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*This is the twenty second part of the serial article, continuation from Mar 2023 newsletter.*

*Īśvara* means truth. Ultimately, of course, *īśvara* cannot be a *saguṇa-brahma*, *brahman* with attributes; he has to be devoid of every attribute. He has to be of the nature of truth, fairness, and justice, which have no attribute or form. We use these words all right, but these words eventually resolve into the attributeless, the formless. *Prabhum* means the one who is *samartha*, powerful, capable of creating, sustaining, and dissolving, and ruling the entire universe. Regarding the creation, sustenance, and dissolution of the universe, one should not imagine that *īśvara* actually acts like a pot-maker, who takes clay and creates forms. It is said that *Brahmā*, the creator, had a whole heap of clay from which he created the different forms. That's alright as a children's story. However, for creation, sustenance, and dissolution, all it takes is the mere presence of the Lord. In the Bhagavad Gita, Lord Kṛṣṇa says, *mayā adhyakṣeṇa prakṛtiḥ sūyate sacarācaram*. "It is in my mere presence that *prakṛti* or *māyā* creates, sustains, and dissolves." Ultimately, *īśvara* is of the nature of presence, a presence that is complete, full, and so powerful that everything automatically takes place.

If the Lord needed to do anything more than be the complete and powerful presence that he is, if he needed even to bat his eyelid, he would get tired some day, isn't it? If even a slight effort were needed on the part of *īśvara* to create and rule, someday he would get tired. Wherever there is a change, there is an effort, some expenditure of energy, and, someday, *īśvara* would perish. Something can be imperishable only when there is no activity, no *vikāra* or change in it. Therefore, *īśvara*, the truth, has to be changeless. There need be only the presence in which everything takes place. Imagine how the mere presence of gravity keeps all the heavenly bodies circling. *Māyā* and *prakṛti* or matter function similarly in the mere presence of *śiva*, the consciousness; everything happens automatically.

*Trilocanam* means the three-eyed Lord. As the story goes, the third eye of Lord Śiva opened when Kāmadeva, the god of passion, disturbed the Lord from his *samādhi* or absorbed meditation. Lord Śiva is often in *samādhi*. Once he goes into *samādhi*, he stays in it for thousands of years; to meet him you have to wait until he emerges from it. According to legend, during one of the periods when Lord Śiva was in *samādhi*, a terrible demon named Tarakāsura was born. The demon was very powerful and could not be subdued by anybody, even Lord Viṣṇu or Lord Brahmā. All the *devatās* were in a quandary about what to do. Brahmāji, the creator, told the *devatās* that only a son of Lord Śiva would be able to kill the demon Tarakāsura. Lord Śiva was in *samādhi* and at that time Contemplation upon the self.

Pārvatī was performing penance to marry Lord Śiva. The *devatās* also wanted Lord Śiva to wake up and accept Pārvatī, so that the child that would kill Tarakāsura would be born. Yet what would wake him up?

When a disturbing thought, such as a thought of *kāma* or desire or passion arises in the mind, *samādhi* gets disturbed. The *devatās* wanted to create that kind of thought in Lord Śiva. They sent Kāmadeva, Cupid, the god of passion, to disturb Lord Śiva from his *samādhi*. Kāmadeva took his entire entourage with him—the spring season, music, and beautiful *apsarās*, divine damsels. He approached Lord Śiva, hid himself behind a branch of a tree and shot his arrow of flowers. Lord Śiva got disturbed from his *samādhi*. He opened his eyes in anger and thought, “Who has disturbed me?” He saw Kāmadeva hiding behind the tree. His third eye opened and the fire that emerged burned Kāmadeva into ashes in an instant and Lord Śiva is said to have smeared the ashes of Kāmadeva on his body. Of course, the story proceeds to describe how the *devatās* were able to subdue and overcome the demon Tarakāsura. This incident is symbolic of how *kāma* becomes an ornament in the wake of knowledge.

*Kāma* is the first product of ignorance; from *avidyā* or ignorance arises *kāma*, which

then leads to *karma* or action. Here the burning of *kāma* symbolizes the dispelling of ignorance by the light of knowledge. The fire that emerges from the third eye of Lord Śiva is the fire of knowledge. His right eye is the sun, his left eye, the moon, and the third eye on his forehead is fire. The sun, moon, and fire are the three eyes of Lord Śiva. Hence, he is *trilocana*, the three-eyed one. The sun, moon, and fire also symbolize *sat*, *cit*, and *ānanda*, existence, awareness, and happiness. The sun is the principle of light, which dispels darkness; it stands for *cit*, awareness or knowledge. The moon is the pleasing one; it stands for *ānanda*, happiness. Fire, which cooks and sustains, stands for *sat* or existence. Thus, *sat-cit-ānanda* is the *svarūpa* or nature of Lord Śiva. Sometimes, the three eyes are explained as representing the self in the three states of waking, dreaming, and deep-sleep, at both the microcosmic and macrocosmic levels, while Lord Śiva is himself *turiya*, the fourth state or substratum of the other three.

*Nilakanṭham* is one with the blue neck. This blue mark on the neck of Lord Śiva is considered a mark of beauty. How did the blue mark come about? According to legend, it happened when Lord Śiva drank the poison that emerged when the gods and demons were churning the milky ocean in order to produce ambrosia.

As the story goes, there was a time when the gods and demons went to battle and the gods were defeated. The victorious demons were very strong and did not allow any *yajña* or fire ritual to be performed. It is through fire rituals that devotees make offerings, which become the food of the *devatās*. *Yajñas* are their source of nourishment. When the demons stopped the performance of the *yajñas*, the *devatās* stopped getting nourishment and became emaciated. They went to Lord Nārāyaṇa and asked for his advice and help. He told them, "If you drink ambrosia, you will get all your strength and vigor back and become immortal." "How do we get ambrosia?" "You must churn the milky ocean to make it surface." "But we are so weak that we can't churn the ocean." "Take the help of the demons, they are very strong." "But why would they help us?" "Assure them that when

the ambrosia comes out, you will share it with them. They will help you.” The *devatās* went to the leader of the demons and made the deal and the churning began.

