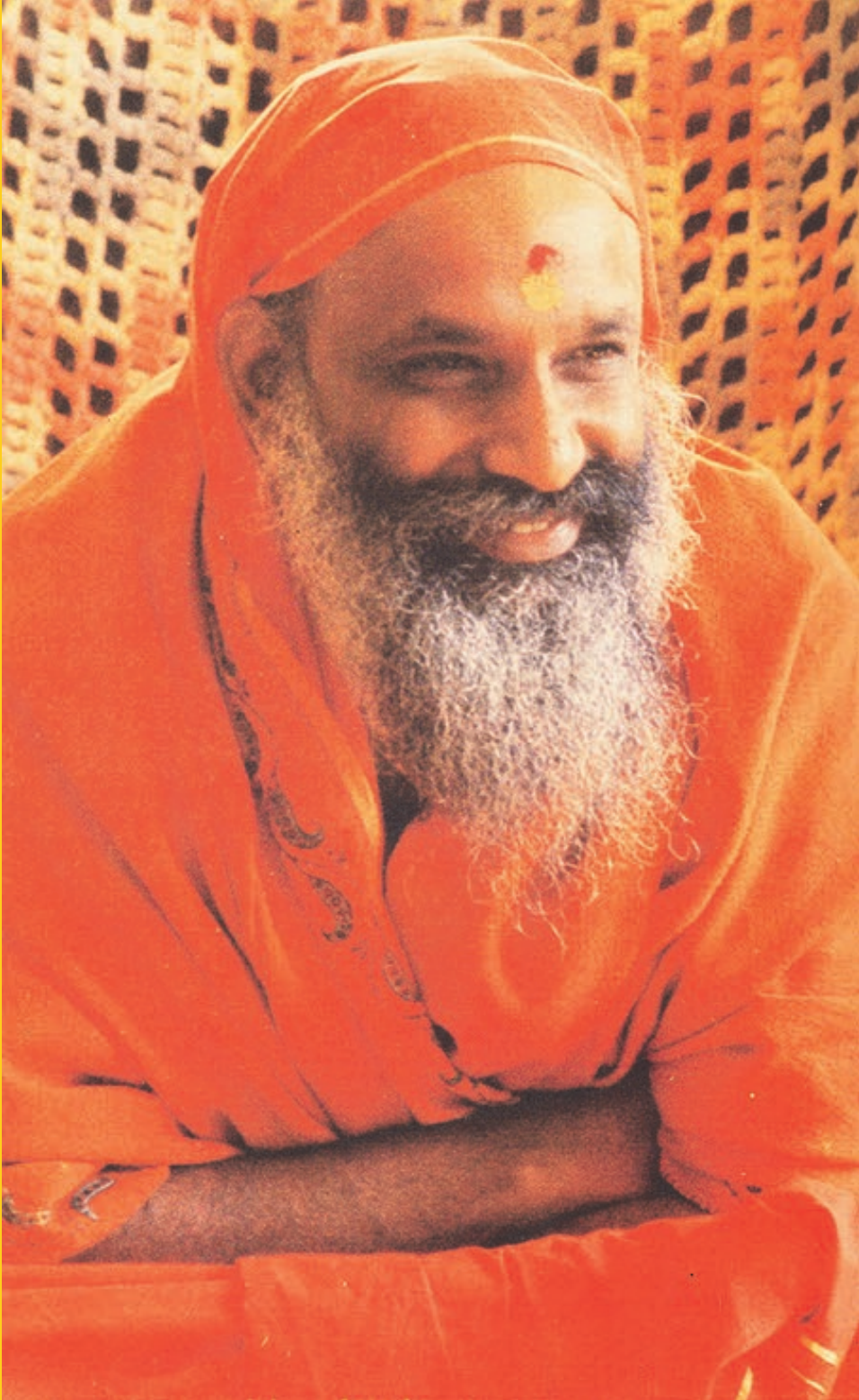




# *Arsha Vidya Newsletter*

*Rs. 15*



**Vol. 23**

**April 2022**

**Issue 4**



## Valedictory function of Long term Vedanta Course AVG, Anaikatti, Coimbatore



**Arsha Vidya Pitham  
Swami Dayananda Ashram**

Sri Gangadhareswar Trust  
Purani Jhadi, Rishikesh  
Pin 249 201, Uttarakhand  
Ph.0135-2431769  
Fax: 0135 2430769  
Website: www.dayananda.org  
Email: dayas1088@gmail.com

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**Arsha Vijnana Gurukulam**

72, Bharat Nagar  
Amaravathi Road, Nagpur  
Maharashtra 440 033  
Phone: +91 98902 93641  
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**Arsha Vidya Gurukulam**

Institute of Vedanta and Sanskrit  
P.O. Box No.1059  
Saylorsburg, PA, 18353, USA  
Tel: 570-992-2339  
Fax: 570-992-7150  
570-992-9617  
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Institute of Vedanta and Sanskrit  
Sruti Seva Trust  
Anaikatti P.O., Coimbatore 641108  
Tel. 0422-2657001  
Fax 91-0422-2657002  
Web Site:  
http://www.arshavidya.in  
Email: office@arshavidya.in

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**Sādhana-pañcakam**  
**Pujya Swamiji's transcribed talk**

*This is the fourteenth part of the serial article, continuation from March 2022 newsletter.*

## MEANING OF ŚRAVAṆAM

All of this is *vākyārtha-vicāra*, otherwise called *śravaṇam*, determining exactly what the meaning of the sentence is. There is only one sentence, *tat tvam asi*, the *mahāvākya* is the sentence. All other sentences are *avāntara-vākyas*, secondary sentences meant only to unfold the truth revealed by the *mahāvākya*. Therefore *vākyārthaśca vicāryatām*, inquiry with the help of the *śruti*, is called *śravaṇam*.

*Śravaṇam* is a very beautiful word. It has two meanings. One meaning is 'to listen'. The other meaning of the root *śru* is *vicāra*, inquiry. So *vicāryatām*, may you inquire. Inquiry is done through listening. That means somebody has to talk, or at least you require an audio device. A teacher is necessary. Listening means you require a teacher. The subject matter of your inquiry, however, is only the *śruti*. The words of the *śruti* are the *pramāṇa*, the means of knowledge. The teacher is not the *pramāṇa*, but this *śruti pramāṇa* has to only come through a teacher. The words have to be handled properly, otherwise they do not make any sense. If the teacher is a *śrotriya*, he can handle the *śruti pramāṇa*. Thus *śrūyatām* means both *śravaṇam kriyatām*; may you listen to the *sāstra* and *vicāryatām*, do *vicāra*, inquire with the help of a teacher. In order to gain *mokṣa*, *ātmā* has to be seen by you as the *vastu*, meaning it has to be recognized by you as it is. Because the means of knowledge for this is Vedānta, one must therefore do Vedānta *śravaṇam*.

In the sentence '*ātmā vā are draṣṭavyaḥ śrotavyaḥ*,'<sup>82</sup> may one know *ātmā*, listen to the knowledge of *ātmā*, etc., the suffix *tavya* has an imperative sense.<sup>83</sup> It is used in the sense of 'should be done'. It is not a command, rather its intent is to turn your mind away from what is *anātmā*. This is necessary because people seem to have a *prīti*, love, for *anātmā*. That love is not really for *anātmā*, however, rather only for *ātmā*. This is the context in the *sāstra*, in the Bṛhadāraṇyakopaniṣad, where it is said that even your love for an object other than yourself is a love for yourself



alone, for the pleased self.<sup>84</sup> The nature of the self is *ānanda* and that is what you want. Therefore, all the love should be turned towards *ātmā* and away from *anātmā*. This sentence, *ātmā vā are draṣṭavyaḥ*, is said only in order to turn your attention towards *ātmā*, to create in you the *jijñāsā*, the desire for the knowledge of *ātmā* alone. It is not a *vidhi*, command. This is a big argument in the *śāstra*. The reasoning that we saw previously is all meant only to understand the *vākya* and thus the *tātparya*, vision.

