



Arsha Vidya Newsletter

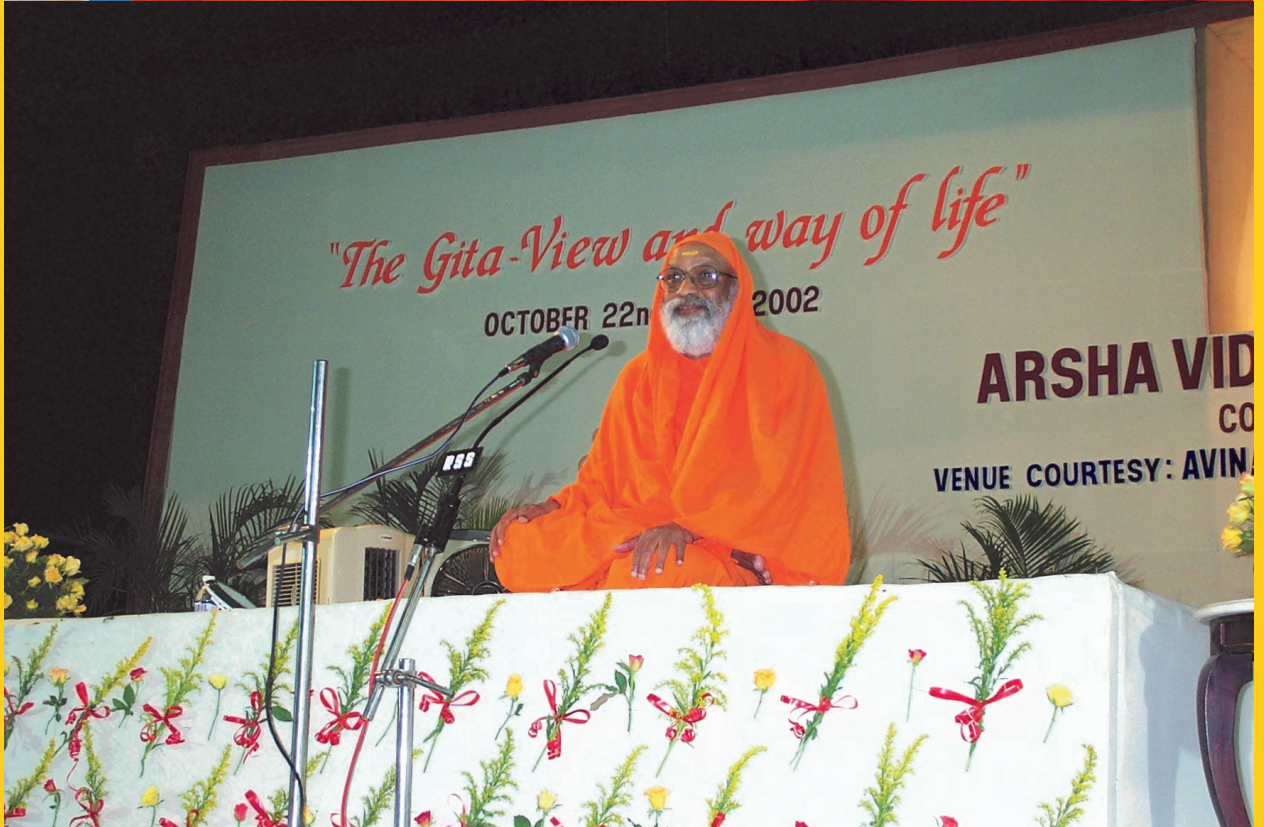
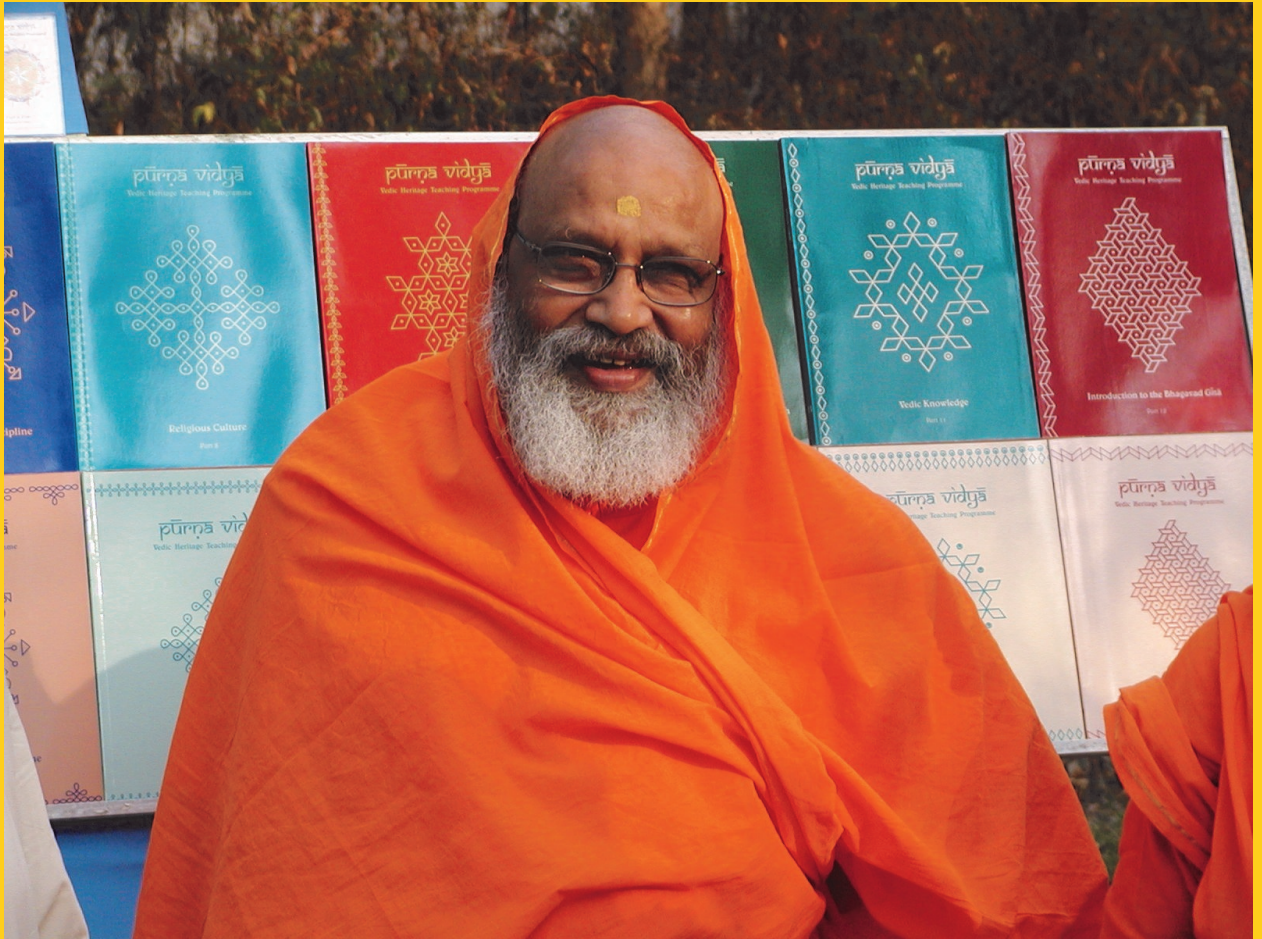
Rs. 15



