



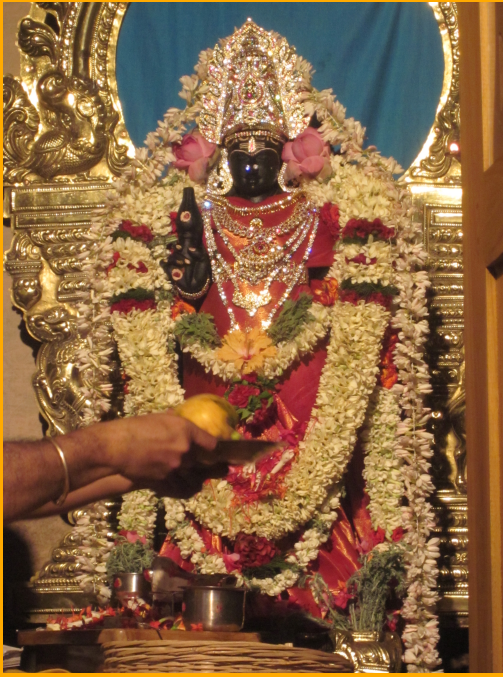
# *Arsha Vidya Newsletter*

*Rs. 15/-*



**GuruPurnima At Rishikesh**





## GuruPurnima at AVG

see report at Page 19





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*Arsha Vidya  
Newsletter*

In fearless voice may  
we proclaim

The Rishi's message  
from all house-tops

And bring the men  
of different claim

To a fold of Love  
where oneness lasts!

## śraddhā-bhakti-dhyāna-yogād avaihi

*Sixth part of the serial article continued from July 2019 issue. Bhakti topic continues..*

The law of *karma* is not ordinary. Once you start this spiritual journey, everything else has to just stand and watch. In fact, the power of all other *karmas* gets weakened. Their clamour becomes less. They all have power if you do not have this pursuit. If you have this pursuit, they have no power. You are taken forward. That is the assurance.

Therefore, even if you have *śraddhā* you require the *anugraha* of the Lord. How do you earn *īśvara-anugraha*? It is only by *karma*. *Karma* is of two types. One is *iṣṭa*, Vedic rituals, and the other is *pūrta*, *sevā* activities. There is no third type<sup>1</sup>. These are the only two means of earning *anugraha*. And for this you need to perform *nitya-naimittika-karmas*, your daily and occasional *pūjās*, *japa* and so on.

Everyone has *antaḥ-karaṇa-aśuddhi* in the form of *duritas* and *rāga-dveṣas*, likes and dislikes. One has to neutralise some of these *duritas* and *rāga-dveṣas* also. One should not come under their spell. For this, one must have *Īśvara* in one's life.

The *vaidika-karmas* were there in all times, in all *yugas*. But in *kali-yuga* the *vaidika-karmas* are not often pursued. People do not follow the enjoined *karmas*. Who performs *karmas* like *agnihotra* these days? Even if a person does *agnihotra karma*, he does so because no one else does it, and therefore, he will get all the attention, all the honours. He does *agnihotra-karma* just to be able to say, "I am an *agnihotrin*." He does not do it for *antaḥ-karaṇa-śuddhi*, which is why this is *kali-yuga*. Then, what else does one do for *antaḥ-karaṇa-śuddhi*? What is the redress for the people in *kali-yuga*? What is the way out? *Hari-nāma*, taking to the Lord's name, is the only refuge<sup>2</sup>. *Hari-nāma* is *upalakṣaṇa* for all actions done with *bhakti*. It will, therefore, include *pūjā*, *arcana*, *pārāyaṇa* of *viṣṇu-sahasranāma* and so on.

We divide *karmas* in a three-fold way on the basis of *karaṇas*, the means of accomplishing them. That which accomplishes an action is called *karaṇa*<sup>3</sup>. There are many divisions. This is one basis of division: *kāyika*, physical; *vācika*, oral and *mānasa*, mental. We will see *mānasa-karma* under *dhyāna*.

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<sup>1</sup> Datta' a third type of *karma* mentioned in the *śāstra* can be included in *iṣṭa* or *pūrta karma*

<sup>2</sup> Kalau kalmaṣa-cittānaṁ pāpa-dravyopa-jīvināṁ vidhi-kriyāvihīnānāṁ harer nāmaiva kevalam

<sup>3</sup> Kriyate anena iti karaṇam.



The *kāyika* and *vācika* *karmas* come under *iṣṭa-karma*. All these *karmas* are *karṭṛ-tantra*, will-based. You choose a *karma*. When you choose *kāyika-karma*, it includes all types of *pūjās*. In this, all three *karaṇas*—body, speech and mind—are employed. Limbs like hands are involved. You are repeating the names of Bhagavān and you are repeating various chants. In performing a *pūjā*, therefore, the body is involved, speech is involved, the mind is involved, an altar of worship is involved, and varieties of materials such as incense, flowers, water and so on are involved. This ritual can be regularly done.

*Kāyika* does not mean that the whole body is involved. Here we have to note one thing. The limbs, like hands, and *vāk*, the organ of speech, are both *karmendriyas*, organs of action. If *vāk* is a *karmendriya*, actions done by *vāk* will naturally come under *kāyika-karma*. Then why has it been mentioned separately as *vācika-karma*? Because *vācika-karma* is subtler than *kāyika*. When you do *kāyikakarma*, all the three *karaṇas* are employed. Since all the *karaṇas* are employed, the result that a *kāyika-karma* can produce is greater than that of a *vācika-karma*.

There are two types of *phala*, result, for a *karma*—*drṣṭa*, seen and *adrṣṭa*, unseen. *Puṇya-pāpa* are *adrṣṭa*. The *adrṣṭaphala* for *kāyika-karma* is definitely greater because all the three *karaṇas* are employed. This *karma* can become more and more elaborate. For instance, when fire is involved, priests are involved and *dakṣiṇā* is involved, one incurs a lot of expenditure and puts forth a lot of effort. That means it certainly has more results.