## UNDERSTAND THE VISION OF ŚRUTI

*Śrutiśiraḥ pakṣaḥ samāśrīyatām*: *Śrutiśira* means Vedānta. *Pakṣa* means the vision, the contention. *Samāśrīyatām* means *samyak āśrīyatām*, may one follow, pursue, conform to the vision of the *śruti*. In this vision, *ātmā* is *aparicchinnā*, not bound by any form of limitation such as time, space and so on. All that is here is *ātmā*. *Ātmā* is the *adhiṣṭhāna*, the truth of everything and therefore it is the *svarūpa* of Īśvara.

This is the vision of Vedānta and may you have *śraddhā* in this particular vision. If you have *śraddhā* in that vision, then the inquiry into the meaning of the *vākyas* will be proper. Otherwise, you will be saying *tasya tvam asi, atat tvam asi*, and so on. Such an understanding does not bless you. What is the use? Some will say that the goal is *sāyujya*, joining Īśvara, or *sāmīpya*, going near Īśvara, but the individual is still there. If you have to join with Īśvara and become one with Īśvara, then are you going to retain your individuality or are you going to lose it in Īśvara? If you lose your individuality, then individuality is not real. Because anything that is *anitya*, limited by time, is *mithyā* and therefore not true. So how can you lose it? And anything that is real is *nitya*, and therefore there is no *bādhā*, negation, or *nāśa*, destruction, of what is real.

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<sup>82</sup> Brhadāraṇyakopaniṣad 2.4.5

<sup>83</sup> तव्यत्तव्यानीयरः (Pā. 3-1-96)

<sup>84</sup> आत्मनस्तु कामाय सर्वं प्रियं भवति (Brhadāraṇyakopaniṣad 4.5.6)

*To be continued...*

*This is the eleventh part of the serial article, continuation from March 2022 newsletter.*

### ***Bhakti*, the commitment to knowledge**

The second quality necessary to gain the knowledge is *bhakti*. It means having *tatparatā*, commitment. Actually, *śraddhā* leads to *tatparatā* in that we begin to wholeheartedly apply ourselves to the pursuit of knowledge. At any moment we are devoted to that which at that moment is most important to us. Therefore, as we discussed earlier, when we discover a value for this knowledge upon recognizing that every sorrow and every problem is a result of our own ignorance, our commitment to the pursuit of the knowledge becomes natural and abiding.

It should become clear that ignorance and its consequent misconceptions are the only reasons for all sorrow. “But Swamiji, how can you say that? Look at this person. See how he behaves? How can I not be upset by that behavior? Is it right to say that my ignorance is the cause of my getting upset?” Well, the world is what it is, and one cannot become sad or unhappy unless one cooperates with the world. Whenever we feel sad, we can ask ourselves in what way we may be cooperating, even given that the other person did what he did. “But Swamiji, what about his hurting words and insulting behavior?” Now the question is whether or not we should internalize that or identify with that. Someone may say, “You are stupid.” As long as we leave it where it is, as long as we do not identify with his opinion, it will not bother us. Yet what is it that really happens when a person tells us that we are stupid? When that is said, a chord within us is touched because a part of us feels that we are stupid. In short, people are able to push buttons and provoke those aspects in us that we are ourselves not willing to confront. This should become very clear to the students of Vedānta.

Most battles are won when it becomes clear that the only problem in life that causes unhappiness and sorrow is ignorance. There is no other cause. It is igno-



rance that causes identification with the body that one is not, and, therefore, we take ourselves to be mortal and fear death. Ignorance causes identification with the mind, and, therefore we suffer from the sense of smallness. Like a wave suffering from a sense of distance from all other waves and water and feeling isolated, we feel a sense of separation and isolation from the world. Even though this is not the reality about us, this happens because we take this body-mind complex to be ourselves: We take ourselves to be doers, we take ourselves to be experiencers, and we take ourselves to be subject to birth and death. All of these are wrong notions, which will go only in the wake of the knowledge of the true nature of oneself. Our unhappiness is the result of our individual notions, complexes, and self judgments, all of which are entirely born of ignorance.

The world acts as a trigger in pushing the 'trigger buttons' in each of us, provoking us and causing various complexes to surface. I would even say that the world is doing us a favor in putting us in situations where we are required to confront the real issues and see the truth about ourselves. Whenever we see ourselves as limited, we become unhappy; therefore, the only cause of unhappiness is that we look upon ourselves as limited, inadequate, wanting or desiring beings. All that the world can do is push the trigger-buttons and bring to the surface the wanting, desiring, inadequate, and lacking being. It is the lack of discrimination that makes us attribute any unhappiness to some situation or person, who pushed the trigger buttons. When the true cause of unhappiness becomes clear, *vairāgya* or objectivity arises; then we don't blame anybody.

*To be continued...*

“There are two types of problems in life; one is a problem for which the solution lies outside the problem; the other is a problem for which the solution is within the very problem. If the solution is contained in the problem and it is still a “problem,” the problem is purely due to ignorance. The problem is caused by the ignorance of a fact and therefore we have a problem instead of a fact. The knowledge of the fact alone solves such a problem.”

- Swami Dayananda Saraswati

**Vālmīki Rāmāyaṇa**  
**As Taught by Swami Dayananda Saraswati**

*This is the tenth part of the serial article, continuation from March 2022 newsletter.*

पौरैरनुगतो दूरं पित्रा दशरथेन च ॥ १-१-२८

शृङ्गवेरपुरे सूतं गङ्गाकूले व्यसर्जयत् । गुहमासाद्य धर्मात्मा निषादाधिपतिं प्रियम् ॥ १-१-२९

*paurairanugato dūraṁ pitrā daśarathena ca ॥ 1-1-28*

*śṛṅgaverapure sūtaṁ gaṅgākūle vyasarjayat ।*

*guhamāsādyā dharmātmā niṣādādhīpatiṁ priyam ॥ 1-1-29*

Those who lived in the city of Ayodhya, all the citizens, led by Dasharatha, Rama's father, followed their beloved prince's chariot away from the city. He took the chariot because the people and the tradition would not allow him to walk, and Rama knew it was best not to delay. When they arrived at Shringavera on the banks of Ganga, Rama dismissed the chariot and driver. The populace, having followed him this long distance, turned back, and the threesome proceeded to the forest.

ते वनेन वनं गत्वा नदीस्तीर्त्वा बहूदकाः ॥ १-१-३०

चित्रकूटमनुप्राप्य भरद्वाजस्य शासनात् । रम्यमावसथं कृत्वा रममाणा वने त्रयः ॥ १-१-३१

देवगन्धर्वसंकाशास्तत्र ते न्यवसन् सुखम् । चित्रकूटं गते रामे पुत्रशोकातुरस्तदा ॥ १-१-३२

राजा दशरथः स्वर्गं जगाम विलपन् सुतम् । गते तु तस्मिन् भरतो वसिष्ठप्रमुखैर्द्विजैः ॥ १-१-३३

*te vanena vanam gatvā nadistīrtvā bahūdakāḥ ॥ 1-1-30*

*citrakūṭamanuprāpya bharadvājasya śāsanāt ।*

*ramyamāvasatham kṛtvā ramamāṇā vane trayaḥ ॥ 1-1-31*

*devagandharvasaṅkāśāstatra te nyavasana sukham ।*

*citrakūṭam gate rāme putraśokāturastadā ॥ 1-1-32*

*rājā daśarathaḥ svargaṁ jagāma vilapan sutam ।*

*gate tu tasmin bharato vasiṣṭhāpramukhairdvijaiḥ ॥ 1-1-33*

Rama, *dharmātmā*, the one committed to *dharma*, met Guha, a chieftain of the local hunters, at Shringavera on the banks of the Ganges. Guha was a great devo-



tee of Rama, and he joined the party of three during their time in Shringavera. Leaving Guha behind, Rama, Sita, and Lakshmana, walking forest after forest, crossing the deep and wide rivers by boats, met Bharadvaja. Upon his advice they proceeded to the beautiful forest of Citrakuta, where Lakshmana built a pleasant cottage of wood and grass for their abode. To see these three young royals, three who appear as though they were celestials descended from the heavens, in a place where there were hunters and monkeys, would surprise anyone. They lived there happily for some time.