Vol. 23

August 2022

Issue 8



Arsha Vidya Pitham
Swami Dayananda Ashram

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

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Arsha Vidya Gurukulam

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

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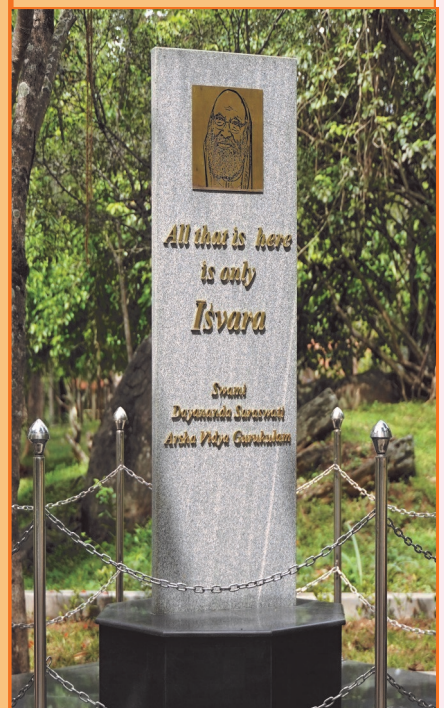
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Sādhana-pañcakam
Pujya Swamiji's transcribed talk

This is the eighteenth part of the serial article, continuation from July 2022 newsletter.

NEED FOR CONTEMPLATION

Brahmaivāsmi vibhāvyatām; may you appreciate, through contemplation, the fact, 'I am indeed Brahman.' This is *nididhyāsita*, a fact to be contemplated upon. Contemplation is needed if *śravaṇam* and *mananam* themselves are not enough. They are enough, if you have all the things necessary, like complete *viveka*, total *vairāgya*, adequate *śamadama-uparama-titikṣā-śraddhā-samādhāna*, and also complete *mumukṣutvam*, you are not interested in anything else. If all the inner qualifications are there, then you do not require anything else, only *śravaṇam*. If *śravaṇam* is not enough, then *mananam* will do the trick. By these two alone, will you arrive at the truth. No *nididhyāsanam* is necessary.

But even if *śravaṇam* and *mananam* are there, and you know the true *vastu* as *satyam jñānam anantaṁ brahma*, and that you are that Brahman, there may still be obstacles. Someone will say, 'I see very clearly that I am Brahman, but I have no experience of it.' It is not that you do not experience Brahman. In fact you are Brahman. It is because of you that all experiences take place. Yet some say, 'I want to experience Brahman, I don't feel Brahman.' I ask you, 'How are you going to feel Brahman?' All feelings are Brahman. All thoughts are Brahman. All experiences are Brahman.

Brahman is a matter for understanding, it is not a matter for experience or feeling. When a person says that they want to experience Brahman, it means there is still some kind of feeling inside, a feeling that is opposed to the knowledge, an opposite feeling. That opposite feeling is the feeling of sorrow, loneliness, depression, varieties of things. All of the problems are only psychological.

So we have taken care of the intellectual problem by *śravaṇam* and *mananam*. But this emotional problem is still there. Everyone has to live with their emotions eve-

ryday. Daily you have to face the world and you respond to the world from the emotional mind. The immediate response is always purely from the emotional mind, because Brahman does not respond to anything. Therefore all responses are from emotions and emotions seem to have their own being. This is an old problem. It is called *viparīta-bhāvanā*, an opposite feeling. It is not that you have to experience Brahman, rather that there is something which obstructs your vision. Your understanding seems to be clouded. It is not clear because of your own emotions.

REMOVING ALL OBSTACLES

If your understanding itself is doubtful or if there is understanding but it has some *pratibandhaka*, obstacle, then you have to remove that obstacle, the *viparīta-bhāvanā*. The *ātmā* is Brahman. *Ātmā* is not the *deha*, body and yet the *ātmā* is taken to be the *deha*. Why? Because you have to live with the *deha*. In fact, you have to live with two *dehas*, namely the *sthūla-deha*, gross body and the *sūkṣma-deha*, subtle body. The term *sūkṣma* includes your *aśanāyā* and *pipāsā*, hunger and thirst, *prāṇa*, good and bad health etc. It also includes the mind and its moods. The *sthūla-deha* means physical pain and the like. All these do not disappear even if you have knowledge and therefore you live with them. When you live with them, you have to identify with them. Unless you identify with the body, you cannot get up. That is why you do not get up in deep sleep, because there is no identification with the body at that time. You may argue, 'Swamiji, some people do get up.' But they do not get up in deep sleep, they get up in dream. They are called somnambulists, sleep walkers. Something happens and the person comes to the physical body and walks all around. He is called *ubhayataḥ prajñā*.¹⁰³ The *śāstra* recognizes that kind of somnambulism. It is another type of reality, a reality between *prātibhāsika*, subjective reality and *vyāvahārika*, objective reality.