These three types of *karmas*—*kāyika*, *vācika* and *mānasa*—are prayers which have a result. All prayers are valid. Whether one prays in Hebrew, Sanskrit or in Tamil, a prayer is a prayer. Bhagavān is not going to be confused. I do not say all prayers are one and the same. I never say that.

I also never say that all religions lead to the same goal. All religions cannot lead to the same goal because our goal is right here. Others think that their religious goal is after death. If they lead a faithful life with prayers, probably they have a chance in the afterlife. There is no such guarantee. For us the goal is right here. We have special prayers for special results. Any prayer has its own result and we accept that. But other religions do not even accept that. For them an altar of worship is not acceptable.

Once, there was a big discussion in Delhi. An important leader from the Hindu religion was there, and a leader from another religion was also present. The Hindu leader said, “We accept all religions.” The other person said, “That is your problem. You do not have a religion, and that is why you accept all religions. We have the right religion, which is why we do not accept all other religions which are false.” The discussion ends. There is no discussion here. They do not accept what you say. It is not true that all religions lead to the same goal.

For instance, you pray to Lord Dhanvantari for removal of diseases. When you undergo a treatment, you do not know what all happens. For the modern allopathic medicines, the contraindications are written. It may say that there is a one percent chance of developing a brain tumour, but otherwise the medicine is wonderful. So when you read all this, you better say a prayer. One in a billion wins the lottery. Even for that you have to pray. Here you pray to Goddess Lakṣmī. You have to have *daiva* (grace) with you. In any undertaking, you have to take prayer into account to control the hidden variables. Therefore, our Vedic tradition has varieties of prayers and not simply broad-spectrum prayers.

...to be continued

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This will enable us to act fast.

Editor.



## Book of Enlightening Laughters

Collection of Stories & Anecdotes From the Talks of Swami Dayananda Saraswati.  
(Sri Swami Dayanandaji's lectures)

### (003)CINE FANS ARE JNANIS!

The role that an actor plays is different from the actor. Without the actor there is no role. Role is mithyā. Actor is satyam. In fact, we all understand this very well.

In Tamil Nadu there are many cine magazines. In these magazines they announce a contest. The contest is: Just one eye, the right-eye of the actor would be there. You have to guess whose eye it is. The whole Tamil Nadu is sold out to the movie world. So, they get thousands of entries. They are able to figure out the answer.

Whatever be the appearances of the actors, the fans know them. They are so well informed about the person. That means, they are able to sift. No matter in what form the person appears in the movie, still they are able to find out who the actor is. In all these movie hoardings which you find all over, I wonder, "Who is this actor?" If I get some name, I can use it in my talks. That is my nature.

When I look for the names of the actors in the hoarding they are not there. The name of the producer is there, the name of the director is there, and many more things. But not the names of the actor/actress. Do you know why? Because it would be an insult to the fans, because they know better. Even though this actor appears as a sādhu in this movie and the hoarding is showing him as a sādhu, the people are able to sift, go beyond the sādhu-rob, and find out Mr. Actor A. They can go beyond it. Let the actor appear in any form. Still he is discerned.

This is called discerning. You see through all the persona, all the costumes. The person is seen through the persona. Persona means a costume or a mask. And the person comes through the persona. That person is not missed by anybody and that is why they are called fans (from fanatics). Now these fans, great devotees of actors and actresses, are able to see through the masks and never lose sight of the person.

...to be continued

# Uddhavagītā & Gurugītā Retreat

At AVG Anaikatti

The July 13-20<sup>th</sup>, 2019 retreat at Anaikatti, was centered upon the teachings of *Uddhavagītā*, a part of *Śrīmad Bhāgavata*, describing the 24 *Gurus* of *Dattātreya Bhagavāna*, and also *Gurustotram*, which is the essence of *Gurugītā*, a part of the *Skandha Purāṇa*. The topic chosen for the retreat as though resonated with the spirit and excitement of *Gurupūrṇimā*. Everyone felt blessed to attend this retreat especially during this auspicious week, with an opportunity to serve and participate in the *Gurupūrṇimā puja* and associated ceremonies.



Having pointed out how *manuṣyatvam* (to be born as a human), *mumukṣutvam* (desire to be free), and *mahāpuruṣasatsaṅga* (company of a wise person) in one lifetime is indeed a rarity, Swamiji emphasized that a seeker should make the best use of every moment for their spiritual pursuit. That a seeker should develop a learning mind instead of a reactive mind,



because it is a learning mind alone which is objective and is available to learn. Just like in *Uddhavagītā*, the *Avadhūta*, *Dattātreya Bhagavāna* learns from one's own experiences and from the behavior of others. Through the 24 Gurus, it was explained how *Dattātreya Bhagavān* learnt various values, positive lessons to be adopted in life, some counter lessons and the behavior or mindset to forsake in life, which enabled him to abide in the vision that the world is not separate from *Íśvara*. Just as *Dattātreya Bhagavāna* learnt various lessons from objects and situations of day to day life, both insentient objects and sentient beings, similarly a seeker too should have an open mind to learn from the day to day experiences.

Swamiji provided a very systematic explanation on the degree to which the values adopted by *Dattātreya Bhagavān* through his 24 Gurus could be adopted by householders and seekers with varying degree of commitment for spiritual pursuit. It was highlighted that a seeker should excel in one's spiritual pursuit by adopting the positive values such as accommodation, unattachment, contributing and serving others, being satisfied and happy with oneself, be devoid of a sense of ownership of any act of receiving or giving, and a value for objectivity. Swamiji encouraged the seekers to make a deliberate effort for mastery over the 5 senses and their respective objects, concentration or single-pointedness, and getting the essence of the teachings. It was also pointed out that the wrong values such as attachment, expectations from the world, unnecessary accumulation must be forsaken in life to the extent feasible. Through the teachings, an important lesson was also taught - to differentiate the attributes belonging to the body-mind-sense complex from the nature of the self, and recognition of one's true nature as devoid of any association.