Remember that this is the brief version of Rama's life that Narada is telling to Valmiki. In the main text, the beauty and wonder of Citrakuta will be told in verse after verse. As Rama reached Citrakuta, Dasharatha, because of the sadness born of the loss of his son, being himself the cause for his son's banishment to the forest, having spent his final days talking to himself about his son, went to heaven; he fell ill and died with Rama's name in his mouth. In the palace, the ministers and advisers who guided the kingdom were headed by the great sage Vasishtha. These Brahmans in the court of Dasharatha sent word for Bharata to come home and be crowned king. Bharata thought that some day he would attend his brother Rama's coronation, and now his beloved brother has been banished and he himself was to become the king. Bharata was shocked. The description of Bharata's shock covers verse after verse. Bharata screamed and shouted at his mother. He did not know what to do; he was helpless.

*To be continued ...*

“Situational happiness will always be relative. Every situation has two sides; one side is fine, but the other one is not. This being the case, there is no way of solving the problem of sadness by any situational change.”

- Swami Dayananda Saraswati

## The Wholeness of You by Swamini Saralananda

*This is the eleventh part of the serial article, continuation from March 2022 newsletter.*

### Another Brilliantly Simple Metaphor

Picture this: a traditional sculptor is going to sculpt a particular piece of his chosen Lord Shiva. Experienced as he is, he sees the exact figure in his mind even before he starts. First, he goes out into a field where there is a good selection of large pieces of stone and he chooses one that looks just right, visually knowing exactly what he wants to bring out.

He never loses sight of that form; it is very clear in his mind all the time. He has all just the right tools and he begins to sculpt. He does so with no rush to meet a deadline; he pays very careful attention to the detail of every piece he has to chip away. *As he sculpts, he is not building anything--he will simply remove every bit of the stone that is not the Shiva.* He alone knows the particular Shiva, which is there covered by 'all the rest of the stone' which is not the Shiva.

### There Is Nothing For Me To Do?

This is how a Vedanta teacher works on his students; he never loses sight of the beautiful, unconditionally loving conscious being which is the 'inner' you. It is the deepest, profoundest, sacred Self. He knows it has always been there, is there now and always will be. He knows that you cannot do anything to accomplish and create it. And this is one of the first big hurdles for the student to get over because the mind, body and soul knows that absolutely everything we have ever gained and achieved in life is because of what we have done. We've never had one iota of an insight that there is a difference between BE-ING and doing.' When my teacher said: "This will be an accomplishment of the already accomplished... there is nothing really for you to do except just be here and listen. "Who wouldn't balk at that? But he meant really BE there, like the tenth man, like the rope-snake man; how intently, with all alertness they listened because they wanted to be free. That's the kind of listening that is needed, and the only tools the teacher has, is words. And how he uses those words in a special way, is like with the tenth man.

And he will be, like the adept sculptor, chipping away at our most cherished pieces of erroneous 'knowledge'; they all have to go. And sometimes it is painful, to watch your favorite sayings and ideals put up on a chopping block to be dismantled because they are not truth, they cannot 'hold water'. My teacher used to say: "Truth is ruthless, it will



never make room for sentiments. "That fire is hot, has nothing emotionally fearful or pleasing or spiritual about it; it just is what it is. And that is how we have to know the Self....as a truth, which can never lend itself to be interpreted in different ways.

### Sounds Emotionally Dry

You may be thinking at this point, "How emotionally dry that seems, this teaching will be boring. Where is there room for the heart? Who wants it? Maybe a few lonely retired Indian professors. "But why this is not so is because what the teacher is trying to make you see is the most beautiful, loving, compassionate being that you actually, really are. He sees that 'you' very clearly and by using the words that were used on him and he was taught to use, he is holding up a word mirror for you to see that loving Self. The absolute unconditional love. This has nothing to do with all the small bits and pieces of conditional love and attachments we have experienced spread across the terrain of our individual lives. That is the only kind of love we have ever known so it is no wonder that we stay stuck in and attached to that.

### The Most Beautiful Me In A Word Mirror

But here the teacher is trying to make us see something much bigger, by using words in a very unique way. The 'I' I will see reflected in his words is the fact it is infinite, literally. It's like we have been sipping water, quenching our thirst out of tiny muddy puddles (emotional reveries) when a whole vast lake of pure, clean water is available to us. And your Full Self is nothing but unconditional love, it is like that lake. It takes an extraordinary teaching and a faith and trust to match, because it will take some time. The spell of the habitual ignorance is a monstrously strong die-hard. Thus, the teacher needs to be granted the time to 'bring out' the diamond of a Self you are. Nothing great and wonderful is ever cheap and easy to attain. To come to know the truth of who you are is a miracle, but, a realistic one. Perhaps one of the most difficult things to be in life is simple and open minded. Brahman, the essence of myself, is the simplest of all things...it has no conditionings and it is there in everything you perceive and do, ever available never away from you. It has no agenda; it doesn't care whether you know it or not...It is too simple and that is its only 'problem'. Because of that we miss it.

*To be continued...*

## Valedictory function

Valedictory function of the two years and three months Vedanta Course was conducted at Arsha Vidya Gurukulam, Anaikatti, Coimbatore on 18th March 2022 at 10 AM. Swami Sakshatkritanandaji, Chief Acharya, Arsha Vidya Pitham, Rishikesh was the Chief Guest of the occasion. The Students and participants of the course gathered earlier at Guru Tirtha with all happiness to celebrate the function and show their gratitude to the gurukulam and the Chief Acharyaji who had conducted the course with complete dedication. The function started with the Guru Paduka puja and all walked towards the lecture hall along with the teachers and Swamijis. Shreeparna a participant of the course commenced the program with prayer and the welcome address.

The Chairman of Shruti Seva Trust, Shantaramji honoured Swami Sadatmanandaji and Swami Jagadatmanandaji honoured the Chairman. As an opening remark in his talk Shantaramji thanked and greeted all supporters, well-wishers and volunteers who made this course as a great success. He remembered the words of Pujya Swamiji before he left to United States. "We are glad that everything is moving as per the words of Pujya Swamiji. Two long term courses in Vedanta have been completed successfully. We thank Acharyaji on behalf of the Board of Trustees."

Swami Sadatmanandaji honoured Swami Sakshatkritanandaji and students honoured the teachers with garlands and shawls followed by the narration of the three levels Sanskrit syllabus, Shiv Tiwari and Emi in English and Sai Krishna in Sanskrit. Keiko described the Vedanta syllabus.

Students presented their feed backs. Malini remembered her teacher's advise that this opportunity to join the course is a single opportunity in life and after the completion of the course she had realized the truth behind that statement. Vinay shared his beautiful memories which he had during his stay at gurukulam and confirmed that the take away message from the course is all about Values and he acknowledged the book Value of Values by Pujya Swamiji. Chitra said that before coming to gurukulam Sanskrit was a challenge to her and after the course and with hard work Sanskrit has become easy and possible and she thanked her Sanskrit teachers. She also confirmed that this course was a life changing experience. Karan while sharing his views thanked all the 67 subscribers of the online classes. He also thanked Swami Veditatmanandaji and Swami Sakshatji for their special classed during the course on Mandukya Upanishad and Brihadaranyaka Upanishad. He also expressed his gratitude to Acharyaji. Later Swami Veditatmanandaji joined



the function through online. Swamiji appreciated Acharyaji for his clarity in imparting the knowledge. He advised the students that our commitment should be only for the process and we need not judge about the accomplishment. Swamiji blessed the students for Ishwara-Kripa, guru-Kripa, Shastra-Kripa and Atma-Kripa and all success.