During the churning of the ocean, many ‘jewels’ emerged from the ocean, such as the wish-fulfilling tree, the Kalpavṛkṣa, the wish-fulfilling cow, Kāma-dhenu, heavenly *apsarās*, the moon, and the goddess of wealth, Lakṣmī, as well as wine, and other things. A total of fourteen jewels emerged. One of them was poison. The poison emerged all of a sudden and, as it started spreading, it looked like it would destroy the whole universe. This created panic among both the demons and the gods, and they scurried around seeking help from the different *devatās*. When even Indra, Brahmā, and Viṣṇu admitted that they would not be able to help, they went to Lord Śiva. Lord Śiva did not hesitate even for a moment. He immediately rushed to the spot, took the poison in his palm and drank it. Pārvatī had accompanied him. She saw Lord Śiva drinking the poison and was concerned that he would perish. She rushed up to him and pressed his neck even as he drank the poison. It forced the poison to remain right there; if it went down it would destroy the heart, and if it went up, it would destroy the head. The poison remained stuck harmlessly right in the middle of the Lord’s neck, turning it blue in color. This is why Lord Śiva is called *nīlakaṇṭha*, the blue-necked one. This story illustrates the compassionate nature of *īśvara* and shows how he rushes to help any devotee in distress.

*Praśāntam* means ever tranquil. Even in the midst of the ghosts and goblins dancing around, Lord Śiva remains unaffected, always abiding in his own nature. *Svātmārāmaṁ muditavadanaṁ dakṣiṇāmūrtimīde*. Dakṣiṇāmūrti is *svātmārāma*, one who abides in his own self, which is the *ānanda* evident in the gentle smile on his face. *Praśānta* is one who is tranquil and absorbed in *ānanda*.

*Dhyātvā muniḥ gacchati bhūtayonim*. Meditating upon the self in this manner, the contemplative sage, the meditator, attains the source of all beings. We have seen



that the cause of the entire creation is nothing but consciousness that is *asti, bhāti, priya* or *sat-cit-ānanda*. The meditator recognizes that he is the *samastasākṣī*, the witness of all, and *tamasah parastāt*, beyond the darkness of ignorance.

A question can arise here: If the self is of the nature of consciousness, how can ignorance coexist with it? The answer is that two completely opposite entities enjoying the same degree of reality cannot coexist, just as darkness and light cannot coexist. But two entities enjoying different degrees of reality can coexist, just as the rope and the snake can coexist, because the snake is *mithyā*, a false appearance, whereas the rope is real. Similarly, consciousness is the truth and therefore real, while ignorance or *māyā* is *mithyā* and unreal, so they can coexist. In the same way as the *mithyā*-snake does not in any way affect the rope, which is real, ignorance also does not in any way affect the consciousness or the self. Hence, just as one may say that the rope is beyond the snake, similarly also, it is said here that *brahman* is beyond *tamas*, which means darkness.

Darkness is ignorance, ignorance is *māyā*, and the self that transcends *māyā* is the very substratum of *māyā*, yet free from the influence of *māyā*. This idea is also conveyed by the mention of the Lord's blue neck. The color blue stands for ignorance; the blue-necked Lord transcends the ignorance. The *muni* recognizes that his self is the very self of all. The next *mantra* explains how this happens.

स ब्रह्मा स शिवः सेन्द्रः सोऽक्षरः परमः स्वराटखे ।

स एव विष्णुः स प्राणः स कालोऽग्निः स चन्द्रमाः ॥ ८ ॥

*sa brahmā sa śivaḥ sendraḥ so'kṣaraḥ paramaḥ svarāṭ*

*sa eva viṣṇuḥ sa prāṇaḥ sa kālo'gniḥ sa candramāḥ*

सः ब्रह्मा - he is Brahmā सः शिवः - he is Śiva सः इन्द्रः - he is Indra सः अक्षरः - he is the immutable परमः - the ultimate स्वराटखे - self-effulgent सः एव - he alone विष्णुः - Viṣṇu सः प्राणः - he is Prāṇa सः कालः - he is time अग्निः - fire सः चन्द्रमाः - he is the moon.



He is Brahmā, he is Śiva, he is Indra; he is the immutable, the ultimate and the self-effulgent. He alone is Viṣṇu, he is Prāṇa, he is time, and fire, and he is the moon.

Notice that now the gender has changed. The earlier description, *acintyam avyak-tam anantarūpam*, was in the neuter gender. The same truth is now referred to as *sah*, in the masculine gender, indicating that gender has no relevance here. “Swamiji, is God a he or she or it?” The answer is that God is a he or a she when worshipped with specific attributes, but God in his entirety transcends gender, and hence you can address him however you want.

God is the father, the mother, and also the child. If God were only a he, it would mean that God is not a she; we are reducing God to an entity within the creation and fighting about him. The Upaniṣad uses different genders indiscriminately, perhaps even deliberately, to mean that gender doesn’t have any significance. Gender belongs to the physical, gross body alone and doesn’t attach even to the subtle body. That is the reason why the subtle body can go from one gender to the other. Who knows, a person who claims to be a woman in this birth was perhaps a man in the previous birth, or vice versa.

He is Brahmā, he is Śiva, he is Indra. That self, *brahman*, alone is the self of all the *devatās*, celestials, the self of all the beings. It is *bhūtayoni*, the cause of all the beings, the source of all the beings, the self of all the beings.

Here names of certain *devatās* are mentioned. All of these are described in the Vedas and the *purāṇas*, and people who are familiar with Vedic culture know these *devatās*. They are mentioned here to convey that this meditator knows himself as the self of all of the *devatās*. He recognizes himself as Brahmā, as Śiva, as Indra, as *parama*, as *svarāt*; that is what he is: Brahmā, the creator, Śiva, the destroyer, and Viṣṇu, the preserver. *Īśvara* identified with the *rajoguṇa* becomes the creator. When identified with the *sattvaguṇa* he becomes the preserver, and when identified with the *tamoguṇa* he becomes the destroyer.

The wise person says, "I am the creator. I am the sustainer. I am the dissolver." Yet is it logical? How can an individual create the world? He cannot create the world through his *upādhi*, but he is saying this here in identifying with *brahman*. 'Brahmā, the creator, I am. Śiva, the destroyer, I am. Indra, the Lord of all the *devatās*, I am. *Parama*, the supreme I am and free from the limitations of time, place, and condition. *Akṣara*, the imperishable, the immutable, I am. *Svarāt*, the self-effulgent, I am.'

*Sa eva viṣṇuḥ*, he alone is Viṣṇu. 'Viṣṇu, the preserver I am.' *Sa prāṇaḥ*. 'The Prāṇa also I am.' Prāṇa is vital energy. It is that which keeps the entire universe alive and throbbing, that which keeps the entire universe running. Prāṇa is the cosmic vital energy.

*Kāla* means time, death, and the principle of change. *Kāla* devours every being; death robs everything of its life. Creation, sustenance, and dissolution take place in time. 'Kāla, the principle of time I am. It is because of me that change takes place.'