The lessons learnt from the 24 Gurus were :

- *From earth* , the value of accommodation and serving others from Earth (1<sup>st</sup> guru).
- From internal *Vāyu* or *Prāṇa*, the value of being satisfied with simple and purposeful food. From external *Vāyu* the value for unattachment (2<sup>nd</sup> guru) .
- *From Ākāśa*, value for *Asaṅgatā* Or unentanglement (3<sup>rd</sup> Guru).
- *From water*, the value for purity, being sweet, loving and friendly. (4<sup>th</sup> Guru).
- *From fire* , the lesson that *Ātmā* is one but appears many because of the *Upādhi* of body-mind-sense complex. In reality the gradation belongs to the *Upādhi* and not the self (5<sup>th</sup> guru).
- *From moon*, the lesson that modifications belong to the *Upādhi* and not *Ātmā* (6<sup>th</sup> guru).
- *From sun*, the value of giving and receiving without identification. (7<sup>th</sup> Guru).
- *From pigeon*, the counter lesson how overattachment can lead to destruction (8<sup>th</sup> Guru).
- *From python*, the value to be satisfied with whatever comes by *Prārabdha* (9<sup>th</sup> Guru).

- *From ocean*, the value of quietude, profoundness, and be undisturbed by things and situations (10<sup>th</sup> Guru).
- *From moth*, the value of control over sense organs with respect to eyes/form (11<sup>th</sup> Guru).
- *From honey Bee and black bee*, the lessons to avoid taxing others too much, to get essence of everything without getting lost in the supportive science, and to restrain from unnecessary accumulation, were learnt (12<sup>th</sup> Guru).
- *From elephant*, the value of control over sense organs with respect to touch (13<sup>th</sup> Guru).
- *From honey collector*, the lesson of how unnecessary accumulation will be waste of time and money (14<sup>th</sup> Guru).
- *From deer*, the value of control over sense organs with respect to sound (15<sup>th</sup> Guru).
- *From fish*, Control over sense organs with respect to taste from (16<sup>th</sup> Guru).
- *From Pingala, a prostitute*, not to have expectation from the world to be happy. (17<sup>th</sup> Guru).
- *From Osprey (fish-eating bird)*, not to do unnecessary accumulation which can lead to competition (18<sup>th</sup> Guru).
- *From a child*, to be happy with oneself and be carefree by knowledge of self and an attitude of surrender (19<sup>th</sup> Guru).
- *From a young girl kumārī*, to avoid being in crowd (20<sup>th</sup> Guru).
- *From arrow-maker*, the importance of concentration for meditation (21<sup>st</sup> Guru).
- *From snake*, to be inconspicuous and less talkative (22<sup>nd</sup> Guru).
- From spider, the vision how *Īśvara* alone is manifesting as this world (23<sup>rd</sup> Guru).
- *From a particular insect (kṛta)*, to be mindful of the pattern of thinking (because as you think so you become) (24<sup>th</sup> Guru).
- and additionally the value of objectivity to be able to see plus and minus in everything *from the body* (25<sup>th</sup> Guru).

Swamiji particularly emphasized how for any value to be followed a value for the value must be created first. The seekers were further enriched with 3 practical take home messages:

- 1) Observe the world with open mind,
- 2) Learn from all experiences,
- 3) Integrate that learning in one's life to transform oneself.



Besides, the questions and doubts resolved during Satsang provided further clarity to our understanding of the teachings throughout the day. How *Ísvara* is the order and order is all-pervasive, was elaborately expounded by Swamiji. That an understanding of *Ísvara* would help a person validate the behavior of others and oneself, and in the process resolve all guilts and hurts. Further clarification was provided by a clear differentiation between validation and justification, that validation is not acknowledging a wrong doing or wrong behavior as right, rather it is the understanding of the behavior and the source of the behavior. Swamiji meticulously comprehended how to understand the behavior, one has to keep on understanding the person, and this requires compassion on our part, and this is exactly how we can assimilate and utilise the understanding of *Ísvara* as order. The expounding of *Gurustotram* indeed was in keeping with the spirit of this auspicious week of *Gurupūrṇimā*. The *brahmajñāna* received by serving the Guru, who alone is the ultimate truth, who is not only the self but the self of all, who is the cause of everything and yet is causeless, without whom the Vedanta cannot be revealed, to the Guru who is endowed with such glories, such excellence, my salutations at your lotus feet. Indeed, when the Guru is there with you, what else do you require? Guru is Narayana, and Narayana is everything!

What better way to conclude the retreat other than a bhajan on Sadashiva Brahmendraji's kruti, '*Chinta nasti Kila*', sung beautifully by Swami Sadatmanandaji! When and where the vision and spirit of Param Pujya Swami Dayanandaji is followed, how can it not but be a blessing to us seekers?

- **Write up by retreat participant-Ms Prachi Patel.**

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# Religion Vs Spirituality – Is there a choice?

By Swami Sarvanandaji

The two words Religion and Spirituality are being used interchangeably quite often in the world today. This causes a lot of confusion. Do they mean the same thing? If not, the question arises – is it advisable to be religious or spiritual or both? In the Indian context being Religious could mean going to a temple, doing Yoga (just Asanas), praying in front of a deity for a few minutes, just believing in God (s), putting a mark on the forehead like kumkum, Vibhuti or Chandan, doing something fire rituals either by oneself or by taking the help of a priest, just performing one's duties (karma yoga) etc. The problem arises when many of the above activities are confused with "Spirituality", as is the case many a time. For example a person just going to a temple or just putting something on the forehead without anything beyond that, praying every day or even doing some Yoga (Asanas), could call himself Spiritual. Is it proper to do that? Why should the words religion and spirituality not be used interchangeably? What may be the dangers/pitfalls and what does one lose by doing so? Are religion and spirituality connected or independent? For answers to these questions, we need to properly understand the meaning of both the words, the realm of relevance of Religion, the realm of application of Spirituality, the overlap, the interconnectedness, how Religion leads to Spirituality and the necessity of each of them. It is very important to understand this because that is what Indian culture is resting on. Being unclear about their relationship keeps us firmly in limited/time bound existence also called the cycle of repeated birth and death while having clarity leads me towards immortality or liberation. The choice purely rests with each one of us. And ignoring one at the cost of the other is at our own peril.