Later Swamini Saradanandaji and Swamini Vedarthanandaji chanted Vedic chanting from Taitriyopanishad. Sri S. N Ramachandranji said that the students have been fed with all contents of knowledge and later they have to recall everything and contemplate for the assimilation of the truth that they have learned like the cow eats the grass and later it chews again. Swami Jagadaatmananda thanked Acharyaji for his relentless and dedicated teaching and also thanked Swami Sakshatji for being a guide as a beacon light during all the occasions.

**Swami Sadatmanandaji greeted all the students and blessed with words of grace and the talk is as follows:**

My pranams to Pujya Swamiji, my Pranams to Swami Sakshaaktji who granted my request very easily and came to bless all of us, my namaskarams to all my co-teachers, all swamijis and swaminijis, all devotees, well-wishers , and my dear students.

First of all I express my gratitude to Shri Jnana Ganapathi, shree Dakshinamurthy, shri Narmadeshwara, shree Jnaneswari, and Shree Subramanya swami. All the devataas blessed us to complete this course. And we had the blessings of Pujya Swamiji in all our efforts. We had the blessings of swami Veditatmanandaji in the form of teaching us Maanudukya upanishad with bhashyam, and whenever I requested him for something , he granted my request. Even for the message of blessings we heard today, when I requested, he agreed without any fuss. So I am grateful to him. Swami Shaakshaatji of course, has been a source of inspiration and help, and Swami Jagadaatmanandji has been a great asset to this Gurukulam, a great help: he is playing the role of a teacher, trustee and advisor, a triple role, and he is playing it very well. Swami Jagadaatmanadji really, really helped in so many ways. And of course I thank swami Vishvaatmanadji, a scholar and saintly person, a highly dispassionate one with very simple life. He agreed to teach Sanskrit here, and did it well. Sharanji with his dynamism, took care of many course related activities, as a course coordinator and he taught Sanskrit and also chanting, when swamini amma had some difficulties coming over here. I thank Swamini ammas who helped us in teaching chanting and temple activities, and Ramchandranji, also, gave his service as a Sanskrit teacher and in any other manner that he could help us, he did. So I thank him. All trustees were very co-operative. Management staff also helped

me. The present and past manager, our GM, supervisor, our Ramchandranji and all kitchen staff and other employees have contributed for the successful completion of the course. So I thank them all. And also to all the donors and the well-wishers I thank for their contribution.

I congratulate all the students for completing this course. As Swamiji said I am well known as a task master. So it must have been a difficult job to complete this 2 year course and you did it. It shows your commitment to study, your love for shastra, your mumukshutva. Without that you could not have completed this course, but you did it and so I congratulate all of you.

Even though I have been teaching for two years , or more, and still there is always something to share in the last moments. So I will share a few thoughts.

First of all how does one look upon the completion of the course as a student? You have enough reasons to feel blessed that you could complete the course. As a student our attitude can be of feeling blessed and gratitude to the parampara. There is no basis for having any arrogance, but definitely there is basis for feeling blessed.

As it is advised in shastra, *svaadhyayaprapanacaabhyamnapramaditavyam*. Study and teaching, one should not be careless about . First, every day some study of shastra should be done. We may read some Upanishad , a chapter of Kathopanishad, or small ones like Kaivalya upanishad or a chapter of Bhagavad Gita. Let there be some study of shastra, by way of reading a book or listening to the recording, in whatever manner possible but important thing is to remain in touch with shastra. Secondly, let there be some routine of prayers. Some japa, and if possible some meditation, even for 15 or 20 minutes. If possible let this meditation be done in the morning and evening both. Sandhya vandana also can become one form of prayer. Japa, or chanting stotras like Dakshina-murthystotra etc, or some prayerful activity is very useful. And Pujya Swamiji suggested while giving a valedictory talk, that we can separately write down the shlokas related to satvaguna, or values, and read them repeatedly. Aamanitvamadambitvam, or advaishtA-sarvabhutanaam , which are laskhanas of a wise person, and sAdhana for sAdhakas. We can remember them and imbibe them.

One more thing is that based on financial conditions, social conditions, physical conditions or even emotional conditions, we do not make judgments about ourselves. I do not decide who I am based on my feelings that the mind has. Feelings are not pramaanam to decide who I am. Shastra is pramaanam. Even if there is a tendency to judge immedi-

ately , we tell ourselves that feelings are not pramanam to decide who I am. Vedanto naama Upanishad pramaanam. Otherwise tendency to judge is a very natural and unless we pay attention it continues . So without any judgment, we appreciate ourselves as we are. Paaramartika drshtya, aham saccidaananda. And even vyaavahaarika drshtya you have reasons to feel “I am blessed”. You are really blessed. You have the blessings of Acaryas of this Gurukulam, you have the blessings of all the Acarayas of the parampara , you have been in this place, and have the blessings of Pujya Swamiji. You have earned a lot of grace by going to the temple. Therefore you have all reasons to feel “I am blessed’. There cannot be a perfect setup for anyone anytime. Perfection is not the aim, as perfection at anatma level is not possible nor required. We can bring in the drшти from the paramarthasatya that “I am poornah, or empirically speaking “ blessed I am , dhanyah aham, anugriheetah aham”. That drшти we can bring again and again. As Swamini amma, swami Veditatmanandaji and all other Acaryas said, you are blessed and invoke this fact in your mind that you are blessed.

Let there be gratitude to this Guru parampara, represented by various institutes such as arsha vidya gurukulam. We have received a lot. So let us have and express our gratitude to any institute representing guru parampara. Let there be a thought “what can I do to serve this parampara from which I have received a lot”. I was very happy to read the feedback forms of 2 people, who have asked what they can do to serve the Gurukulam. We have of course asked what we can do , but I was happy to see that 2 students have asked. I don’t say it should be this gurukulam alone. In any manner let there be the attitude of being a contributor, by serving the parampara, any gurukulam. In whatever manner we can serve this parampara to continue and to spread , we do. Pujya Swamiji used to say gratitude is a sign of maturity. Deliberately entertaining the attitude of gratitude brings maturity and makes you a bigger person. When you contribute you become a bigger person. You may give you time, resources or knowledge, in whatever manner you can serve the guru parampara , it would be a growing experience for you. It is not to oblige the parampara but to oneself. The more one has this attitude of gratitude and being a devoted contributor, the more one grows in one’s life. As I said, you are blessed, and remember my blessings are there with you and also the blessings of all gurus of the parampara. blessings of Pujya Swamiji and the grace of the Lord dakshinamurthy is with you, so you will do well in your life. I love you , I care for you and my blessings are there all the time for you .



## Swami Sakshatkritanandaji delivered his valedictory address:

First of all congratulations to all of you for successfully surviving 27 months and completed the course. As you have been hearing, it is not easy. On this occasion, we have to remember one thing.

I have visited this Anaikatti ashram in 1986 along with Pujya Swamiji. This place was a corn field. The inhabitants of the place were porcupines. We saw a lot of thorns strewn all over the place. Pujya Swamiji chose this place. We see only corn field, but Pujya Swamiji saw a beautiful gurukulam here. I was there when the gurukulam started in 1990. The whole place was different. Now it is different, so beautiful with lot of greenery. It is all because of Sri Shantaram and Smt Sunitamma's family. Sunitamma's mother came everyday all the way from Coimbatore. All the plantations and coconut trees was done by them and she supervised that they were watered daily. Now we are enjoying all that. We are enjoying not only the place, but the purpose for which the place was built i.e, this continuation of this parampara. So many courses were started and completed by Pujya Swamiji and the same tradition continues and it will continue. Therefore we remember their dedication and also we remember Prema amma and others in building this place. I pray to Lord Dakshinamurti to bless them with a happy, healthy and long life. You are all blessed to have swamiji as your acharya guru. He is a srotriya and brahma-nishta. Brahmanishtatvam comes from sadhutvam. Swamiji is an embodiment of sadhutvam. You are all blessed.