*Agni*, fire, is another *devatā*. 'The fire-god that burns everything, that illumines everything, that fire I am. *Candramā*, the moon, which pleases everyone, which showers nectar at night, and pleases all the living beings, that *Candramā* also I am.' It is very interesting to see that on the one hand the meditator recognizes that he is *Agni* or fire, while, on the other hand, he is also *Candramā*, the moon. He is both the principle of burning and the principle of cooling.

Similarly, he is the principle of creation and the principle of destruction, as well as that of preservation. He alone is, in the form of all the *devatās* or cosmic forces. He is the very self of the entire cosmos. He alone is manifest as the whole universe, including all the various *devatās*.

*To be continued...*

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

*This is the twentieth part of the serial article, continuation from Mar 2023 newsletter.*

गवां कोट्ययुतं दत्त्वा विद्वद्भ्यो विधिपूर्वकम् । असंख्येयं धनं दत्त्वा ब्राह्मणेभ्यो महायशाः ॥ १-१-९५

राजवंशाञ्छतगुणान् स्थापयिष्यति राघवः । चातुर्वर्ण्यम् च लोकेऽस्मिन् स्वे स्वे धर्मे नियोक्ष्यति ॥ १-१-९६

दशवर्षसहस्राणि दशवर्षशतानि च । रामो राज्यमुपासित्वा ब्रह्मलोकं प्रयास्यति ॥ १-१-९७

*gavāṃ koṭyayutaṃ dattvā vidvadbhyo vidhipūrvakam |*

*asaṅkhyeyaṃ dhanam dattvā brāhmaṇebhyo mahāyaśāḥ || 1-1-95*

*rājavarṇasāñchataguṇān sthāpayiṣyati rāghavaḥ |*

*cāturvarṇyam ca loke'smin sve sve dharme niyokṣyati || 1-1-96*

*daśavarṣasahasrāṇi daśavarṣaśatāni ca |*

*rāmo rājyamupāsitvā brahmalokaṃ prayāsyati || 1-1-97*

Narada told Valmiki what Rama did and would do. Raghava, Rama, the son of Dasharatha, born in the family of Raghu, would re-establish order. The various families of kings who were not following their *dharma*, not following *rājadharma*, who had become bigots and despots, who thought they were beyond justice, who had failed their appointments as trustees of their kingdoms, would be brought to task. Those who rule must be more responsible; increased responsibility means their sacrifice should be more, more than that of their subjects. They should wield their power with all humility, as an instrument completely in the hands of law. Then alone kings are kings. All other political systems suffer in comparison. With Rama as king, who would want a democracy or elections or whatnot? If the king is proper, there is nothing like monarchy. There is nothing like the rule of an enlightened king. Rama would revive the *dharma* that was there in the royal families. Where there is wine and women, it will corrupt you. Riches definitely corrupt you, and power corrupts you much more. That corruption always enters a place where there is money. Where there is power, that corruption should be identified and eliminated. *Dharma* should be introduced, and Rama, as king, would do that says Narada. The ruling families had already gained a certain

stability by Rama's presence, but they were to improve a hundred times more.

The fourfold duties that were given naturally to the people would be re-established by Rama, and he would enforce them and see that each citizen could happily do his duties. Rama would create the atmosphere wherein doing one's *dharma* became a joy. In that atmosphere you cannot but enjoy your duty. That is the social climate where each one does the right thing. It is an invisible thing that only occurs in the presence of one such as Rama. Like an *āśrama*, you need not say, "This should be done; this should not be done." You need not say that. If you create that atmosphere, people will do exactly what is to be done. An *āśrama* should be like that. It is a beautiful thing; it is as it should be. It is natural, and it should be extended to the whole realm. Rama would commit each one to perform his duty. Thereby he would bless all of them. After ten thousand years plus another one thousand years, performing this *upāsana*, this worship, this duty, ruling the kingdom as *upāsana*, Rama disappeared for the time being.

इदं पवित्रं पापघ्नं पुण्यं वेदैश्च सम्मितम् । यः पठेदœ रामचरितं सर्वपापैः प्रमुच्यते ॥ १-१-९८

एतदाख्यानमायुष्यं पठन् रामायणं नरः । सपुत्रपौत्रः सगणः प्रेत्य स्वर्गे महीयते ॥ १-१-९९

पठन् द्विजो वागृषभत्वमीयात् स्यात् क्षत्रियो भूमिपतित्वमीयात् ॥

वणिग्जनः पण्यफलत्वमीयाज्जनश्च शूद्रोऽपि महत्त्वमीयात् ॥ १-१-१००

*idaṁ pavitraṁ pāpaghnaṁ puṇyaṁ vedaiśca sammitam |*

*yaḥ paṭhed rāmacaritaṁ sarvapāpaiḥ pramucyate || 1-1-98*

*etadākhyānamāyusyaṁ paṭhan rāmāyaṇaṁ naraḥ |*

*saputrapautraḥ saganah pretya svarge mahīyate || 1-1-99*

*paṭhan dvijo vāgṛṣabhatvamīyāt syāt kṣatriyo bhūmipatitvamīyāt ||*

*vaṇigjanaḥ paṇyaphalatvamīyājjanaśca śūdro'pi mahattvamīyāt || 1-1-100*

That which destroys *pāpa* and creates *puṇya*, that which is equal to *veda*, is this story of Rama. The one who reads this story, who takes a leaf from Rama's life, is thereby released from *pāpakarma* and *pāpa* too. Just as we see here, the last portion of the Indian epics expresses praise. It is a tradition. It tells what you get out of the story. This *rāmacaritam*, this story of Rama, gives the one who reads long life with sons and grandsons. The reader will be surrounded by happy fami-



ly and friends and relatives. Then, when he dies away... . This is different than the notion of dying we find in the Upanishads; there it is dying to the notion “I am the body, the senses, the mind.” Here, when the reader of the Ramayana dies, he becomes *pūjya* and attains *svarga*, just because he studied the story of Rama. His life has become a study of *dharma*, and living that *dhārmika* life is itself a blessing of the grace of Rama, of *īśvara*. As Rama can become *īśvara* for you, as *īśvara* is worshipped, one enjoys the grace of *īśvara*. If in that life one gains self-knowledge also, he gains *mukta* also – no *svarga* and no coming back. Ramayana only talks about it up to *svarga*. Then, for *mokṣa*, you require *jñānam*. When that climate of tolerance and wisdom is there, naturally everybody will go for *mokṣa*.