**Religion** – In the Indian context it pertains to any activity performed by the physical body (hands, legs etc), organ of speech or the mind, with faith in the almighty/higher power/ Creator, with the expectation of a some result/benefit to myself as a separate Individual, my family, relatives or acquaintances, the environment (like praying for rain) or the society or Country one belongs to. In fact this is the main topic of the Vedas and related texts. Religion would also include various customs and rituals performed by tribal anywhere in the world, not directly connected to any of the major "religions"

**Spirituality** – The word means anything one includes in his/her understanding of themselves that is not limited or constrained to only the body, mind, sense organs or the intellect. In short it just pertains to the Knowledge/ Truth of the Self that is obtained through enquiry. And finally this Self is understood to be not just limited to the body but is the truth of the universe. That is, I (each one of us) am immortal, birthless, deathless, changeless and in fact I am the truth. The primary question here is, is there such a thing that I should waste my time on? Aren't there better things to do in life like becoming richer, more famous or for that matter anything that would give me a more tangible result? The unambiguous answer is definitely YES. On the contrary all that is tangible, is by its necessary definition short lived, temporary or ephemeral. The Indian spiritual tradition considers that gaining the knowledge to this question alone is the purpose of human birth and the most worthwhile thing to do.

**Can we be spiritual without being religious or vice-versa?** Why should we not just concern myself with Spirituality or Self-knowledge instead of wasting time on religious matters? This is exactly the predicament of Arjuna in the Bhagavad Gita. The short answer is it is possible but it is also good to enquire why I have a resistance to religion. If it is because of some prejudice or bias then I need to find out if it is justified. Another criterion is, if I am really sufficiently evolved and ready to only concern myself with Self enquiry. Pure Self enquiry is not as easy as it seems. The fact is, religion helps and is necessary to prepare me for Self Knowledge. If I am not sufficiently prepared mentally, Self-Knowledge in terms of purely intellectual understanding, is not very helpful. A religious life style that is also conducive for such preparation becomes extremely essential. This is where a religious lifestyle helps in terms of not avoiding what is not helpful for Self Knowledge. The answer to the question of whether I can be religious without being Spiritual is that it is definitely okay but I can do it at my own peril. Because religion without spirituality is incomplete. Increasingly spiritualising one's life is the way to go.

**Reasons for resistance to religion** – Many times it would appear to be easier and better to consider ourselves Spiritual and not religious. Being religious appears old fashioned, primitive and out-dated. In today's world it is fashionable to call oneself Spiritual and not religious. Because religion brings with itself a certain set of necessary beliefs and dos and don'ts that may be considered restrictive/dogmatic/constraining or intrusive. Spirituality without religion appears to give me more freedom which is definitely true. But does that allow me to completely trash religion? No, it doesn't is the definitive answer.

**Is there a need to be religious at all?** Yes, there is because it gives a structure and direction to my life if done with the right attitude. Religion (at least as it applies to the Hindu tradition) is a beautifully developed system for the growth of the Individual and the others around. In Indian Spirituality (Vedanta) a lot of emphasis is placed on our lifestyle. Everything we do is considered religious if we do it with a certain attitude. And it is repeatedly emphasised that we need to only spiritualize our everyday activities. Hence any activity can be made spiritual. Spiritualizing is only in terms of our attitude towards what we do and the result expected. If one is able to insulate myself from being affected by the result, positive or negative, it helps in one's mental preparation for Self Knowledge. If not, the activity just remains religious without giving me any spiritual benefit.

**Why should religion be given a spiritual orientation?** Religion without spirituality makes me a selfish, egoistic and a self-centered individual. Having a spiritual orientation helps avoid all of that and evolve into a better human being viz. in terms of managing emotions like anger, hatred, jealousy, fear, complexes, stress, tension etc, having the right attitude towards myself, be composed in victory and defeat, gain and loss, praise and criticism, society, environment, become more compassionate, unselfish, composed, contented, improve the quality of my relationships, living a purposeful life. In the Indian tradition Self Knowledge is the only worthwhile pursuit of every human being and every little activity should only sub serve this goal. Just sticking to religion keeps me restricted to the mundane and monotonous while spiritualizing religion liberates and expands me. Spirituality gives meaning to all religious practices. Religion without Spirituality is incomplete and Spirituality without Religion is just a dry intellectual exercise and absolutely pointless. Both are incomplete without each other. It is not one at the cost of the other.

In fact this is the main difference between Hinduism and other Religions. The essential requirement of Spirituality is that there should be freedom from bondage right here, right now while all other religions only talk about salvation after death. And also only in terms of going to some heaven.

Which of the two is more important? Can one be given more importance at the cost of the other? There cannot be a generic answer to this question because each individual has to decide for himself/herself. Spirituality involves enquiry and contemplation. Whether one is ready for that or not depends on one's natural inclination and temperament. But the fact remains that Self Enquiry/Spirituality comes later and Religion has to lead to Spirituality.



**The next question is how does one learn about spirituality? Do I need to explicitly educate myself at all?** Is it not automatic as is very widely assumed? A widespread opinion is that Spirituality need not be learnt and can be self learnt from “experience”. And also that it does not need any outside help and can be done by oneself. This argument is fundamentally flawed because any experience is subjective and at the relative level and any number of experiences cannot teach me anything new. I make sense of my experiences based on what I already know. For knowing myself I need a means of knowledge that is unfolded in a systematic and logical way. In other words through a proper teaching methodology. Both are inevitable. This teaching methodology, has been preserved over thousands of years and still available intact. This is the primary reason one needs to seek out a teacher. Unfortunately this is not true of other religions because they are not Spiritual as defined by their own clergy.

**When does one start learning about Spirituality?** The earlier in one’s life it is started, the better it is. This is where a religious life is helpful because it helps introduce spirituality through one’s everyday activities and when enquiry starts it becomes seamless and easier. In other religions because there is no spirituality religious life is useless because one just gets stuck pointlessly to some non-verifiable dogma.