So as long as you are alive, you have to identify with the body. Identification with

¹⁰³ नान्तः प्रज्ञं न बहिष्प्रज्ञं नोभयतःप्रज्ञं न प्रज्ञाघनम् न प्रज्ञं नाप्रज्ञम् (Māṇḍukyopaniṣad 7)

the body does mean that there is *aham-buddhi*, the I-notion in the body. The body becomes 'I' then, which is okay. The I-sense is also present in the mind. Without the *ahaṅkāra*, ego, you cannot see that I am the *draṣṭā*, seer and the *mantā*, thinker. It is true for a *jīvan-mukta*, as it is true for anybody. The problem is when the 'I' is also the body. For a *jñānī*, the 'I' is not the body. Therefore, 'I' is not judged based upon the body, mind and so on. But if the obstacle is there, you judge yourself. Pain is there because 'I' is being taken as only the mind or body. So in spite of *śravaṇam* and *mananam*, there is *viparītabhāvanā*. How are you going to eliminate this *viparīta-bhāvanā*?

GIVE UP WRONG NOTIONS

Dehe'hammatirujjhyatām; may you give up this idea that 'I am the body.' The author says now that you have done enough *śravaṇam* and *mananam*, you should do *nididhyāsanam* in order to eliminate the *viparīta-bhāvanā*. *Nididhyāsanam* is seeing that, 'While the body is me, I am not the body. The mind is me, but I am not mind.' There is no other *nididhyāsanam*. Therefore, *nididhyāsanam* means that you should solve the problem where the problem is. The problem is between *aham* and the *deha*, namely *dehe aham-matiḥ*, the idea that 'I,' the self, is the body. *Ujjhyatām*, may you give up this idea, this notion.

How do you give it up? *Brahmaivāsmi vibhāvyatām*; by appreciating that you are Brahman.¹⁰⁴ May you contemplate on this properly. But what does 'properly' mean? *Ātmā* is not available for contemplation. How are you going to contemplate that you are Brahman? Here you require an *ālambana*, support, in the form of some words. By repeating, 'I am Brahman?', will you understand the truth? What is Brahman, what does it mean? So you have to use words to understand Brahman: 'Reality, all-existence, all-knowledge, fullness, purity, intelligence, unqualified wholeness, all that is here, the source of the entire universe, the basis for everything, the witness of all.'¹⁰⁵

¹⁰⁴ ब्रह्म एव अहम् अस्मि इति विभाव्यताम्

¹⁰⁵ सत्यम् । अनन्तम् सत्यम् । अनन्तम् ज्ञानम् । पूर्णम् । शुद्धम् । बुद्धम् । मुक्तम् ब्रह्म । इदम् सर्वम् । जगत् कारणम् । सर्वस्य अधिष्ठानम् ।

There are two things involved in this contemplation, the *lakṣaṇa* and the *lakṣya*. These words are all *lakṣaṇas*, implied meanings. You have to see the *lakṣya*, that which is implied. By repeating the *lakṣaṇa* of Brahman, you get to the *lakṣya*. This is *bhāga-tyāga-lakṣaṇa*. For every *lakṣaṇa*, you have to give up the general meaning and go for the implied meaning which is you. So there is some kind of a beginning, meaning *dhyāyati iva*, you are ‘as though’ contemplating. *Dhyāyati iva* is because there is only a beginning, there is no end here. The end is yourself, meaning you bring up the word and suddenly you find, ‘This is me.’ It is very clear and there is no ignorance with reference to that. This kind of *nididhyāsanam* is repeated again and again, *aharahar*, daily, in other words *nitya*, always. ‘I am Brahman.’

Aharahar, daily, can also be taken along with the phrase *brahmaivāsmi vibhāvyatām*, appreciation of oneself as Brahman. This usage is based upon *dehalī-dīpa-nyāya*, the analogy of the lamp on the threshold.¹⁰⁶ When a lamp is placed on a threshold, its light shines on both sides. Similarly, the word *aharahar* is in the middle of the line, so it can be taken as *brahmaivāsmi aharahaḥ vibhāvyatām*, may you contemplate daily. Or it can also be understood to mean that whenever the *ahaṅkāra* comes, let it be taken care of.

¹⁰⁶ *Dehalī*, threshold; *dīpa*, lamp.

To be continued...

The human being is aware of himself or herself as a person and in the person, one sees *sukhitvam* (the state of being happy) and *duḥkhitvam* (the state of being unhappy). So there arise such complexes as, “I am *sukhī* (happy)”, “I am *duḥkhī* (unhappy).” All our attempts are to remove *duḥkham*, to remove sorrow by bringing about changes in situations. But the problem is not *duḥkham*, sorrow; the problem is the notion, “*ahaṁ duḥkhī* - I am sorrowful.”

— Swami Dayananda Saraswati

Kaivalyopaniṣad
Swami Veditatmananda Saraswati's transcribed talk

This is the fifteenth part of the serial article, continuation from July 2022 newsletter.

The next verse describes renunciates in greater detail.