If the one who is reading this Ramayana is a *brāhmaṇa*, twice-born, he will gain mastery over speech and communication. He will gain that capacity to convey knowledge, for to teach is a *brāhmaṇa*’s job. There are many verses and many ideas, one who assimilates them will have that mastery. A *kṣatriya* who completes study of the Ramayana will gain mastery of people. He will be a righteous king of the earth. Those who are involved in commerce, having studied Ramayana, will gain legitimate profit. The more simple people, having learned Ramayana, become glorious being what they are. By their own character and their ways of thinking they become worshipful.

This is how Narada told Ramayana in broad outline when Valmiki asked for it. Narada did not then ask Valmiki to write it down, but the intention was there. Valmiki was thrilled to hear Rama’s story in Narada’s beautiful words and that inspired him to compose the verses.

नारदस्य तु तदœ वाक्यं श्रुत्वा वाक्यविशारदः । पूजयामास धर्मात्मा सहशिष्यो महामुनिम् ॥ १-२-१

यथावत् पूजितस्तेन देवर्षिनारदंस्तदा । आपृच्छयैवाभ्यनुज्ञातः स जगाम विहायसम् ॥ १-२-२

स मुहूर्तं गते तस्मिन् देवलोकं मुनिस्तदा । जगाम तमसातीरं जाह्नव्यास्त्वविदूरतः ॥ १-२-३

*nāradasya tu tad vākyaṁ śrutvā vākyaaviśāradaḥ ।*

*pūjayāmāsa dharmātmā sahaśiṣyo mahāmunim ॥ 1-2-1*

*yathāvat pūjitastena devarṣirnaradaṁstadā ।*

āpṛcchyaivābhyanujñātaḥ sa jagāma vihāyasam || 1-2-2  
sa muhūrtaṁ gate tasmin devalokaṁ munistadā |  
jagāma tamasātiraṁ jāhnavyāstvavidūrataḥ || 1-2-3

Valmiki and his *śiṣyas* offered their worship to Narada for the blessing of the *rāmacaritam*. Then Narada took his leave. Valmiki, an accomplished scholar, a sage, who had *śiṣyas* to teach, thinking about this story, went to the river along with his student Bharadvaja. On the river Tamasa, not far from River Ganga, Valmiki and his students noted the beauty of the pure flowing water. Valmiki used the example of the wise man's pure mind to describe the river. Usually the placid water is given as the example for the purity of a wise man, for the *antaḥkaraṇa* of a wise man, but here the wise man's mind became an example for the river. You can understand how common it was for very pure, wise people to go to the river. Later, Valmiki bathed and, walking with Bharadvaja, expressed his intention to live in this area by the river.

This is the story of how Valmiki began to write the Ramayana. He was walking, thinking about the story and about Rama's glories. Then he happened to see two *krauncha* birds, like cranes or herons, a male and a female. These birds were together, and they were happy together. The birds were singing happily.

As he watched, Valmiki saw the larger bird, the male, crumple to the ground. The bird had been shot with an arrow. Looking around, Valmiki saw the hunter who had shot the arrow into the bird. The female *krauncha* dropped down near her mate and began to do her own weeping, in its own way. The female bird was confused and distraught. She went round and round and tried to revive her mate with her beak. Valmiki empathized and understood from this how much the surviving bird was affected by this merciless killing. There was *śoka*, sorrow, a sadness in Valmiki's heart. Being moved, turning to the hunter, this *niṣāda*, Valmiki spoke these few words to that man who had caused this death. The words came from Valmiki's mouth as a verse.

मा निषाद प्रतिष्ठां त्वमगमः शाश्वतीः समाः । यत् क्रौञ्चमिथुनादेकमवधीः काममोहितम् ॥ १-२-१५

*mā niṣāda pratiṣṭhām tvamagamah śāśvatīḥ samāḥ |*

*yat krauñcamithunādekamavadhīḥ kāmamohitam || 1-2-15*

*O hunter, these krauncha birds lost in love and care were helpless in their joyful union. Without a chance to dodge and flee is no time to end their bliss. One of a pair is slain by you, whereby you will earn your fate. For you there can be no peace and no long life in this place. What you have done is not praiseworthy.*

The verse found a home in Valmiki's head; he repeated it. He found this verse had come out in a pleasing and balanced form. It had all the features that constitute a beautiful Sanskrit verse. It was within the meter, the words all together fell properly and lent themselves to being sung together and to be accompanied by a stringed instrument. Valmiki was fascinated by the verse he had uttered. It had flowed from him as if from some other place or from an unknown part of himself. When such a thing is done without much will on one's part, inspired in that way, one can just look at it and enjoy it. Gradually in the verse he saw another meaning. That other meaning was significant to the Ramayana's meaning. When he saw that meaning, he was transported. Though he shared the loss of the crane and felt sadness, he found in it a greater truth which lifted him.

In the verse, there is another meaning. "Mā" stands for *mahālakṣmī*. Lakshmi is called *mā*. The one who has this *mā* in his heart is called *śrinivāsan*. Shrinivasa is Lord Vishnu. Rama is called *śrinivāsan*, because Rama is Vishnu's *avatāra*. "Mā niṣāda" therefore means. "Hey, Shrinivasan, Rama, you killed that fellow, *tvam*, who was intoxicated by desire. You killed that *rākṣasa* Ravana, that one who was carried away by lust, whose actions were unrighteous." That is the other meaning. "Because of the removal of Ravana, all of the *ṛṣis*, the saints, and the good people have been praising you. You have gained *pratiṣṭhā*, fame and renown that will remain for all time, *śāśvatīḥ samāḥ*, by this one act which protects all people. You, Rama, have removed the evil and the one responsible. Rama's name will be repeated by everyone for ages to come. You will be invoked as the refuge and savior of

people.” This is the other meaning which Valmiki appreciated after he had addressed the hunter who had slain the bird. In a moment of inspiration, Valmiki had forgotten about himself and produced something which seemed as though it had just come through him.

As he approached his hut, Valmiki shared his fascination with this verse with his *śiṣya*, Bharadvaja. It was then that *brahmāji* appeared. *Brahmāji*, you know, is the creator. It is not everyday that Lord Brahmaji comes, and he was well received and prostrated to by those present. Brahmaji suggested that he himself might have had something to do with Valmiki’s inspiration at the death of the crane. Brahmaji told Valmiki that he was to write the story of Rama and that the verse that had come to him was to be the first verse. Brahmaji said that the story would be sung in all four corners of the world and would remain as long as the mountains stand and the oceans wave. Brahmaji gave Valmiki the boon that he would always see the entire story, even events that were known only to Rama and Sita, with absolute clarity in his mind’s eye. Moreover, no description Valmiki gave would ever prove false. With Brahmaji’s blessing and the boons, and with Narada’s outline, Valmiki began the work.