To conclude, there is a choice only with regard to the proportion and that varies from person to person. Both religion and spirituality are complementary to each other. And are not at loggerheads with each other.

*This article is by Swami Sarvanandaji. Swamiji’s website is <http://www.arshavidyaparampara.org/>*

## DRG-DRSYA VIVEKA RETREAT AT AVG ANAIKATTI

*Dṛk Dṛśya Viveka* retreat at Anaikatti indeed presented a great opportunity to rest the mind and soul from the day to day activities and spend time contemplating upon the nature of self and non-self. The positive vibrations of the temple, the chanting, and the whole premises provided just the right environment for assimilating the teachings of this *Prakaraṇagrantha*.



The morning and evening puja, prayers and chantings at the temple filled the mind with a sense of gratitude and devotion towards the Lord. The quietude of mind in the morning was further elevated during the guided meditation. The beauty of the meditation was that it always started with a mental worship of the Ishta Devata or Sadguru followed by a step by step contemplation on the body, prāṇa and ultimately the nature of the self, and thus left us with an intimate connection with the self. The day proceeded with the profound teachings of the *Dṛk Dṛśya Viveka*.

Each moment of the lecture was very valuably utilized to convey the message of Vedanta. Even before entering the text, Swamiji firmly laid out the fundamental facts of Vedanta in all our minds. Ensuring the teachings are meaningful in our practical life, Swamiji brought to our attention the principle quest of life and the means to attain it.

The vision of Vedanta and its mechanism were clearly communicated through the discussion on the 3 main topics of Vedanta: Tat, Tvam, Asi, the analysis of Tat pada and Tvam pada, and 'Asi' the relationship between the two to ultimately discover their oneness. *Dr̥k Dr̥śya Viveka* being one of the methods of differentiating the self and non-self, focusing on Tvam pada analysis, how it fits in the whole scheme of analysis and discovery of 'Tat Tvam Asi', was thus clearly conveyed.

The text itself was explained in a very structured manner by grouping the verses of the text into 5 main topics, in keeping with the vision of the text, to enable us to dwell on the content and context of the text, and retain the teachings for long. Certain sections of the text like the 6 kinds of Samadhi meant for Tat pada and Tvam pada chintanam/contemplation were explained very meticulously clearing any doubts in our minds, with lot of examples and answering to everyone's personal doubts for further clarity during Satsang. In a very simplified manner, the subtle connections between the first and last sections of the text were highlighted to point out the similarities involved. The Satsang at night was a Sadhana in itself. Apart from clearing the seekers' doubts and questions, Swamiji made the Satsang very lively by asking us questions on the teachings through the day. Swamiji insisted on precise answers, and this trained our minds to think and answer to the point. The Satsang enabled us to deliberate upon the teachings, and check any glossing over, and thus firm up our understanding.

The icing on the cake was of course the three take home messages, which we will be able to use in our practical life not only to solve the social problems, but also to uplift ourselves for our spiritual growth. The first message emphasized *Viveka*, 'Let *Viveka* pervade our life so that we don't get carried away by superficial appearance, let there be *Viveka* at the level of permanent and what appears to be permanent, let there be *Viveka* at the level of seer and seen (*Dr̥k* - *Dr̥śya*) and at the level of *Satya* - *Mithyā*. That may one start with the *Vyāvahārik Viveka* and then apply it at *Pāramārthika* level as well.' The second message emphasized our attitude towards problem, 'That may one analyze the problem, find the solution, and work for it, rather than remaining stuck in that problem, rather than reacting to the problem, rather than thinking all the time about the problem.' The third message emphasized *Śraddhā* in *Īśvar*, 'Have confidence that I'm blessed enough to pursue *Mokṣa*, that whatever I need for *Mokṣa* I have, and appreciate *Īśvar* in our life.'

The whole package of meditation, teachings, chanting, Sanskrit, and Satsang, enhanced by the in-between tea breaks, nutritious and delicious breakfast, lunch and dinner, and adorned by the temple puja and chantings, the clean and serene environment, and a welcoming attitude from everyone within the premises were more than anyone could ever ask for in one place at one time.

**Report by Ms Prachi Patel.**



## Guru Purnima at AVG, Anaikatti

On 16<sup>th</sup> July 2019, Guru Purnima was celebrated with devotional fervour at Arsha Vidya Gurukulam, Anaikatti. This day which also marks the birthday of Vyasacharya, who forms an important link in the teaching tradition is remembered along with other acharyas in the tradition.



The program started at 10:30 AM with the *anujna* of Pujya Swamiji at Guru Tirtha. In the lecture hall named “Kashi”, of the Gurukulam, where all the photos and murtis of the acharyas of the tradition starting from Sri Vyasacharya, Swami Chinmayananda, Swami Pranavananda and Swami Tarananda Giri along with the photo of Pujya Swamiji with his padukas beautifully decorated were kept for puja. A bronze statue of Pujya Swamiji ornamented with flowers decorated the altar.

The priests of the Gurukulam temple did the puja with the supervision of Swamini Saradananda and Swamini Vedarthananda. An elaborate puja started with the invocation of Mahaganapathi followed by shodashopachara puja to the Guru Padukas. Guru Stotrams and Dayananda Panchakam were chanted.

After the puja, Swami Sadatmananda gave anugraha bhasanam. The following is the short excerpt of the talks of Swamiji.

This day is called Vyasa Purnima as this day happens to be the birthday of Veda Vyasa, who compiled the Vedas which were scattered and preserved by different families. He wrote Mahabharata, 18 puranas, smriti grantas like Vyasasmrti, Brahmasutra, Bhashyam on Yogasutra etc. In our tradition, Veda Vyasa is looked upon as the incarnation of Lord Vishnu and to express our gratitude to Vyasa, this day is celebrated as Vyasa Purnima.

This day is also celebrated as Guru Purnima day in our tradition to express gratitude to our gurus and through our guru, to the entire guru parampara.