This is a valediction. Sastra had a valediction i.e, at the end of gurukulavasa after 12 years of veda-adhyayana, when the students complete their brahmacharya ashrama. After that the students have to enter into the next ashrama- grhasthaashrama. There veda gives a command - *acharyaAyapriyamdhanamahartyaprajatantum ma vyavacetsih*. There are other advises - satyam vada, dharmam cara. These advises are valid even for this valediction. But *prajatantum ma vyavacetsi* is not valid anymore for you now because all of you who are brahmacaris and brahmacarinis have done enough purushartha. If we don't have to enter into grahastAshrama at all. Then what do we do? One has to share this knowledge by communicating it to others.

There are several reasons why this knowledge has to be shared. I will say a few reasons and then say what is the main reason. Then these reasons become secondary or may not be there.

- When we finish the course and go, we want to propagate Vedanta because this is

the wisdom that is not available anywhere else. It is available only in Bharat-varsha and here also it is not known because it is held as a secret wisdom. Now that I come to know, I have to propagate this wisdom. I want to change the whole humanity because they are suffering for no reason. I want to change them. It is a good reason and one can do that.

- Or I can teach to payback rnam (debt). I got this wisdom and I am indebted to the tradition. I pay back my debt by continuing the tradition. When will the tradition get continued? When I handover the wisdom. This is one more reason to teach.
- Or *satkaramanapujartham*. You get name and fame of being a good teacher. This reason to teach is also not a problem. It can begin like that.
- Or one can teach for the love of teaching.
- One more reason to teach is that teaching is a method to survive because when you teach you have got a few students around you. When they discover the teacher in you, they will take care of you and you don't have to worry about the future. Survival is also a good reason to teach.
- But the main reason to teach is –“I teach for my own clarity”. When you teach even 1,2 or few students, it is enough. When you teach, pairs of eyes are looking at you. Your mind undergoes a change, when you are teaching. You cannot be causal. You have to be clear, logical, consistent and coherent. If those eyes are not there, I will not work for clarity, consistency, logic in the teaching. Therefore your mind undergoes a change when you are teaching. In that change of mind, you discover more and more. Therefore teaching becomes essential. That is what is expected also–

*Taccintanam tat-kathanamanyonyam tat-prabodhanam*

*etaekaparatrancabrahmAbhyaasamvidurbudhah ...*

Vidyaranya swami in ch 7 Pancadasi calls this as brahmAbhyaasa. Teaching is one method of fulfilling this- tat cintanam, tat kathanam. It gives clarity in one's thinking. Therefore it is nidhidyasanam. Teaching helps you dwell upon the vastu. It takes care of all obstacles in the gain of jeevan-mukti. Therefore that becomes very important. One may say, I am not interested in teaching. No. One must teach because this I am telling from experience how teaching is very useful. When you do listen, you don't get that opportunity. When you teach, you get that opportunity. Every teacher will vouch for this. If you feel, “I don't have that clarity how will I teach?” If I wait till I get clarity to teach, then it will not be in this janma. You get clarity only by teaching. I have this feeling, sense of isolation, non-

approval of people. When all these feelings are there, then I conclude that I don't know brahman. When I have this knowledge how can I have such feelings? Therefore I conclude I don't know. So these feelings are not pramana-janyam. Feelings are mithya. You have to recognize that in all feelings. I don't conclude I don't know, based on feeling. Feelings come and go. The truth is cognitive. So I don't fall for feelings, I don't conclude I don't know. I know all the sravanam I did are inside. I don't allow feelings to take over that. So, one has to be alert to this tendency to conclude. Therefore one has to own up the teaching. what I have learnt is with me. When I begin to share that, you will see all of them are surfacing. When you don't teach, you don't know what is there inside. They all come to the surface, when you invoke the teacher in you. Therefore teaching is very important.

Pujya swamiji has talked about the various things you look into when you teach. You can listen to them, they are very useful. All the things I take into account and teach. It will give whatever clarity it has to give. Knowledge is useless, unless it ends in jeevan-mukti. I have knowledge, but I see I am samsari. Jnanam has to give rise to jnana-phalam and that comes with teaching.

All of you are highly blessed. All the teachers talked about their blessing to you. So one blessing you all have got is gurukrpa. Gurukrpa is there, all the blessings will come.

Few notes on certain points-

- Swami Jagadatmanandaji said, one word you should know. Not ramahsabda, hari or gurusabda.

What word you should know is Brahman. Therefore when you know and understand all the implications of that brahman, not only will you get the sukha of svargaloka, but you will discover that you are the ananda that everybody gets there. You are that ananda-svarupa. Swamiji mentioned 26 stars, but I see 27 stars. He has to include himself also in it. Therefore all 27 stars are complete. Therefore this course is successful. I pray Lord and Pujya Swamiji for your successful pursuit of this knowledge.

Later all students were gifted with a shield in which Pujya Swamiji's photo and quote " All that here is Ishwara" was inscribed. The program was concluded with a vote of thanks.

*Om Tat Sat*

**Report by Swami Jagadatmanandaji.**

*Photos in the wrapper page (2)*

## CURRICULUM OF SIXTH LONG TERM COURSE AT ANAIKATTI, COIMBATORE DURING 2019-2022

The curriculum of the long term course conducted by Swami Sadatmananda saraswati at Arsha Vidya Gurukulam, Anaikatti, Coimbatore during 2019 - 2022 .

### **108 DAY-COURSE (Sept. to Dec. 2019):**

Bhagavad Gita (Mulam)	148 classes
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### **PRAKARANA GRANTHA and STOTRAS**

Tattvabodah	68 classes
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Shri Ganga Stotram (Satsanga)	7 sessions
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Shri Sharadastotram (Satsanga)	1 session
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Shri Mahalakshmyastakam (Satsanga)	1 session
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Shri Annapurnastotram (Satsanga)	5 sessions
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Meditation	73 classes
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Sanskrit	87 classes
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Chanting	73 classes
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Satsanga	89 sessions
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### **MISCELLANEOUS**

Panchanga (Satsanga)	2 sessions
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Pujya swamiji's video talks (Satsanga)	11 sessions
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[Spiritual Heritage of India, 11 talks]

Q and A sessions (Wednesdays)	-
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### **LONG TERM COURSE (Jan. 2020 to March 2022):**

### **UPANISADS: 678 classes**

Kaivalyopanisad (Mulam)	35 classes
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Mundakopanisad (with Bhasyam)	170 classes
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Kathopanisad (with Bhasyam)	197 classes
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Mandukyopanisad	20 classes
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(with Bhasyam, by Swami Veditatmanandaji)

Kenopanisad (with Bhasyam)	101 classes
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Taittiriopanisad (Mulam)	113 classes
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Brhadaranyakopanisad	15 classes
(Selected mantras by Swami Sakshatkrtanandaji)	
Chandogyopanisad	7 classes
(Selected mantras from the entire Upanisad)	
Ishavasyopanisad (Mulam)	5 classes
Chandogyopanisad, Ch. 6 (Mulam)	13 classes
Prashnopanisad (Summary)	1 class
Aitareyopanisad (Summary)	1 class

### **SMRTI GRANTHA**

Bhagavad Gita (with Bhasyam)	716 classes
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### **BRAHMASUTRA**

Catussutri (with Bhasyam)	90 classes
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### **PRAKARANA GRANTHA and STOTRAS: 432 classes**