वेदान्तविज्ञानसुनिश्चितार्थाः संन्यासयोगाद्यतयः शुद्धसत्त्वाः ।
ते ब्रह्मलोकेषु परान्तकाले परामृताः परिमुच्यन्ति सर्वे ॥ ४ ॥

*Vedāntavijñānasuniścītārthāḥ saṇnyāsayogādyatayaḥ śuddhasattvāḥ
te brahmalokeṣu parāntakāle parāmṛtāḥ parimucyanti sarve*

वेदान्तविज्ञान-सुनिश्चितार्थाः - those who have the well ascertained knowledge of the Upaniṣads ; संन्यासयोगाद्यतये - by total renunciation ; यतयः - the seekers ; शुद्धसत्त्वाः - the pureminded ones ; te - they ; ब्रह्मलोकेषु – in the abode that is *brahman* ; परान्तकाले - at the time of death ; परामृताः - being absolute and immortal ; परिमुच्यन्ति - are totally freed ; सर्वे - all ;

The pure-minded seekers who by total renunciation have the well-ascertained knowledge of the Upaniṣads, being absolute and immortal are all, at the time of death, totally freed in the abode that is *brahman*. (4)

This verse can be explained in two ways. One way is that it describes aspirants or seekers, and the other is that it describes the wise. In both ways, the verse is meaningful.

Vedānta is a *pramāṇa*, means of knowledge

Vedānta means the Upaniṣads. *Vijñāna* means *viśesa-jñāna* or particular knowledge, the unique knowledge that Vedānta or the Upaniṣads reveal. Vedānta is a *pramāṇa* or means of knowledge. Just as the eyes are the *pramāṇa* or valid means of knowledge to perceive colors and forms or the faculty of hearing is the means of knowledge to perceive sounds, so also, Vedānta is the valid means of knowledge for knowing the self, which cannot be known by any other means of knowledge. We have the organs of perception, with which we perceive the objects of the world, but the self is not an object. The self is the subject, one's own self, so it can-

not be perceived with the organs of perception, and, therefore, also cannot be the object of any other *pramāṇa*, such as inference, presumption or comparison, all of which are based on perception. For example, we can infer that there is fire on the hill when we see smoke. All inference is based on some perceptible evidence — we perceive the smoke and thus infer the presence of fire. However, even as *ātmā*, the self, is not available for perception, it is also not available to the other means of knowledge, like inference, presumption and comparison, which depend on perception.

The Upaniṣad is not a means of knowledge in the sense that the eyes are the means of knowledge to see a flower or the faculty of smell is the means of knowledge to experience its fragrance. The eyes reveal the colors and forms, but Vedānta does not reveal *ātmā*. We should know in what manner the word *pramāṇa* applies to Vedānta. When we say that the eyes are the *pramāṇa* for color and form, it means that color and form are revealed by the eyes. Without the eyes, one would not be able to perceive color or form. We cannot experience the fragrance of a flower without the faculty of smell, and we cannot experience the touch of the flower without the faculty of touch. Yet can we say that we cannot experience the self without the Upaniṣad? No, we cannot say that because we ever experience the self. We do not require anybody to tell us that we *are*. That we are is a self-evident fact. We are, we shine, we are conscious, and we always love ourselves. *Aham asmi, sadā bhāmi, kadācinnāhamapriyaḥ*; “I am, I am conscious, I never dislike myself.” These are self-evident facts; we do not need the Upaniṣad to know that we are or that we are conscious or that we love ourselves.

If the Upaniṣad is not a *pramāṇa* in the sense of revealing *ātmā*, in what sense is it *pramāṇa*? It is a *pramāṇa* in that it teaches that we are nondual, that we are *brahman*, limitless. It is for this knowledge that the Upaniṣad becomes a *pramāṇa*. If we did not experience the self, there would be no problem at all in life; there would be no *saṁsāra*, because there can be error only when there is experience: No experience, no error. Is it not so? When can one mistake the rope for a snake? It is possible only when the rope becomes an object of one’s awareness and, in not be-

ing recognized as a rope, is then taken to be a snake. We may say that one has only the general knowledge of rope, but not the particular knowledge of rope. We see that there is an object, so the 'isness' of the object is known while its 'rope-ness' is not. This kind of unique condition should obtain for error or superimposition to take place.

If we see a rope, but not as a rope, the mind will project a snake or something else upon it. If it were pitch dark and nothing is visible, one would have neither general knowledge nor particular knowledge, so no superimposition would take place. On the other hand, in broad daylight, one would see the object as rope and have both general knowledge and particular knowledge, and, again, no superimposition would take place. It is in the evening, in twilight or a semi-dark situation that we would see the object, but not the rope-ness of it; that is when superimposition takes place.

A similar situation obtains with reference to the self. Indeed, we experience ourselves. We have the general knowledge of ourselves in that we are; without that, there would be no scope for superimposition. In the deep sleep state, when we are not even aware that we are, there is no superimposition, there is no *samsāra*, meaning, there is no sense of smallness or inadequacy. In the deep sleep we are blissfully ignorant, because, in that state, there is neither general knowledge nor particular knowledge of *ātmā*. The wise person is one who is blissful because he has both. He has the general knowledge that he is, as well as the particular knowledge that he is *brahman*, nondual. Everyone else has the general knowledge of being, but not the particular knowledge of being limitless, of being *brahman*; instead, one takes oneself to be a *jīvātmā* or limited being. That is why the Upaniṣad is the *pramāṇa* to reveal the particular aspect that one is nondual, one is *brahman*. It is the *pramāṇa* not for revealing the self, but for revealing the particular aspect of the self about which we entertain this error, *adhyāsa* or *adhyāropa*, superimposition.

The *vijñāna* or particular knowledge that Vedānta reveals is *tat tvam asi*, you are *brahman*, you are limitless. This cannot be revealed by any available means of

knowledge. Vedānta is the only source of knowledge that tells us this and makes us see the truth of it.

Upon gaining the knowledge, the meaning and scope of the 'I' changes to become all-inclusive. We are the 'I' that does not exclude the 'you.' We recognize that we are all-inclusive, there is nothing apart from us, nothing separate from us. This is what Vedānta teaches us. Only when we recognize that as the nature of the self do we become totally free from every lack; when nothing is apart from us, nothing can be lacking in us. We are complete in every way. There is then a total satisfaction about ourselves. That is Vedānta-*vijñāna*.