There in his *āśram*, while he was writing the story of Rama, Valmiki had two boys as students, Lava and Kusha. These growing boys were the sons of Rama. You see, after Rama and Sita and Lakshmana had returned to Ayodhya, and Rama had been consecrated king, Sita became pregnant. Rama, wanting to set an example for all people, declared that there should be no gossiping within his court and in his palace. But at this time there was a washerman there who maintained the rumor that Ravana had had his way with Sita when she was in his keep. The rumor went around the people and Rama heard of it. To preserve the trust of the people, Rama told Lakshmana to take Sita and to leave her in a safe place in the forest. Rama did not want her to be in the palace. Rama’s was a cruel act from the standpoint of a husband who knows everything about his faithful wife. But from the standpoint of a king, Rama had to set an example and took the sacrifice upon



himself. You must always see the value that is highlighted and place that above any seeming injustice by a specific act. Lakshmana had to do this unpleasant job, and he left the pregnant Sita in Valmiki's *āśram* in the *ṛṣi*'s custody. In time, Sita gave birth to these twin boys, Lava and Kusha. They grew up there in the *āśrama*, even after Sita returned to Rama in Ayodhya. That is the story.

These two boys were as beautiful and powerful and brilliant as their parents. In fact they excelled Rama. These two boys, as disciples, as Valmiki wrote the verses, learned by heart the story of their father along with all the wisdom and practice and tradition of the Vedas and the Vedic people. Nevertheless the boys were never told the truth of their relationship to the hero, nor did they know that Sita was their mother. They knew all of the story, and they dearly loved the mighty Rama and his great victory. But they did not understand and were never convinced why Rama, as part of the story, should send Sita to live in the forest when pregnant. Otherwise fascinated and committed to Rama, they were in fact angry with Rama for this act.

One day, when there was a gathering of sages and *sādhus*, Valmiki had the two boys recite the story of Rama. The great tale, sung in various *rāgas* by the talented boys, brought the sages to enjoy a sublime ecstasy. The Sanskrit word compounds, *samāśas*, were complex and perfect; the *sandhi*, the liason of sounds and syllables that allows the verses to flow, was sweet and perfect; the ideas and meanings were elegantly presented and supported. All the *rasas*, the range of human sensibility and feeling, the aesthetic sense that is the divine bond between author, story, storyteller, and listener, were touched and allowed to flourish in the hearts and minds of those present. Bravery and courage, sympathy and compassion and mercy, fear, fury, hilarity, peace, all these were portrayed and evoked. Generally, in Sanskrit literature, beyond entertainment, one or two *rasas* are highlighted. But in Ramayana, this *mahākāvya*, the *navarāsas*, all nine, are traced and skillfully spun and offered to the audience. Those watching and the performers and the author all share and participate in the full range of spontaneous human

sentiment. Well-done, the performance serves as if to stop time and manifest a contemplative atmosphere along with a heightened sensitivity that is said to be palpable. The language and the *rasas* and the timeless allusions rhythmically throw everyone back on themselves and interrupt the linear flow. There can be a subtle individual appreciation of the inner truth of the human condition while, at the same time, the entire group appreciates the bonds of love and loss and community. It is said the gods too enjoy watching the performance. Thus Ramayana is a *mahākāvya*. Having heard this Ramayana *mahākāvya* at Valmiki's *āśrama*, the sages showered blessings upon the two boys. One *sādhu* who had a wooden seat, an *āsana* - and you must know that these *sādhus* really possessed little or nothing - gave his seat to one boy. Another fellow gave his *mālā*. Another fellow gave simple clothing made from the bark of a tree. One gave a saffron robe. Whatever they had they gave with appreciative hearts, and they gave their blessings.

The news of the magic and mastery of these boys' skill reached all the way to Rama's court. Rama wanted to hear them himself. The boys were brought and given honored seats before Lord Rama on his throne and before the full assembly of the royal court. Sages and *mantrīs* and ministers watched as the two youngsters, not yet even teens, without any books or palm leaves, began singing the twenty-five thousand verses. I tell you, even today, throughout India there are many who can repeat the epic poem from memory. From childhood they begin memorizing, and they know many other things by heart as well. The human memory is amazing, if you use it. Lord Rama, highly moved, could not sit; he had to come near and embrace the boys. He was surprised at all that was revealed. He wondered how Valmiki could know details only he knew. This is how the story starts.

सर्वापूर्वमियं येषामासीत् कृत्स्ना वसुंधरा । प्रजापतिमुपादाय नृपाणं जयशालिनाम् ॥१-५-१॥

येषाम् स सगरो नाम सागरो येन खानितः । षष्टिपुत्रसहस्राणि यं यान्तं पर्यवारयन् ॥१-५-२॥

इक्ष्वाकूणामिदं तेषां राज्ञां वंशे महात्मनाम् । महदुत्पन्नमाख्यानं रामायणमिति श्रुतम् ॥ १-५-३॥

तदिदं वर्तयिष्यावः सर्वं निखिलमादितः । धर्मकामार्थसहितं श्रोतव्यमनसूयता ॥ १-५-४॥

कोसलो नाम मुदितः स्फीतो जनपदो महान् । निविष्टः सरयूतीरे प्रभूतधनधान्यवान् ॥ १-५-५  
 अयोध्या नाम नगरी तत्रासील्लोकविश्रुता । मनुना मानवेन्द्रेण या पुरी निर्मिता स्वयम् ॥ १-५-६  
 आयता दश च द्वे च योजनानि महापुरी । श्रीमती त्रीणि विस्तीर्णा सुविभक्तमहापथा ॥ १-५-७  
 राजमार्गेण महता सुविभक्तेन शोभिता । मुक्तपुष्पावकीर्णेन जलसिक्तेन नित्यशः ॥ १-५-८  
 ताम् तु राजा दशरथो महाराष्ट्रविवर्धनः । पुरीमावासयामास दिवि देवपतिर्यथा ॥ १-५-९  
 कपाटतोरणवतीं सुविभक्तान्तरापणाम् । सर्वयन्त्रायुधवतीमुषितां सर्वशिल्पिभिः ॥ १-५-१०  
 सूतमागधसम्बाधां श्रीमतीमतुलप्रभाम् । उच्चाट्टालध्वजवतीं शतघ्नीशतसंकुलाम् ॥ १-५-११  
 वधूनाटकसंघैश्च संयुक्तां सर्वतः पुरीम् । उद्यानान्म्रवणोपेतां महतीं सालमेखलाम् ॥ १-५-१२