Vivekachudamani (selected 108 verses)	70 classes
Atmabodha	37 classes
Pratahsmaranam	6 classes
Kaupinapancakam	4 classes
Sadhanapanchakam (Satsanga)	23 sessions
Bhaja Govindam (Satsanga)	52 sessions
Upadeshasaram (Satsanga)	52 sessions
Selected verses from Lalitasahasranama (Satsanga)	4 sessions
Medhasuktam (Satsanga)	1 session
Medhasuktam (by Br. Sharanji)	7 classes
Panchadasi	169 sessions
(Satsanga, Ch. 1~5, 9, and 15. Summary of other chapters)	
Dakshinamurthy stotram (Satsanga)	7 sessions

## **GRAMMAR by ACARYA**

Samasa and some lessons of Antoine Part II	64 hours
Meditation	359 classes
Sanskrit (3 levels )	
Chanting	
Satsanga	564 sessions

## **MISCELLANEOUS**

Srigurupadapujavidhanam (Satsanga)	57 sessions
Puja practice sessions	13 sessions
Ramodanta	6 hours
Mahabharata (Satsanga)	25 sessions
Talk on the Life of Bhagavan Bhasyakara (Satsanga)	1 session
Adi Shankaracarya (Satsanga, movie)	3 sessions
Sivamanasapuja (Satsanga)	1 session
Value discussion (Satsanga)	65 sessions
Talk on Communication guideline	1 session
Talk on Indian Culture (by Swami Jagadatmanandaji)	1 session
Talk on Nana and Eka Jivavada	1 session
Talk on Twelve Darshanam	2 sessions
Pujya swamiji's video talks (Satsanga)	-
[Spiritual Heritage of India (41 talks), Drg Drsya Viveka, Pramana Vicara and other talks]	
Q and A sessions (Wednesdays)	

## **Prepared by Keiko Migliacci (Course Student)**

“When the knowledge that your nature is wholeness is gained, what happens? Once you are the whole, you are the whole, whether you see the creation or do not see the creation, whether you do something in the world or do not do anything. The whole does not acquire a dent by your doing something, or by your not doing something. This knowledge is called liberation, freedom – the freedom everyone loves, wants and struggles for.”

- Swami Dayananda Saraswati

## Atma Sadhana Camp in Arsha Vidya Gurukulam, Anaikatti

With gratitude and tons of happiness, I shall start to share my beautiful experience in Arsha Vidya Gurukulam, where we stayed 5 days for Atma sadhana camp. Swami Budhaathmananda and Swami Hamsaananda covered all the topics which are essential to leading our life in bliss. We arrived at the ashram on 25th March morning by 9 am. On 1st day we had a picturesque campus tour guided by Buddatmananda swami. Bhuddatmananada swami explained the life history of Pujya Sri Dayananda Swamigal on how he turned this empty land into a green meadow with long-standing trees, plants, birds, and peacocks dancing everywhere. He detailed how Swamigal layed down, formed, and established such a huge ambient environment for true seekers and common people and also explained the development and current process of the ashram. People in the ashram were so cordial and warm which made us get used to the environment so quickly.

Every day starts with wakeup in Brahma muhurta, a hearty blessing from Dakshina Moorthy, and a meditation. All the days were consumed by silence and Vedanta truths. Very deeper and subtle concepts were explained by swami Hamsaananda and swami Bhuddatmananada. A clear scientific comparison and understanding of conscious mind, subconscious mind, and rebirth were given. Under their teaching and guidance, we got to identify and map the vrittis, where it roots, what type of vritti it is, and how it develops and affects our life. Knowledge about stula, sukshuma body what it comprises of was shared by the guru. Also had a detailed study about the concept behind the fear, how it develops? What it does do? etc. under the guru's presence, we followed the technique explained by him re-lived the deep-rooted, long-stagnated fear of emotions, and got free from its imprints. It's not just a camp it's a real human inner workshop. Swami teaches the concepts and explains the instructions on how to apply those truths in our life. Then we simply did the same practical experiment with us. The camp was so hands-on that results were so visible in every session.

Mouna vritha, laughing meditation, witnessing meditation, cutting the thoughts before converting into thinking, noticing the rise and fall of thoughts simultaneously (change), and noticing how thoughts are created without any connection from previous (vigarithuvam) are all the practices of these sadhanas turned a big u-turn towards my inner self from Visaya to Viveka. Keeping away from society in its true sense was thoroughly enjoyed during the camp. I strongly believe unless I was blessed i would not have got such an opportunity to look upon myself "who am I?"

It was a fascinating place with numerous spectacles. Everything so well organized with timely sattvic food and snacks served affectionately by the people, very cozy, neat, and comfortable rooms, clean housekeeping, laundry service, and perfect hall arrangements to lend an ear to the class. The beauty and facilities provided by the ashram were so outstanding and still, those memories were lingering in my heart. Every participant found neither flaws nor any discomfort, everyone was so happy!! Finally, if you are a seeker seeking to go inward and awaiting spiritual development then I am sure this place and the upcoming camps are just for you. No second thoughts just come and experience who you really are! Wholly it was a soulful experience!! Thank you !!!

— **Report by Lakshmi Priya (Coimbatore)**

*Photo in the wrapper page (#31)*

## Manjakkudi Jnanapravaha Retreat announcement

Jnana Pravaha, Vedanta Study Centre at Manjakkudi invites participants for a **three-day** retreat beginning **17<sup>th</sup> June, 2022**. The retreat will be felicitated by

Swami Ramesvarananda Saraswati.

The topic of the retreat will be: To claim the truth of life as unfolded by the Bhagavad Gītā. Bhagavad Gītā verse to be discussed

*karmaṇyevādhikāraste mā phaleṣu kadācana  
mā karmaphalaheturbhūrmā te saṅgo 'stvakarmaṇi 2.47*

### Programme:

- Participants to register at the venue by **5pm on June 16, 2022**
- Brief tour of Jnanapravaha: 5-5.30 pm
- Jnanapravaha Administration to brief on activities: 5.30-6 pm

### Retreat program brief

#### **Date: 17/06/22**

- 6.30 – 7.15 am - prayers at Dhyānamandapam(daily)
- 7.15-7.45 am – Meditation(daily)
- 9.00 – 10.30 am - View of life. Interactive session to know participants and their view, their expectation from the retreat.
- 11.30 – 12.30 pm - Consensus building on what we look for in this retreat
- 4.00 - 5.00 pm – The gita context
- 8.00 pm – Satsang (Screening of Pujya Swamiji's video talks)

#### **Date: 18/06/22**

- 9.00 – 10.30 am – Karma understanding
- 11.30 – 12.30 pm – Freedom in Action
- 4.00- 5.00 pm – phala understanding

#### **Date: 19/06/22**

- 9.00 – 10.30 am – Freedom from phala
- 11.30- 12.30 pm – Life is a happening in Ishvara sannidhanam
- 4.00-5.00 pm – Discover our life is a blessing
- 5.15 – Wrap-up session

Interested participants can mail to Swami Ramesvarananda Saraswati at

**ramanathanv.avrandpt@gmail.com.**

The details of accommodation and other arrangements will be shared through a document and further queries will be handled by Sri. R. Rajagopal - 80561 62635 and Sri. Prasenjit Bannerjee – 70944 67516



## 'COMING HOME'

### Report of retreat of Swami Suddhanandaji and his students at Manjakudi

Jnanapravaha received a very special guest, a senior disciple of Pujya Swamiji, Sw. Suddhanandaji of Utthandi Asram, Chennai. The residents and the educational institutions he visited got reminded of Pujya Swamiji's presence in our midst in all his interactions. Our heartfelt thanks to Swamiji – Swami Ramesvarananda.