One more significance of this day, according to the tradition, is that parivrajaka sadhus will continue stay in one place for the next four months/fortnights as rainy season starting from this month would make the travel very difficult, and thereby they avoid causing harm to the tiny insects which come out from the earth due to heavy rain.

Another significance of this day is that some take vrata either in the form of abstaining from something or doing something positive.

After the talk, Swami Sadatamananda introduced Swami Jagadatmananda, who joined the Gurukulam as the Chief Advisor and asked him to give a short talk in tamil. The speech of Swami Jagadatmananda in chaste tamil captivated the entire audience.

All the devotees, campers of the ongoing camp conducted by Swami Sadatmananda, trustees of the Gurukulam, Sannyasi disciples of Pujya Swamiji, other sannyasis and brahmacharis participated in the Guru puja. At the end of puja, all offered flowers to the paduka, and received prasada and blessings from Swami Sadatmananda Saraswati. The puja concluded with the distribution of mahaprasada and sumptuous bhiksha in the dining hall to all the people. All the devotees thanked the day and the Gurukulam for the excellent opportunity of expressing their gratitude to the entire guru parampara.

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More pictures in Wrapper 2

## Guru Purnima at Rishikesh Ashram



Guru Poornima Day was celebrated at AVP, SDA, Rishikesh in a grand manner befitting the occasion. Puja was led by Swami Suddhananda Ji Maharaj ; Abhiheka was done by Swamini Vidyananda Saraswati , and archana was done by both Swamini Ammma , Swami Satsvarupananda Saraswati, and Swami Divyananda Saraswati (Haridwar) assisted by Priests Dilip Ji and Shankar Ji., followed by chanting, Diparadhana and Mahaprasada.

**Report by Swami Cidghanananda**

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More pictures in Wrapper 3





## Swami Dayananda Anugraha Bhavan, Haridwar



**WE NEED  
YOUR HELP!**  
**AN APPEAL TO ALL THE  
BENEVOLENT DEVOTEES!**



Om! Many of you may be aware of the increasing health & facility needs for disciples (Sanyasis/Sanyasinis) of Pujya Swamiji due to old age & illness. There is also an increase in the number of such disciples who lack the means to care for themselves. In order to cater to their needs, we initiated the construction of Swami Dayananda Anugraha Bhavan at Haridwar.

Situated at the site of Swami Tarananda Giri Maharaj's Ashram, where the old building was demolished, preserving Swami Tarananda Giri Maharaj's Samadhi, Anugraha Bhavan is a well-designed four-storey building with 22 rooms including kitchen, dining room, Satsang hall, Office and Staff quarters. The Bhumi Puja was performed by Swami Suddhanandaji Maharaj on 28th December, 2018 and he is also in charge of the project, which is under construction. The facility can accommodate twenty Sadhus.



Swami Dayananda Anugraha Bhavan will be formally inaugurated on 22nd September 2019, to commemorate the occasion of Pujya Swamiji's mahasamadhi, which falls on the following day, 23rd September, 2019 and the golden jubilee of Arsha Vidya. We expect the construction work to be completed by then!

### contribute liberally for the cause

Maintenance of one Sadhu per Year

(includes expenses for food, dress, medical, salary for care takers/Driver) - Rs. 1,25,000 (USD ~1,900)

Purchase of one Ambulance van - Rs. 8,00,000 (USD ~11,800)

It will be of immense support to us if we receive your donation towards any of the above causes. We sincerely thank you in anticipation of your support! You can make the donation by Cheque or DD favoring: SRI GANGADHARESWAR TRUST and posted or couriered to Swami Dayananda Ashram, Swami Dayananda Nagar, Muni-ki-Reti, Rishikesh 249137 (Note: for Courier use pin code 249201)

#### ON LINE BANK TRANSFER DETAILS

DETAILS	FROM WITHIN INDIA (Only for India donors)	FROM OUTSIDE INDIA (Only for foreign donors)
Beneficiary Name	SRI GANGADHARESWAR TRUST	SRI GANGADHARESWAR TRUST
Bank Name	BANK OF BRODA - RISHIKESH	STATE BANK OF INDIA, Railway Road, Rishikesh-249201
Account Number	25000100000255	36918378474
IFSC	BARBORISHIK	SBIN0001180
Branch Code	2500	01180
Swift		SBINNINDB558

NOTE: For Indian donor, full address and PAN number are required. For foreign remittances, full address required.  
Swami Suddhananda Saraswati

PH: (0135) 2430769, 2438769; [DAYAS1088@GMAIL.COM](mailto:DAYAS1088@GMAIL.COM); [WWW.DAYANANDA.ORG](http://WWW.DAYANANDA.ORG)



## Swami Dayananda Anugraha Bhavan, Haridwar



### APPLICATION FORM -

(to be filled-in by the eligible sannyasis)

Sannyasa Name:	
Purvashrama Name:	
Date Of Birth: _____ Age: _____	
Course Studied: From: _____ To: _____	
Place: _____	
Name of Acarya: _____	
Date of Sannyasa: _____	
Place of Sannyasa: _____	
Diksha Taken From: _____	
Medical History: (attach a report given by the Medical Officer)	
E.Mail ID :	
Mob. No.:	
<b>RULES &amp; REGULATIONS:</b>	
<ul style="list-style-type: none"><li>• Sadhus shall be admitted only from our Sampradya</li><li>• Minimum age while applying should be 65 years</li><li>• Only male Sadhus to apply</li><li>• To attach Valid ID Proof (copy of Aadhar/Passport/Voter ID – any one)</li><li>• The Ashram shall function with a set of norms and timings</li><li>• Additional input, if any, in support of your application</li></ul>	

PH: (0135) 2430769, 2438769; [DAYAS1088@GMAIL.COM](mailto:DAYAS1088@GMAIL.COM); [WWW.DAYANANDA.ORG](http://WWW.DAYANANDA.ORG)

# Sadhana Camp at Rishikesh

by Swamini Satyavratana Sarawati

“Yoga for Spiritual Health” was the topic for our Sadhana camp at Rishikesh, this year, conducted by our Guru, Swamini Satyavratana Sarawati with 75 students, from 10<sup>th</sup> June to 17<sup>th</sup> June 2019. All of us were expecting a rigorous session on asanas and were wondering how one could spend the entire day only doing yogasanas. Well, we were pleasantly surprised when Pujya Swamini unfolded the subject of Ashtanga Yoga and its benefits.