*sarvāpūrvamiyaṁ yeṣāmāsīt kṛtsnā vasundharā |*  
*prajāpatimupādāya nṛpāṇaṁ jayaśālinām || 1-5-1*  
*yeṣām sa sagaro nāma sāgaro yena khānitaḥ |*  
*ṣaṣṭiputrasahasrāṇi yaṁ yāntaṁ paryavārayan || 1-5-2*  
*ikṣvākūṇāmidarṁ teṣāṁ rājñāṁ vaṁśe mahātmanām |*  
*mahadutpannamākhyānaṁ rāmāyaṇamiti śrutam || 1-5-3*  
*tadidarṁ vartayiṣyāvah sarvaṁ nikhilamāditāḥ |*  
*dharmakāmārthasahitaṁ śrotavyamanasūyatā || 1-5-4*  
*kosalo nāma muditaḥ sphīto janapado mahān |*  
*niviṣṭaḥ sarayūtīre prabhūtadhanadhānyavān || 1-5-5*  
*ayodhyā nāma nagarī tatrāsillokaviśrutā |*  
*manunā mānavendreṇa yā purī nirmitā svayam || 1-5-6*  
*āyatā daśa ca dve ca yojanāni mahāpurī |*  
*śrīmatī trīṇi vīstīrṇā suvibhaktamahāpathā || 1-5-7*  
*rājamārgeṇa mahatā suvibhaktena śobhitā |*  
*muktapuspāvākīrṇena jalasiktena nityaśaḥ || 1-5-8*  
*tām tu rājā daśaratho mahārāṣṭravivardhanaḥ |*  
*purīmāvāsayaṁāsa divi devapatiryathā || 1-5-9*  
*kapāṭatorāṇavartī suvibhaktāntarāpaṇām |*  
*sarvayantrāyudhavatīmuṣitām sarvaśilpibhiḥ || 1-5-10*  
*sūtamāgadhasambādhām śrīmatīmatulaprabhām |*  
*uccāṭṭāladhvajavatīm śataghnīśatasankulām || 1-5-11*  
*vadhūnāṭakasāṅghaiśca saṁyuktām sarvataḥ purīm |*  
*udyānāmraṇopetām mahatīm sālamekhalām || 1-5-12*

The story begins with a description of Ayodhya, the royal city of the Kosala kingdom. On this earth, since the first ruler in the royal *varṇśa*, the great King Manu, the kingdom of Kusala thrived on the banks of the Sarayu river. This was an area abounding with wealth and produce. Ikshvaku, a ruler in the line of Rama, established the city named Ayodhya. The great city grew and grew and was well known in the world. It was twelve *yojanas*, ninety-six miles, around. The downtown itself was three *yojanas*. The roads were wide, allowing the movement of armies and elephants and the crowds attending festivals. At the hub of the well-planned roads was the palace. The city sparkled with the carpet of color from the fallen leaves released from the thousands of trees that lined the streets. The streets were cleaned daily with fresh water. As the sun rules the day, in time King Dasharatha came to rule this kingdom. Just as Indra, lord of the *devas*, rules the divine order, so too Dasharatha ruled the Kusala empire. Secure walls surrounded the city, each with an arched main gate and a variety of weapons to protect the people. In the city itself there were well-organized, enclosed markets. Those who worked in and for the palace were provided with quarters nearby. The work of skilled architects and sculptors was seen everywhere. Overall it could be seen as a place where Lakshmi, goddess of riches and prosperity, ruled.

Large, multi-storied buildings ornamented with lush vines and creepers rose on both sides of the streets. There were theatres for dance and music, and parks with forests of mango trees. A deep moat surrounded the outer walls and protected the great fort within that was impenetrable by any invader. Horses and elephants were countless. There were many kinds of elephant - *mantra* and *bhadra* and *mrga* - and there were hybrids as well, each one like a mountain. Horses from the banks of the river Sindhu, horses from Arabia and from countries beyond the Himalayas were there in great number. Cows and camels and donkeys and mules roamed and grazed and carried burdens. There were elegant mansions maintained by those who paid tribute to King Dasharatha.

*To be continued...*



Mandukya Upaniṣad with Agama Karika was conducted by Sri Swami Prabuddhanandaji at Swami Dayananda Ashram Rishikesh during 24th - 31st March 2023.

Swami Prabuddhanandaji in spite of not having fully recovered from an illness due to Covid in late 2022 graced us with his Upadeśa on the Agama Prakarana of the Mandukya Upaniṣad, with both the Karika of Gaudapada and the Bhaṣya of Śankara. In his unique style of delivery he meandered fluently like the Ganga flowing nearby. Mindful of his health he repeatedly apologized to the class for not being himself but left us spellbound and with many questions. As is Swamiji's style of continuing informal discussions after class (with those who engaged him) led to lively question and answer sessions both after class and in the night. Classes were restricted to 45 minutes.

Swami Prabuddhanandaji went on to say that nobody commits adhyasa deliberately. That this is me and this is mine is *loka vyavahara*. The thought that I am the body is *avidya kalpitam* due to the *ahankara* and because of ignorance these three states of waker dreamer and sleeper exist. Only what is evident can be understood and what is not evident cannot be understood. When the Ātma is understood the truth of anātma is also understood.

He cautioned the audience that every belief is a blind belief and that nothing is parallel to the truth. That silence is not the absence of sound but the presence of consciousness and that matter cannot replace consciousness in the same way as space.. Being is the nature of the truth and non-objectification of consciousness is being the truth; that it is neither the objectification of thought. The sense of limitation is due to the identification with the body.. What is manifest becomes unmanifest and so the cycle of creation continues but what is understood is complete and there is no coming back. The Turiyam is a fact with neither misunderstanding or non-understanding.

The self as the self is the *chaturtham* and it is neither the waking dream nor deep sleep. You are not an individual but the absolute. Understanding yourself is

choiceless; this you have to understand and not believe. The error cannot be rectified in time as it is *anadi* and hence time is not the answer; rebirth is nothing but the continuity of the error. I see the universe in place of Brahman is a mere perception and this entire *dvaitam* is *Maya matram*. When the *karanam* is understood then you are *nirviśesha*.

OM represents Īsvara as *jagat karanam*. The teacher student *sastra* is duality but when the teaching is understood there is no duality and *advaita* prevails. *Advaita* is a fact: there is distinction between perception and fact, for perception can be disproved and never a fact. Swamiji, completing his discourse, took a revision of the entire section during the last three days.