Swamiji received a warm welcome with some retreaters on 31<sup>st</sup> March, 2022 evening by Swami Rameswaranandaji with *Purna Kumbam*. Some campers along with Swamiji attended the *puja* at *Jnana Pravaha* when the *abhishekam* was done to the chanting of Rudram completely that was very solemn. From 1<sup>st</sup> April, 2022 onwards, from morning, as all the campers arrived, very comfortable rooms with laundry service was allotted in 'Daya Residency' and 'Anugraha' each with pantry attached to serve delicious coffee twice a day. Meditation sessions were appropriate to begin the day at 7 a.m. Two sessions by Swamiji at 9.45 – 11 am and 4 – 5 pm were conducted with some pointers given from those sessions at the end of the report. Swami Iswaranandaji conducted in Tamil a session before lunch after Swamiji's session. Swamiji's heart was filled with joy taking classes at the birth place of his Guru, Pujya Swami Dayanandaji – all conducted in *Jnana Pravaha* in cool comfort. *Bhajans* by Swami Vishveshanandaji at the Vishnu temple every evening with last day at *Jnana Pravaha* followed by Question Answer session.

Everything moved in clockwork and the days passed so quickly. Food was delicious all three times – breakfast, lunch and dinner. Pujya Swamiji's brothers Shri Srinivasan and Shri Dharmarajan, Smt. Shanthi Ranganathan and Swami Rameshwaranandaji were also

present whenever possible amongst their other routine works. A visit to *Pujya Swamiji's kula deivam* temple was arranged to seek the blessing of Mother Angalaparameshwari. A visit to the ancestral home was memorable. Swamiji addressed the children of the college and another session for the teachers. Visits to *Veda Patashala*, the organic garden and the Technical School were made.

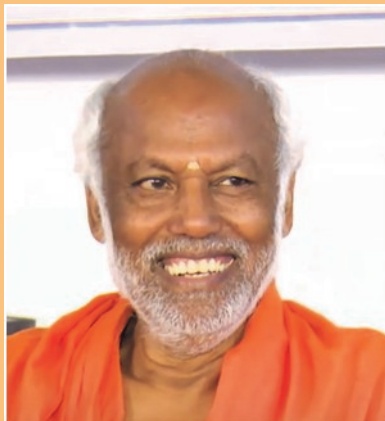


### Some nuggets from the sessions by Swamiji:

- To get out of the tyranny of changes, a teacher must help to discover the Changeless.
- Subtle thoughts cannot satisfy the gross hunger.
- Mind is a bottomless pit.
- Your date of birth of the body, somebody has to report and events when you were very young. Before your date of birth, 'I' thought has no recording.
- In wisdom, the wiseman makes the pieces into peace.
- Space will not try to drop a dust or a heavy object.
- The three most fundamental urges man has are:
  - I must live and live for ever
  - I must be Immortal
  - I must be happy
- The macrocosmic dimension of an individual was well explained in the context of the naming tradition of South India.
- Dream has validity only if the body is alive.

- Retreat report by Dr. Vijayamurthy – Coordinator

## **Swami Shuddhanandaji's special report:**



Just after resting I felt like writing and wrote it down. Thank You and all our friends and families there in that charming magical space named Manjakudi.

It was an unforgettable stay for all of us. In fact, we all have been thinking of the next trip there long before even the present trip ended! It's all the Magic, the Charm, the Blessings that the Pujya Swamiji has been and FOREVER IS!!! It's a Living Presence in the Village temple, the homes, the pathways, the cowshed, the playgrounds, the paddy fields, the plants, peacocks, parrots like the invisible but intoxicatingly and deeply felt fragrance of the Parijat, the white shampangis, the paneer pu and many unnamed blossoms.

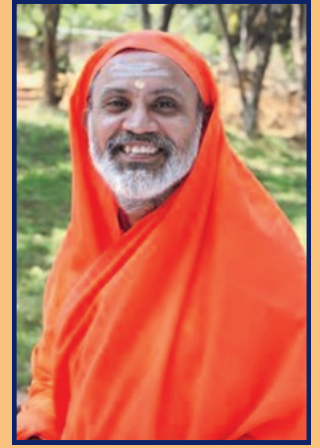
But the most important are the People who have been carrying that Fragrance in their personal living and the little hamlet of the yesteryears have blossomed to be the Living Space, enlivened by Pujya Swamiji: The Child, our Revered Loving Embodiment of Compassion and Wisdom, Who, though, All pervasive, was born there, who breathed the air there, played in that dust, walked in the pathways, climbed those trees, jumped into the water of the little river, Cholachudamani, learned the alphabets, grew up to be young and curious, not only to know the world outside but also the Universe within and then found The Self That holds everything - all that is outside and inside the body, yet by Itself there is no inside, outside, near, far, here, there, now, then, small, big, name, form whatsoever!!!!

To walk in His footsteps is to grow up within ourselves to be One with The Reality That is NEVER Born, Living, Growing, Metamorphosing, Decaying or Disintegrating ! What a Joy, What a Blessing, What a Fulfillment - Ever Unborn, yet, to be born, Ever Changeless yet, to Change, never growing Yet to Be All Pervasive..The Space that held Him in its intimate embrace, the Air that kept the body alive, the Fire that kept that body energised and moving, the Water that cleansed and sustained Him within and without and The Earth that held Him since the birth, growth - while growing, playing, walking, waking, dreaming and sleeping are Still there in Manjakkudi. That Sacred Space, Air, Fire, Water and the Earth are ALWAYS inseparable from the Totality! Yet there was, is and will be a special charm for those, who shared the time and space when and where He lived breathed and moved. Even those who later shall share His thoughts, the Teaching shall be as intimate and inseparable as the Name is from the Nameless, the Form is from the Formless! It is a Huge Blessing.

— Swami Shuddhananda (Utthandi), 7/4/2022, 00:34



## Vedanta course in Tamil at Arsha Vidya Gurukulam, Anaikatti



**Arsha Vidya Gurukulam  
(Sruti Seva Trust)**

**Anaikatti, Coimbatore 641 108.**

Email : [office@arshavidya.in](mailto:office@arshavidya.in) Phone : +91-9442646701 , +91-422-2657001

**announces with the divine grace of Pujya Swamiji and  
blessings of Swami Sadatmananda Saraswati**

**Three months residential Vedanta Course in Tamil  
(Residential)**

**From 16<sup>th</sup> July Saturday to 15<sup>th</sup> October Saturday 2022**

### **Course details:**

Life, Vision and Mission of Pujya Swamiji | Introduction to Vedanta | Tattvabodha  
| Selected 108 Verses from Vivekachudamani | Essence of Bhagavad Gita | San-  
skrit Shlokas for daily Chanting | Basic Sanskrit | Meditation, Yoga and Satsanga

This is a free course and no course fees. | Age limit: 25 to 65 . Knowledge of Tamil  
language is essential.

Course conducted by Swami Jagadatmananda Saraswati.

For more details please visit the web site [www.arshavidya.in](http://www.arshavidya.in)

Last date for submitting the application 30.06.2022





## Vedanta course at Arsha Vijnana Gurukulam, Nagpur

On the occasion of Guru Preyarchi / Tamil New Year, the President of *Arsha Vijnana Gurukulam, Nagpur* Smt **Rajashree Jichkar** and the chief Acharya, **Swamini Brahmaprakasananda** are happy to announce a **two-month online course** followed by a **three-month residential course** in Advaita Vedanta & Sanskrit. The medium of instruction of the courses will be in the English language.

The **two-month online course** will start on **July, 13<sup>th</sup> 2022**. The course will present an introduction to Vedanta and a basic knowledge of Sanskrit. The class timings for this course will be as follows: 7 AM to 8 AM IST (Introduction to Vedanta) - Swamini Brahmaprakasananda Mataji; 8:30 AM to 10 AM IST (Basic Sanskrit) - Sadhvi Tilaka.

The **three-month residential course** will start on **October, 5<sup>th</sup> 2022**. The course will be a pre-requisite to the Fifth Three-year Residential Course which will be announced later.

The course will present a syllabus on Advaita Vedanta including Introduction to Bhagavadgita, Katha Upanishad and some Prakarana Granthas. And also, it will have classes on the Sanskrit language and an introduction to Paninian Grammar, traditional shloka/stotra chanting and aligned subjects.