Śunīṣcitārthāḥ are those who have the ascertained understanding about what Vedānta teaches and in whom this determinate knowledge, which Lord Kṛṣṇa calls *vyavasāyātmikā-buddhi*, has arisen, such as in the clarity that "This is the knowledge that I want." Pūjya Swamiji says that a mature person has no choice. The immature person has many choices. For people who do not have that degree of *vyavasāya* or determination in their life, there are many choices; today this, tomorrow something else, and so forth. But for a mature person there is no choice, because a mature person recognizes that all he wants is to know himself and all he wants is this knowledge. There is no real choice. The only choice concerns inconsequential things like whether to eat *idli* or pasta, but for important goals, there is no real choice; whatever he does is directed toward gaining the knowledge. That is *samādhāna*; the mind is very clear. Take hiking as an example. We know that we want to reach a destination and every step leads to that destination. You might choose a particular path, either a steep one or one that takes longer, but every step is directed toward the destination. So also, a mature person would not waste even a moment in anything other than making his whole life a process of reaching his destination. Here reaching is nothing but knowing and making whatever preparation is required for that knowledge. That is called devotion, commitment. So the *vedāntavijñāna-śunīṣcitārthāḥ* are those who have discovered that degree of commitment for the knowledge that Vedānta reveals, namely, that the self is *brahman*.

To be continued...

Vālmīki Rāmāyaṇa
As Taught by Swami Dayananda Saraswati

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

जगाम सहमारीचस्तस्याश्रमपदं तदा । तेन मायाविना दूरमपवाह्य नृपात्मजौ ॥ १-१-५२
जहार भार्या रामस्य गृध्रं हत्वा जटायुषम् । गृध्रं च निहतं दृष्ट्वा हतां श्रुत्वा च मैथिलीम् ॥ १-१-५३
राघवः शोकसंतप्तो विललापाकुलेन्द्रियः । ततस्तेनैव शोकेन गृध्रं दग्ध्वा जटायुषम् ॥ १-१-५४
मार्गमाणो वने सीतां राक्षसं संदर्श ह । कबन्धं नाम रूपेण विकृतं घोरदर्शनम् ॥ १-१-५५
तं निहत्य महाबाहुर्ददाह स्वर्गतश्च सः । स चास्य कथयामास शबरीं धर्मचारिणीम् ॥ १-१-५६
श्रमणां धर्मनिपुणामभिगच्छेति राघव । सोऽभ्यगच्छन्महातेजाः शबरीम् शत्रुसूदनः ॥ १-१-५७
शबर्या पूजितः सम्यग् रामो दशरथात्मजः । पम्पातीरे हनुमता सङ्गतो वानरेण ह ॥ १-१-५८

*jagāma sahamārīcastasyāśramapadaṁ tadā ।
tena māyāvinā dūramapavāhya nṛpātmaṁjau ॥ 1-1-52
jahāra bhāryāṁ rāmasya gṛdhrāṁ hatvā jaṭāyusaṁ ।
gṛdhrāṁ ca nihataṁ dṛṣṭvā hṛtāṁ śrutoṁ ca maithilīm ॥ 1-1-53
rāghavaḥ śokasantapto vilalāpākulendriyaḥ ।
tatastenaiva śokena gṛdhrāṁ dagdhvā jaṭāyusaṁ ॥ 1-1-54
mārgamāṇo vane sītāṁ rākṣasaṁ sandadarśa ha ।
kabandhaṁ nāma rūpeṇa vikṛtaṁ ghoradarśanam ॥ 1-1-55
taṁ nihatya mahābāhurdadāha svargataśca saḥ ।
sa cāsya kathayāmāsa śabarīm dharmacārīṇīm ॥ 1-1-56
śramaṇāṁ dharmanipuṇāmabhiḡaccheti rāghava ।
so'bhyaḡacchanmahātejāḥ śabarīm śatrusūdanaḥ ॥ 1-1-57
śabaryā pūjitaḥ samyag rāmo daśarathātmaṁjaḥ ।
pampātīre hanumatā saṅgato vānareṇa ha ॥ 1-1-58*

Māyāvinā, by Marica's magic, the two sons of King Dasharatha were made to go a long distance. It was Rama's job to kill all the *rākṣasas*. Since Sita had been kidnapped, the Ramayana takes the prince on a journey out of the country. Without the kidnap, Rama would have just gone to the forest, killed *rākṣasas*, and returned. There would be no reason for him to go to Lanka. Ravana did this deed all for his own destruction.

Raghava, the one born in the family of Raghu, this Rama, along with Lakshmana, came upon the great eagle Jatayu, injured and dying. With his final

breaths, Jatayu told Rama his wife had been kidnapped, taken away by somebody. A demon had kidnapped Maithili, Sita, the princess of the Mithila kingdom. Jatayu said this and died.

Overpowered by sorrow, his mind and all his senses disturbed, Rama again began to cry out. Filled with sorrow and foreboding, Rama and Lakshmana had to take care of their duties. They cremated the body of Jatayu, one who died trying to save Sita. Then they again began to search for Sita.

Rama came upon another *rākṣasa*, Kavanda. Kavanda was a *rākṣasa* with a form peculiar even for *rākṣasas*. Most had large canines and bleary eyes and spiky hair *et cetera*. Kavanda had no head at all - he was all stomach. With his frightening presence, he would swallow anyone. Rama went after him, caught him and destroyed him. Then Rama performed the cremation rites for him also, allowing him to go to *svarga* and be released from the frightful *rākṣasa upādhi*. Before dying, Kavanda said a few things. He addressed Raghava, having fulfilled his *karma* to be killed by the hand of Rama. Stopping for a minute before he died, he told Rama, "Go and meet Shabari. By doing this you will have no further problems." Shabari was an old lady living in the forest, waiting for Rama to come. Kavanda knew that. "She lives as a *sannyāsī* there in the forest. She is a master of *dharma*, of right and wrong, and she lives by that *dharma*. She is a wise woman and a great devotee." Saying this, Kavanda went to *svarga*.