### Chanting Classes with Sri Swamini Chidekarasananda

With the ever growing popularity of the chanting classes of this camp the *Bhagavad Gita Chapter 15 v 14* was taught. Often chanted before taking meals - Bhagavan is invoked as Agni in the stomach being the digestive fire in all *jīvas* - He is the one who re-cooks the food in the stomach so we perform a Puja when we eat with food that is eaten in silence.

### Dayananda panchakam

Extolling a few of the many wonderful qualities of Pujya Swamiji being *śanti murtim* peaceful *kśanti murtim* accommodating *danti murtim* mastery over the senses, he validated everybody. The quality of the chanting by the students has improved greatly and the success of her classes grows with each camp. She will be missed when she returns to her native England later in the year.

### Yoga Classes with Aishwarya

She learnt yoga from her father before graduating from S.Vyasa University where she learnt yoga as a tool to medicate symptoms of various health issues from cancer, heart and other diseases. She also studied Ashtanga & Vinyasa in Rishikesh at Tatva Yoga Shala. Her main teacher is Shri HS Aroon in Bangalore from the Iyengar School of Yoga. It isn't easy to deal with a common class for students from varied backgrounds, ages and levels but being an accomplished dancer she was able to ease her way through the challenges with effortless grace. Om Tat Sat.

*Photos in cover page #31*

### Swami Cetanandanda and a group of his Japanese students & parents with their children conducted a retreat and pilgrimage on Ramayana

As I began teaching Ramayana to the children of students who had studied Vedanta, I wanted this India retreat to be a retreat where children and adults could work together to accomplish this.

I have been teaching in Japan for about 16 years using PujyaSwamiji's "Bhagavad Gita Home Study". During 16 years, many Japanese students got married and had children, and naturally, the bringing up of children in proper manner has become the main topic of their lives.

PujyaSwamiji said that the growth of a person is "growth from being a consumer to a contributor". In order for adults to achieve this growth, we focussed on the care of children. We also studied "Spiritual Heritage of India", 52 TV-talks of Puja Swamiji. We are sure for us bringing up children following PujyaSwamiji's teaching would become karmayoga and bring about the right growth for both adults and children.

First, in a small group of adults, we studied the "Ramayana" of PurnaVidya, directed by Pujya Swamiji. Then we watched the Ramayana video with Japanese subtitles of a TV program broadcast in India about 20 years ago, and began the group discussion of famous scenes. If there are parts of the video program that are difficult to understand, we also look up the English translation of the original Valmiki "Ramayana". This small group of adults has taken the lead in initiating Ramayana storytelling sessions for the children, using the animations from the Ramayana.

Most of the members who came to India this time are members of this group.

After a year of this "Ramayana with Adults and Children" program, heroes such as Rama, Sita, and Hanuman have begun to grow up in the hearts of the children, and of adults. I think this is very important for a person's life. What should be the relationship with parents? What should be our relationship with our brothers and sisters? How should our friendships be? What are good thoughts? What are bad thoughts? Why do we need to pray to protect good thoughts?

Each time, the adults prepare the Ramayana talks in a way that even the children can understand. This process is nothing but taking care of the immature child inside of us as adults. We have come to realise that in order to communicate with children based on the Ramayana, we need to grow as adults.

Thus, this Manjakkudi retreat was a wrap-up of the past year's "Ramayana for us adults and children," and an opportunity for further exploration in the future.

And especially important to the success of this India retreat was the invitation of Swami Aishvryanandaji from Indore. Swamiji spent the dates of the Rameshwara pilgrimage and Manjakkudi with us. Swamiji answered the children's questions in a detailed and easy-to-understand manner to the children's satisfaction during the daily satsangas.

And I want to say special thanks to Swami Ramesvaranandaji. He gave us an auspicious day with his chanting during the puja in the morning meditation hall. He also gave us a lot of guidance from the beginning to the end of the retreat.

We also received a lot of help and love from Sri Srinivasanji. And Prasenjitji, Balaramanji, Hemaji, Padmaji, and other Manjakkudi staff members prepared in the practical aspects of the retreat, such as preparing the school visit, temple visit, Veda-pathashala visits, Aim for SevaChatralaya visit, Rameshwaram pilgrimage, homa, kiirtan, etc. I would like to thank them for their support.

Let me tell a little about how the people of Manjakuddi welcomed the Japanese adults and children who came to India for the first time after learning Ramayana in Japan.

The adults and children from Japan arrived in Manjakuddi in the middle of the night, and first thing the next morning there was a drama by surprise.

In the morning, they woke up and all the Japanese, adults and children, went to Jnanapravaha together. As they made their way down a pathway lined on both sides with tropical plants as tall as the adults, suddenly eight children dressed as Vanaras appeared. They jumped up and down shouting "Jaya Rama, Jaya Rama" to welcome the Japanese. Both adults and children who had just arrived from Japan were overjoyed. Then came Rama and Sita, then Hanuman and Lakshmana, and finally the saints Vashista, Bharata, Shatrughna, Ravana, Vibhishana, and many others.

Both Rama and Sita kindly welcomed the Japanese, and both adults and children were so moved that they began to cry. What a "surprise welcome party! I would like to thank everyone at the Dayananda School and College for organizing this welcome event. This Manjakkudi retreat will remain in the hearts of Japanese children as a good memory forever and ever!

I express my utmost respect to PujyaSwamiji, who has always, always guided us as Isvara towards our human goal.

- Swami Cetanananda

*Photos in the cover page #31*



8<sup>th</sup> convention of Hindu Dharma Acharya Sabha was held on 2<sup>nd</sup> and 3<sup>rd</sup> April 2023 at Sivananda Ashram in Amdavad. More than 55 Acharyas , 40 Arsha Sanyasi and 40 Distinguished guests like prominent economist, Authors, Academicians, Social Workers, Corporate Professionals who are practicing Hindus attended Sabha. Sabha was thrown open by lighting lamp by revered Saints of state Of Gujarat.

In opening remarks HH Swami Avdheshanand Giriji welcomed all Acharyas and distinguished Guests and also reminisced valuable contribution and foresightedness of Pujya Swamiji Sri Dayanandaji for conceptualized, followed by formation of Hindu Dharma Acharya Sabha.

HH Swami Sri Parmatmanandaji set the tone of Sabha giving report of past years mile stones achieved like Verdict of Ram Mandir. Abrogation of Article 370, Declaration of World Yoga Day , Protecting Ram Setu etc.

Pujya Swami Parmatmanadaji reminisced Pujya Swamiji Dayanandaji as Founder of Acharya Sabha and his immense contribution and force behind achieving goals till today. Swami Parmatmanandaji also set agenda for two days meet.