The residential course will involve a minimum of four hours of instruction per day, and it may come to 7 hours per day towards the end of the course. It is likely to be a hectic course. All classes are compulsory. Seva timings will be announced at the time of the start of the course.

We invite applications from those who already have previous exposure to Advaita Vedanta and Sanskrit, preferably from any teacher of Arsha Vidya Parampara.

Requisites for the applicant:

- Men or women of age between 35 and 65 years,
- Should be, at least, a graduate from any of the University courses,
- Should be fluent in the English Language,
- Should have worked in a job for, at least, five years in any field.

As per the tradition, the teaching is free. There are no tuition fees. In ancient times the rulers supported the Gurukulam where such knowledge was imparted. In modern times, such support systems are few and are not adequate to cover all the expenses of the course. Therefore, we are constrained to ask the students to make a minimum contribution towards the infrastructure and maintenance of the Gurukulam.

The final admissions will be decided by the chief Acharya and the President.

For further details and for the application form, please check [www.avgcourses.org](http://www.avgcourses.org) For more information contact +91 98902 93641 (Sri Swapnil Jatkar, Admin) or +91 93074 24990 (Sadhvi Tilaka) or send an e-mail to [online.avg.nagpur@gmail.com](mailto:online.avg.nagpur@gmail.com)

**Sri V. Sivaprasad**  
**Trustee and Secretary, Sruti Seva Trust**



**30.04.1939 - 08.04.2022**

*“We are very saddened to hear the sudden demise of Sri V. Sivaprasad ji, the founder Secretary of Arsha Vidya Gurukulam, Please convey our heartfelt condolences to Smt Meera Sivaprasad ji. Sri V Sivaprasad ji had dedicated his life for the development of Arsha Vidya Gurukulam, his services will be remembered forever. We Pray for Sadgati of Sri V Sivaprasad ji, may he rest in peace forever. Om Shanti-Shanti.”*

**- SWAMI SUDDHANANDA SARASWATI**

**- SWAMI SAKSHAKRUTANANDA SARASWATI**

*“My condolences to the family of Sri.Sivaprasadji, he was a great devotee of puja swamiji and served the gurukulam for many years.”*

**- Swami Sadatmananda Saraswati**

*“I am sorry to hear of the passing of Sri Sivaprasad. He was the secretary of the Sruti Seva trust since I began visiting the Gurukulam and did whatever Pujya Swamiji asked him to do. His presence in the trust will be missed. Please convey condolences to the bereaved family. May isvara bless the departed soul with a good gati and may the family be blessed with the ability to cope with his loss. Om namo narayanaya.”*

**- Swami Shankarananda**

*“Our heartfelt condolences for the demise of our beloved secretary Sri.Sivaprasadji. Om Nama Shivaya. Om Shanthi.”* - **Swami Jagadatmananda**

*“It is very sad to think that Sri Siva Prasad is no more with us. He has had a long association with Pujya Sri Swamiji. He and Meera Amma were very regular in attending the weekly Vedanta classes held in Coimbatore. He was made the secretary of the Sruti Seva Trust by Pujya Swamiji. When the Arsha Vidya Gurukulam came up, he served the Trust and the Gurukulam in all capacities. He was very committed and took great interest in the work of Swamiji. He interacted with all the people in a simple and cordial manner. I have had a very long association with Sri Siva Prasad and he will be greatly missed. On behalf of the Board of Trustees of Sruti Seva Trust, I offer my heartfelt condolences to the family and Meera Amma, who has also been a great support. Om Shanti.”*

**- R. Santharam, Chairman, Sruti Seva Trust, Coimbatore**

## **ANNOUNCEMENT**

Arsha Gurukulam, Somangalam, Chennai is starting weekly online Vedanta classes for beginners from 10 April 2022 Sunday. The text taken up for study will be Bhagavad Gita. Classes will be conducted in English by Swami Shiva Swaroopananada Saraswati and is scheduled to be conducted every Sunday between 10 and 11AM.

Swami Shiva Swaroopananda is an ardent devotee of Parama Pujya Swami Dayananda Saraswati and has done vedanta course with him in Anaikatti, between 2012-13 and with Acarya Swami Sadatmananda Saraswati between 2014-17.

The classes will be suitable for all beginners, who have keen desire to have Atma Jnanam (knowledge about the self) and to learn vedanta systematically.

Interested People may write an email to [agsomangalam@gmail.com](mailto:agsomangalam@gmail.com) or message on Whatsapp to number 8300230283 giving details of their name, contact number and email.

### ***Arsha Vidya Newsletter***

Annual Subscription: Rs. 180 /-

***Published by: V. Sivaprasad***

Trustee, Sruti Seva Trust, Anaikatti, Coimbatore 641 108

***Edited by:***

**Ramachandran S.N (+91 94879 11949)**

***Printed by: B. Rajkumar***

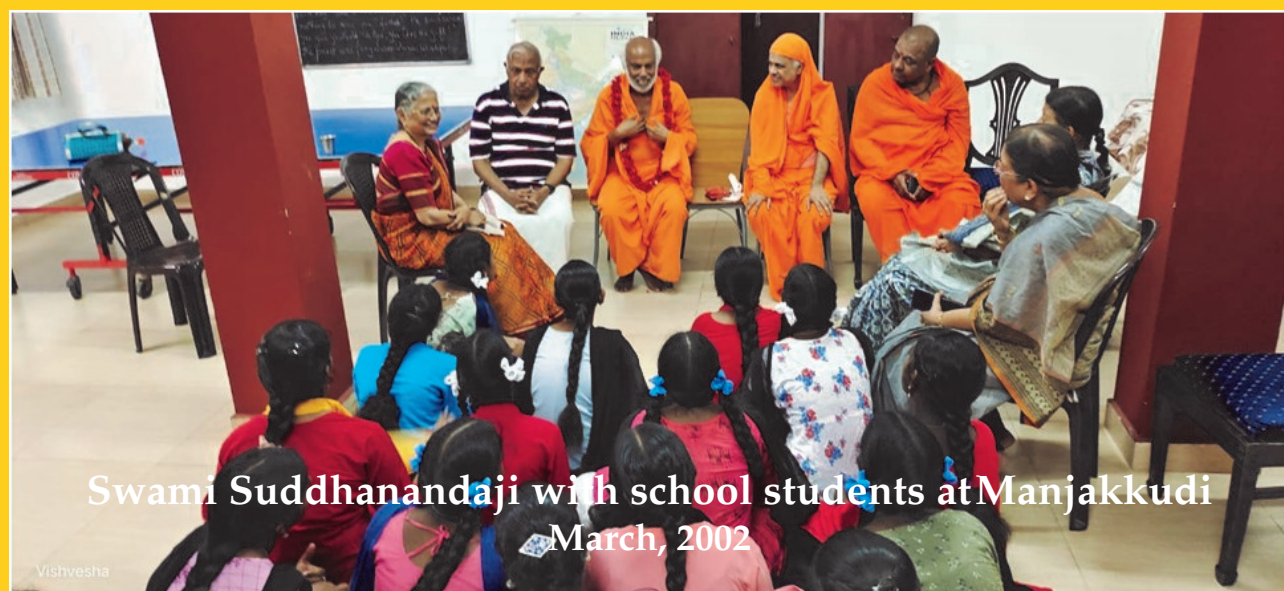
**Rasi Graphics private Limited**

40, Peters Road, Chennai 600 014 ; Phone - (044) 28132970





Atma Sadhana Camp at AVG, Anaikatti, Coimbatore  
March, 2002



Swami Siddhanandaji with school students at Manjakkudi  
March, 2002



Swami Siddhanandaji and his students at Manjakkudi  
March, 2002



Date of Publication : 28th of every month  
Posted at : 1Patrika Chennai, Egmore RMS

RNI NO: TNENG/2000/2250  
REGISTERED REGN. NO. CB/122/2021-23

## Guru Peyarchi and Tamil New Year Puja at AVG, Anaikatti, Coimbatore April 14, 2002