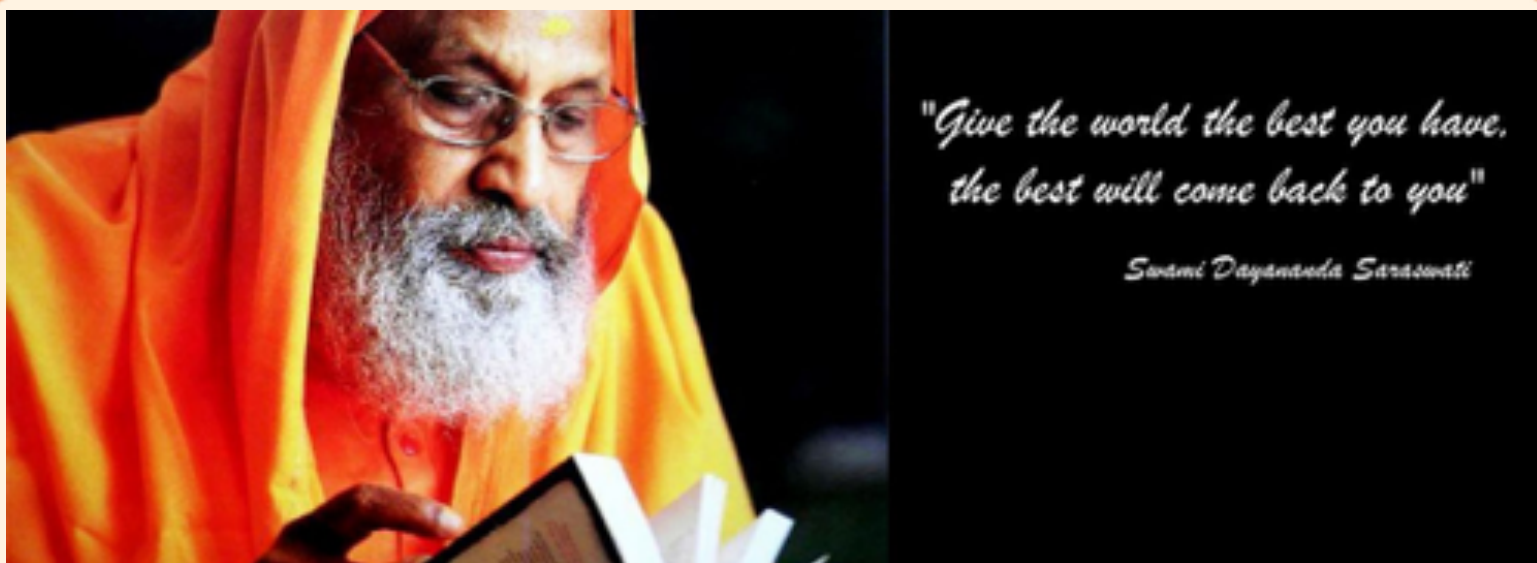
Pujya Swamini highlighted Asana, Pranayama and Meditation with vedic vision as a supportive means for spiritual upliftment.

We were also blessed with the Anugraha Bhashanam of Acharya Swami Satswaropananda ji on the topic “Who is God”.



By Deepa Raviganesh





## A wish fulfilled

By Ram Banerjee  
[Ram@yogafestival.world](mailto:Ram@yogafestival.world)  
[www.yogafestival.world](http://www.yogafestival.world)

PujyaSwami Dayananda-ji would have been pleased, I thought, as I read the email from an English lady called Amanda thanking my wife Sonali and I for starting the World Yoga festival. Her email continued:

*"I was introduced to yoga when I was 14 years old by my sister. I was spending a lot of my time sitting and studying and thinking of doing something to keep fit. She gave me an old book of yoga exercises and I found it fascinating. I have practiced the physical and breathing exercises ever since (I was 50 this year) The deeper aspects - meditation and philosophy I have only ever glimpsed, maybe because I felt very rooted in the physical world. The talk at the festival which I accidentally (maybe serendipitously!) heard, fired up my curiosity, and I feel it's time to learn."*



This is the type of person Pujya swami-ji had in mind when he expressed the wish that **"we need an authentic yoga festival in the West."** He wanted Yogis to be able to easily find Vedanta after mastering asana and pranayama. For the past 4 years Sonali and I have been trying to fulfil that wish and this email was a welcome indication of progress. To turn just one mind onto the path of discovery is rewarding enough but this has been repeated over and over again. The word is getting out. People are telling their friends and they are coming. Over 1400 people descended upon Beale Park just 50km west of London, UK for 4 days of classes, workshops and talks on all aspects of Yoga, Ayurveda and Advaita Vedanta. The priceless jewels of India sparkling in the English summer sunshine for everyone to enjoy.

They came from all over the world from Canada to Colombia, from New Zealand to Norway and, of course, many from the UK. Mostly western, mostly female and mostly above 40. This group has it all, but contentment still eludes them and they feel that *"It's time to learn."*

The Welcome lamp was lit by (left to right) Swami Brahmaavidananda from the Arsha Vidya lineage, Dr. Hansaji Yogendra, head of the Yoga institute in Mumbai (oldest Yoga Institute in India), Dr. Parthasharathy the head of SDJ Ayurveda clinic from Anaikatti (who treated Pujya Swamiji), Garth McLean, senior Iyengar teacher from Los Angeles and Dr. Ananda Bhavanani, professor of Yoga therapy from Pondicherry.