Brief agenda of Sabha :

- Professing to be Hindu- To – Practicing to be Hindu
- Vision of Hindu Dharma
- Challenges to Hindu Dharma
- Presentation on Orissa, Assam & Bet Dwarka
- Hindu Rights
- Releasing Temples from Government Controls
- Presentation on Demographic changes and Common Civil Code
- Concluding speech by Sri Amit bhai Shah

Adaraniya Sri Mohanji Bhagwat

Below narrated are participative suggestions by revered Acharyas.

HH Swamiji of Suttur Mutt : “Acharya Sabha should work to spread and propagate values among youngsters. Places of worship cannot be managed by secular Government.”

HH Swami Punyanandji :

“For inclusive society untouchability is irrelevant in present time, we should build society with awareness and understanding of common(सामान्य) dharma like Earth Is our mother, water is our life (जल हि जिवन हे), Veda is base of our all Sampradayas.”

HH Swami Govinddev Giri ji : “ Spirituality without Dharma ( religion) never exists, we should train youths such they understand confluence of Yoga, Science and Spirituality. “

HH Swami Nirmalananda Nath ji: “ There is need of Centre of learning where youths can learn values , Vedic and Dharmic concepts in view of contemporary social environment.”

HH Swami Gyandevsinghji :” vision of Life is to pursue vision of truth, life style is means to gain Moksha which is vision of truth. “

Sri Balbir Punj: “ Media platforms should be used to spread correct narratives about our vedic and ancient values. How to reconcile our Dharmic and cultural practices in changing times.”

Prof Sri Ramnath Jha:

“ Western Education method is psychology based while ancient Vedic education system is evidence based (प्रमाण आधारित).”

Sri S Gurumurthy: ”There is need to hold Acharya Sabha at regional level and in regional language. Need for making contemporary relevance of Vedic life style, Ethos , culture and Regional and local concept of Puja, rituals etc.”

Satradhikar Sri Janardan Dev Goswamiji: “ Need for widely acceptable process to assimilate families who are turning back to Hindu religion such socially they become acceptable and integral section of society.

In addition HH Shankaracharya of Sharda Peetham, HH Swami Sri Vishokanandji, HH Swami Sri Premanadji, HH Swami Sri Dwarkeshlalji, HH Swami Sri Shyama Sundar Das ji and HH Swami Sri Achalanand Giri ji expressed their views and participated in discussion and blessed Sabha.

*Photographs in the cover page #2*



**Arsha Vidya Gurukulam**

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*is pleased to announce  
residential retreats with*

**Swami Shankarananda Saraswati**



### ***Kathopanishad II***

**RETREAT ID**  
**VE23-04**

**28<sup>th</sup> May – 3<sup>rd</sup> Jun  
2023**

This retreat is the first half of a two week study of the *Upanishad*. It will be dwelling on the second *valli* of *Kathopanishad*. It will begin with a brief introduction to the teaching as well as the first *valli* of the *Upanishad* (which was covered in detail in the retreat Kathopanishad-I in Dec 2022).

Those who can attend only one week may plan to attend this retreat instead of Kathopanishad III.

### ***Kathopanishad III***

**RETREAT ID**  
**VE23-05**

**4<sup>th</sup> Jun – 10<sup>th</sup> Jun  
2023**

This retreat will be a continuation of the previous retreat (Kathopanishad II) and will have a minimal introduction. It will cover the 3<sup>rd</sup> and 4<sup>th</sup> *valli* of *Kathopanishad*.

**Guided Meditations and Q&A sessions are part of the program**

For registration, please visit <https://arshavidya.in/camps-retreats/>

For further details, kindly contact the office through phone or email

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



**Arsha Vidya Gurukulam**

(Sruti Seva Trust), Anaikatti

*is pleased to announce  
a residential retreat in **Tamil**  
on*

**Mundakopanishad**

*from*

**14<sup>th</sup> May – 14<sup>th</sup> Jun 2023**

*by*

***Swami Jagadatmananda Saraswati***



For registration, kindly visit <https://arshavidya.in/camps-retreats/>

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Whatever gifts and skills I have, they seem to have come with me – why, I do not know. I should simply use them as well as I can because that seems to be what I am supposed to do. People who have a value for these particular abilities may give me some respect if circumstances are right for them to do so. People who have no value for these particular abilities no doubt will ignore them. Neither attitude should make any difference to me. I should let my actions themselves command respect from those who are able and willing to extend it but I should never demand respect.

- Swami Dayananda Saraswati



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# SETTING FREEDOM AS THE GOAL OF LIFE

"Vedanta gives you the knowledge of your true nature. Gaining this knowledge one finds that one is free from all forms of limitation and isolation. Full and complete in oneself, one strikes harmony with the entire universe"

- Swami Dayananda Saraswati

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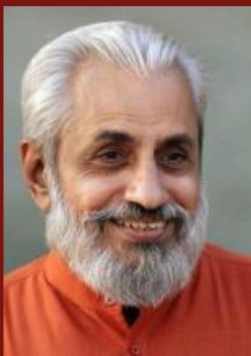
**May 5, 2023 | At 6:30 pm (IST)**

**Via Zoom**

**Click here to confirm your participation**  
**<https://forms.gle/GFJNo4qEjYAde8zNA>**

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## OUR TEACHER



*Swami Brahmadevananda Saraswati is a traditional and contemporary teacher of Vedanta. He studied Vedanta under H.H. Swami Dayananda Saraswati in Sandeepany, Mumbai 1976-78. Later, he spent seven years at Rishikesh in the Himalayas, doing advanced studies in Vedanta under various traditional teachers like Swami Tarananda Giri and Swami Hari Hara Teertha.*

*Since 1985, he has been based in Mumbai, unfolding the vision of Vedanta in his regular classes. Swamiji conducts programs for private and public sector companies, including some multinational and Fortune 500 companies. Swamiji effortlessly facilitates participants to maximize their potential in all areas of their lives.*



## Dayananda Anugraha Fund

The Dayananda Anugraha Fund was established in 2016 to provide financial grants to direct and indirect disciples of Pujya Swami Dayananda who are in need of such support.

Primary grants (first priority) are given for living, medical, dental, and other necessary personal expenses.

Secondary grants (second priority, depending on availability of funds) are given for expenses related to travel and teaching and ashram/residence improvements.

Any disciple in our parampara who is in need of support is invited to visit [www.dayanandafund.org](http://www.dayanandafund.org) or email - [dayanandafund@arshabodha.org](mailto:dayanandafund@arshabodha.org)

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