The brilliant Rama, the one who destroys enemies who deserve to be destroyed, searched for and found Shabari's hut. She had been waiting all these years for Rama. When he arrived, she was ecstatic and fell at Rama's feet. She gave Rama berries to eat. She had only berries. She bit each berry and tasted which were sweetest and gave only those to Rama. This of course is not heard of in the tradition. Even today, if you bite and give no one will eat. Perhaps with a husband and wife it is possible. *Śiṣya* will take anything from his *guru*. Only there is it possible. What is touched by somebody's tongue is never touched by another. They will not even think of it. If you offer a banana to a deer, it will of course eat it; it loves banana. But if you touch the banana to your tongue first, the deer will smell and go away - never touch it. It can smell the slightest touch of saliva. A *sādhū* told me this and I tried it. The deer won't eat. They are a very pure animal. That is why the skin of a deer is something that is used to keep off dampness. The *sādhū* will sit on the skin. The deer is a *śuddha* animal. There is a certain sense of purity. It is not that the *sādhū* will kill for the skin. They get them from hunters

and purify them first. They put down a grass mat and then put down the skin. It is a tradition, and it is an instruction that tells on what one should sit and with what posture one should sit. Nevertheless, we do not use the lack of a deerskin as a reason not to meditate – “I am all set, except I don’t have a deerskin.” The yogins chose the right thing for this *āsana*.

Due to her devotion, Shabari forgot what she was doing and tested the berries. Good and bad, all judgments, go away, cast to the winds. They do not mean anything. Shabari does not remember all that. *Dharmādharmā* was not significant when Rama was by her side. She was ecstatic. She thought only, “Rama should eat, and he should not bite a sour one.” That was all that was in her mind. She knew Rama loved those fruits.

The great singer Tyagaraja sang of her: “*Shabarin, aparama bhakti yanto...*” What devotion these people had. Would Shabari give something touched by her tongue to Rama unless there was some devotion making all *dharmādharmā* disappear in her eyes?

After singing of Rama, Tyagaraja sings of Krishna. Yashoda knows that her son, Krishna, is a blessing that is given to her, not an ordinary boy. Once, when he was eating mud and his mother asked him to open his mouth, he showed her what was inside. She saw the whole creation there including herself. When she had asked if he had mud in his mouth, he had even told her to shut up. But she knew he was the Lord, and he knew she wanted to play the role of mother. He let her tether him to a mortar, to keep him from getting into more mischief. Yashoda knew very well no one could tie him. But her devotion was such that she got him to sit down, and she tied him there for a bit.

Tyagaraja then sings of Hanuman. Certainly Hanuman had monkey-like qualities, but when he knew Rama was across the ocean, he jumped to the other side. What devotion. We will see that. All Karnatic music is based on the compositions of this Tyagaraja and a few other composers. Their songs praise the devotees’ love: “Hey, Rama, what *bhakti* is this. Oh, Lord, what *bhakti*.” Tyagaraja sings of his omissions and commissions, the things not to be done that he had done. He sings of how much *ānanda* he enjoyed anyway, “What this *bhakti* cannot do?” Rama’s encounter with Shabari is a beautiful section in Ramayana. The son of Dasharatha, our Rama, was received and well worshipped by that Shabari.

पम्पातीरे हनुमता सङ्गतो वानरेण ह ॥ १-१-५८

हनुमद्वचनाच्छैव सुग्रीवेण समागतः । सुग्रीवाय च तत्सर्वं शंसद्रामो महाबलः ॥ १-१-५९

आदितस्तदœ यथा वृत्तं सीतायाश्च विशेषतः । १-१-६०

pampātīre hanumatā saṅgato vānareṇa ha || 1-1-58

hanumadvacanācchaiva sugrīveṇa samāgataḥ |

sugrīvāya ca tatsarvaṁ śaṁsadrāmo mahābalaḥ || 1-1-59

āditastad yathā vṛttaṁ sītāyāśca viśeṣataḥ |1-1-60

Having entered the small kingdom Kishkinda, along the banks of River Pampa where there were many forests, Rama was met by Hanuman the *vānara*. The *vānaras* were a peculiar set of people in the form of monkeys. Each had the body of a monkey, but they could talk, could read, could do all a human being could do plus all the monkeys can do. They were a powerful set of people, quite interesting. As we heard, they have that connection to the gods. They were very strong, mighty, and each one had many powers. It was a Vanara monkey kingdom ruled by King Vali. His strength was something you cannot imagine.

Sugriva was Vali's brother. Once Vali was in a battle and he chased through a cave after his foe. For months the fight went on. He did not come out of the cave. Sugriva had been posted at the entrance to the cave and was supposed to remain waiting there for his brother. When Vali did not turn up, Sugriva thought, "He must be dead." Sugriva then placed a big stone over the entrance and covered it. Sugriva assumed rule of the Vanara kingdom. When Vali at last came back to the cave entrance, he saw the stone and assumed that Sugriva had wanted him to die in the cave. Vali emerged and there ensued a big fight between the two brothers, and Sugriva was thrown out of the kingdom, banished. Vali regained control of the kingdom, and he took Sugriva's wife, Tara, for his own. This was the wrong thing to do. Even though Sugriva complained to Vali, it was done. This is how it was.

Sugriva was without a kingdom and without his troop, and he had to remain outside. The monkeys all go in a group and they fight amongst themselves and there is always a leader. The outcast monkey is often the one that seeks to come into the houses of people, for he cannot go to his own group. He is a sad fellow. Like the one in our *āśram* in Bombay. I think most animals have that. The strong rules; the jungle law; the survival of the fittest; the might rules there.