With the wisdom of India brought to their doorstep, one would naturally expect a large contingency of Indians to attend but this is not the case because they feel that there is nothing anyone can teach them about their own culture. A classic case of not knowing how little one knows. Such people need to experience in order to be convinced. My hopes were raised last year when a young British born girl of Indian origin came over to me and shook my hand saying:



*"Thank you, thank you, thank you. I realise now how very little of my Indian heritage I know. All this knowledge has overwhelmed me. I was not taught any of it. My parents do not know. They need to know and I will bring them next year"*

The same young girl, introduced me to her mother this year. A gleaming Indian woman in her 60s, never attended a festival before but was just loving being here. She had lost count of the number of times she had thanked her daughter for bringing her, and she promised to bring her husband next year! Slowly but surely the Indians are coming.



There is no barrier to learning when you place the familiar and the new in adjacent marquees and allow people to choose where to go, who to listen to and how long to stay. All we guarantee is that the masters and teachers are the very best in the world. Knowledge has to be taught and we are blessed that the finest teachers give up their time to come and teach at the festival. Not easy in a large class of mixed ability. The teachers have to be good .... very good indeed.



Like minded seekers feel part of the same family there is no race, colour, religion or status that divides, just a deep desire to know that unites them. Kindness flows, the love is palpable and young or old, we all revel in the peace and tranquility that unfolds.

Beale Park is a beautiful estate beside the river Thames (the same river that runs through central London). There is plenty of space for camping on site which is necessary for those who

want to take in everything at the festival where classes start at 7am and evening candle-lit meditation can often continue until midnight. All the classes take place in giant tents or marquees, the largest of which can accommodate over 2000 people. There is shelter against any adverse weather so that nothing can stop the enjoyment.



36 teachers from around the world included 5 swamijis, 3 from the Arsha Vidya lineage. All the great traditional Yoga schools were represented with Iyengar, Ashtanga, KYM and Sivananda taking a prominent role. Local yoga teachers supplemented teachers from abroad to provide a broad perspective.

40 Video recording of classes have now been published on the festival's youtube channel <https://www.youtube.com/c/worldyogafestival> so that anyone, whether they came to the festival or not, can access the teachings free of

charge. That is the vision of the Arsha Kula Foundation - the UK registered charity that is behind the festival. Its mission is to bring all these traditions to the west. There is nothing quite like the direct teaching at the feet of a guru but it is important to make the material available to others not fortunate enough to have been at the festival in person. There should be no barrier to learning. As Sonali and I took our last view over the lake on the closing day of the festival having witnessed the transformation of many who attended, we felt blessed. A little tear came to my eye as I pondered that maybe, just maybe, we were witnessing a wish fulfilled. **HarihOm.**

## Pujya Swamiji Jayanti at AVG, Anaikatti

On 15<sup>th</sup> August 2019, the birthday of Pujya Sri Swami Dayananda Saraswati was celebrated with great fervour at Arsha Vidya Gurukulam, Anaikatti. Since this day also happens to be the Indian Independence Day, in addition to remembering of great national leaders who fought and sacrificed their life for the nation, the celebration of Pujya Swamiji's Jayanti doubled the joy of the devotees and the disciples of Swamiji all over the world.



The program started at 9:30 AM with a simple *shodashopachara puja* at Guru Tirtha by Swami Sadatmananda Saraswati. An elaborate arrangement was made for the students and the devotees to sit in the satsang hall, Sannyasi disciples were seated in the temple for doing archana either to the photo of the Dakshinamurti or the lamp.

Namaarchana started around 10:00 AM and all offered flowers for every chant of mula mantra of Dakshinamurti, the mula mantra being

ओम् ह्रीं दक्षिणामूर्तये तुभ्यं वटमूलनिवासिने ध्यानैकनिरताङ्गाय नमो रुद्राय शम्भवे ह्रीं । (My salutation to You, the Lord Dakshinamurti, who resides under the banyan tree absorbed in meditation, who removes the sufferings of the devotees and who is auspicious.)

Swami Sadatmananda Saraswati, the Acharya of the Gurukulam told that the birthday as well as the samadhi day of Pujya Swamiji has significance, the birthday of Swamiji (15-08-1930) coincides with the Independence day of our country and the samadhi day of Swamiji (23-09-2019) is the day when the day and the night are equal. His birthday signifies freedom, both for the country as a whole as well as for the individual from samsara and his samadhi day signifies "samatvam" meaning equality. He also suggested to celebrate Pujya Swamiji's birthday by participating in one of the programmes started by him.

Then Swami Sudheeranandji, Swami Tadevananda ji and Swami Brahmaleelananda ji delivered their address sharing the teaching of Swamiji, and also emphasizing the significance of human birth and having satsanga with person like Swamiji. After the puja and arati, devotees were given mahaprasada. The celebration concluded with bhiksha for all the devotees in the dining hall.

**Report by Sharan.**

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one more picture in wrapper 4





## Inaugural Function of 108 day Vedanta Course



Invoking the grace of Pujya Swamiji, Arsha Vidya Gurukulam, Anaikatti, Coimbatore cordially invites you to the inaugural function of 108 day Vedanta course on Bhagavad Gita and Tattvabodha taught by Acharya Swami Sadatmanandaji on 2<sup>nd</sup> September 2019

Inauguration and anugraha bhashanam by

**Sri Swami Tattvavidanandaji**



Asheervachanam By



**Swami Sadatmanandaji  
&  
Sri Swami Sankaranandaji**



**Other teachers:**

Swamini Vedarthananda  
Swamini Saradananda  
Swami Vishwatmananda  
Sri S. N. Ramachandran  
Br. Sharan

**Day: 2<sup>nd</sup> September 2019  
Time: 9.00 AM to 10.00 AM**

**All are welcome.**

## Sanyasa Deeksha at Rishikesh

On Guru Pournima Day (16th July, 2019) at AVP, SDA, Rishikesh , Sri N. Amarnath , Coimbatore (student of Swami Sudheerananda Saraswati) has been initiated into the order of Sannyasa by Swami Sudheerananda Saraswati and his name is 'Swami Natesananda Saraswati'.



Report by Swami Cidghanananda

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