Sugriva had a faithful minister named Hanuman. Hanuman was a very eloquent speaker and a good thinker and a nine-grammar-system pandit. There were nine scholarly systems of grammar, one of them Panini's. One is enough. There were nine, and all of them Hanuman knew. He was *medhāvī*, one with a great memory; and a great *bhaktā*, a great devotee. This was Hanuman - faithful to his master, Sugriva, and the greatest minister that anybody had at any time. He always

gave the right advice at the right time. In Kishkinda, Hanuman happened to see Rama and Lakshmana coming. He knew that these were two princes, and not just princes of the jungle. He approached them and talked to them and understood who they were. He appreciated what Rama was, and he surrendered to Rama. He befriended Rama, and Rama loved Hanuman. Rama knew from Hanuman's speech and comportment that Hanuman was a great person. Rama was happy just being in Hanuman's presence. Through Hanuman, Rama befriended Sugriva. Rama, the refuge of all people, took the help of Sugriva for finding Sita. Rama knew he needed help in the battle ahead.

Rama listened to Sugriva's story of how he lost his kingdom and his wife. Sugriva wanted them back. But Sugriva knew that he could not match Vali's measureless strength. Vali also had another great boon. Anybody who meets Vali in battle yields half of his strength to Vali. Thus Vali was always stronger than anyone who had to face him. It was impossible to defeat Vali. Hanuman took Rama to Sugriva. Sugriva asked Rama to help right the wrong, and Rama had to right the wrong.

Hanuman can mean "always ready." *Kinkārah, kim na karoti*, what all things he won't do. You tell him to do anything, he will do anything. Once, in a battle between Rama and Ravana, Hanuman was to go and bring a particular leaf, an herb from the hill Sanchivi, which would revive the unconscious Rama, who had been stunned during the fight. The leaves had been described to him, but Hanuman was not sure which were the right ones. They all looked the same to him, and he was running out of time. Which leaf to take? He thought, "Let that fellow back at the battle figure it out." He lifted the whole hill and flew back with it. That's the story. That is Hanuman, a great character. Hanuman was in the form of a monkey, but there were no monkey pranks in Hanuman. He was always ready to serve.

Hanuman was wise and well-informed and had all the advantages of his monkey *śarīra*, and exalted human mind. Best of all the monkeys in skills was Hanuman; only Vali was a match in strength. Vali had committed some mistakes, otherwise Vali was a great devotee. These are not monkeys really, they just had a peculiar *śarīra*, tails and such. Seeing this Hanuman, Rama was highly pleased. Such a character is a wonder. What a wonder. Sugriva became a friend, Hanuman became more than a friend. Rama took the time to tell Sugriva how it happened that he and Lakshmana came to the forest, highlighting how Sita was lost. He gave all the specifics of their predicament. Prince Rama himself had been attacked by this Ravana. As a *kṣatriya* his duty is to protect *dharma*, and he finds the problem has come to his own house. He wants to see that Sita is brought back and that *rākṣasa* is punished, if necessary.

To be continued...

The Wholeness of You by Swamini Saralananda

This is the fifteenth part of the serial article, continuation from July 2022 newsletter.

Micro and Macro Are Both Brahman ;

If we look at the micro-macro relationship in terms of what we saw in the last chapter, they are both one, as Brahman. The purpose of the previous chapter was to clarify the three expressions, the Is-ness of everything, (Sat), the Consciousness-known-ness and knowing-ness in and through everything, (Chit) and Fullness, the limitless Whole (Ananda). Formless Brahman, (just as water does) allows that names and forms appear in it, creating only seeming divisions that are not real i.e. not in any way lasting. The macro and micro are one of those seeming divisions that are not real.

Yet that happens in the same way that the man was able to imagine and superimpose a snake on a rope simply because there was an inexplicable, 'magical' possibility for him to do that. So, Brahman is the ultimate reality because of which the whole universe of all names and forms can appear. Only because water is formless the two names and forms of a wave and the ocean can come into being, they can appear. All the names and forms of the macro and micro universe, can and get imagined to be real by 'borrowing' the formless existence- reality of Brahman. But they have no substantial reality of their own. It is no different than your dream creation or the rope-snake or the lost tenth man.

In my essence, I am Brahman, that One facet-less reality. Both micro and macro are only ephemeral conditionings that Brahman can 'magically sport' without being at all changed or affected. The ocean is the macro, the wave is micro. Just as water is not changed by those, in an absolute understanding, 'Brahman,' is never affected. It is a magic that a rope seems to become a snake. Like even, when I don't know the magician's trick, he makes things look as though real.

We Will Always Long For What Is Lasting

Our macro-micro universe is a three-dimensional dream. Consciously or unconsciously, what we want is, whatever is real and lasting...infinitely full... but it will never be found in this world of ever-changing appearances of names and forms. And it's not that I have to give them up, it's impossible. But in the same way that I can enjoy some of my dreams and enjoy the entertainment of a magicians' trick, I can know the truth behind the magic

show, see life as a game, a magical drama and enjoy it that much more. Life will no longer hold me hostage and I can really “have a life to enjoy”.

Discovering God Without Faith

To get something out of this chapter, one needs to make a sincere effort to put on hold, all the old conditionings about ‘God’. The greatest majority who believe in god usually think of some kind of a personage and that too a ‘he’. And our collective unconscious and conscious minds are laden with deeply imbedded ideations of what that god is like, for example, a father figure. To put those ideations on hold is easier said than done, because so much of it is still in the unconscious even if consciously rejected. This chapter will only be useful, when read by a mind which is totally and openly curious. The word ‘god’ here will be described and discussed in a very radically and yet factually different way.

Carl Jung spoke of a human’s “archetypal need for a religious function within the psyche.” In more simple terms, man has a natural longing to have a higher power to look to, something or someone greater than himself. He feels a need to be in relationship with a divinely powerful being(s) who he can take to be a creator -because he is painfully aware of his own helplessness as a creature and feels small and insignificant. There are those to say that man creates god in his own image, which religious history does confirm. This would be obviously because if he wants to relate to that higher-power-source-being it is easier to relate to a form that is familiar. This is how ‘god as father’ becomes a popular form.

Most believers would say that god is all powerful and infinite, but if a god is created in mans’ image it contradicts an infinite nature for god. And if god has been conceived and ‘fashioned’ by man, then the creature creates the creator? And the second flaw of logic comes when that god is placed somewhere outside the creation, in some divine other-worldly realm like heaven. This means, more or less that god is ‘banished’ from his own creation. Again, the ‘creature’ decides where god should live. The irony is this: a human needs an all-powerful god to look up to, but then he becomes more powerful than god because he assigns god a given form and place. This is a non-sensible, phantasmagorical image of god. Not to mention, that poor god is a single parent, at least if we look at the Christian model.

The Vision Of The Ancient Vedas

Totally opposite of that, is another way to envision god which comes from the Vedas (the oldest of the worlds’ scriptures). It is a far more comprehensive way of understanding (rather than believing in god.) The creator, ‘god’, is not taken as outside the creation nor

separate from the individual. An example: The ocean is what creates all the ocean waves. You cannot say that the ocean can exist somewhere outside and apart from all ocean waves. The Vedas hold and reveal the vision of “I and god are One”. The ancient “seers” to whom we attribute the Vedas, (and they are not insisted to be traceable historic persons), taught that the creator was to be understood in and through the creation itself. There is a law of logic, that an effect is not separate from its cause. The cause is always found in the effect, they are never two essential separate things. The material cause of a clay pot will always be clay.

Thus, the seers looked carefully at the creation that revealed itself before them. And as we had introduced in the previous chapter, first they saw that there were five great elements that made up the creation, Space, Air, Fire, Water and Earth. They discerned these to be the material cause of the creation. But the elements by themselves cannot ‘stand up’ and make themselves into a created something. So, again by observation they named three primary energies: creativity, sustenance and destruction. We can further explain these as, respectively, the energy of knowing, the energy of dynamic activity, and the energy which is inertia. We can see throughout the entire universe, things coming into being, growing and being sustained for some time, and finally going into dissolution. Everything has a beginning, middle and end, it is a logical, perfect cycle.

These three primary energies need further explanation. First, the creative energy: to create anything, knowledge has to be there first. The know-how must precede any meaningful creation, that is to say anything that is intelligently put together. Knowledge is power. (I will consistently use the word ‘power’ as synonymous with energy.) So, a potter needs to know how to make a pot before he makes it. In this way, knowledge is a creative power in potential. If this creation of a universe has a creator then that creator must have the total knowledge of it even before the creation comes into being. We can cite from the Bible: “First there was the word and the word was with god and the word was god”.

Knowledge Always Precedes A Creation

What can this possibly mean? When we utter a ‘word’ or just even think it, a word is equal to knowledge. The word ‘car’ is not a meaningless sound to you like ‘loop’; you know what is ‘car’ the word is the label for what you know the car to be. So, if there is a “Total knowledge” that has to be there before the Total creation is brought into being, it cannot be an ‘unconscious knowledge’. There has to be Conscious Being to which we can attribute this All-knowledge. And thus, the word, the knowledge, was with god and not something separate from god. Poeti-

cally put let's say 'The Universal Creative Consciousness-intelligence'. Please note that no 'personage' is being at all implied here.

We can accept that knowledge is necessary to create, but still it is not enough. A second energy needs to come into the picture. There has to be dynamic energy of actual 'doing' to be able to use that knowledge to create something. The second primary energy is called 'dynamic activity'. This is the energy because of which being, becomes manifest, whereas knowledge is something unmanifest. This energy also is that which makes for things to grow and be sustained. It is the power to obtain and put resources to use.

Then, nothing is sustained forever so we see a form of destructive energy that plays its part. A flower withers away for a fruit to come, the fruit is destroyed for a seed to come and the seed disintegrates, to later become a tree. Science tells us that nothing is really destroyed, matter and energy just keep changing form. What looks to us like death as an end, is only part of this efficient cycle of change operating in the universe, born, exists, grows then as though dies.

To be continued...

Arsha Vidya Gurukulam, Anaikatti, Coimbatore

Sponsorship Invited for the students of the 3 months Vedanta course in Tamil

Arsha Vidya Gurukulam is happy to announce that we have started 3-months Vedanta course in Tamil on 17th July, 2022 and ending on 15th October, 2022. About 60 students have joined the Course.

The course is offered to the students free of cost. Generous donors are invited to sponsor the students to meet the expenses for conducting the course. Donors can choose any of the following options –

- For 10 students, for the entire course – Rs.3.00 lacs
- For 1 student, for the entire course, Rs.30,000/-
- For 1 student, for one month, Rs.10,000/-
- Any lump sum amount is also welcome

Donations can be made by cheque or Demand Draft in favour of "Sruti Seva Trust" or by bank transfer (details as given below).

- IFS Coode: IOBA0000643
- Bank Name: Indian Overseas Bank, Chinna Thadagam Branch
- Account No. 064301000007129 for the credit of SRUTI SEVA TRUST.

For all foreign transfer, please contact AVG office at:
office@arshavidya.in ; Phone: +91 9442624486



Arsha Vidya Gurukulam

(Sruti Seva Trust), Anaikatti

*is pleased to announce
a week long residential retreat
from*

18th Dec 2022 - 24th Dec 2022



Swami Veditatmananda Saraswati

will be teaching the

Īsāvāsyā upaniṣad

Swami Shankarananda Saraswati

will be unfolding the verse

***'Māmeva ye prapadyante
māyām etām taranti te'
(Gīta 7-14)***



For registration, please visit www.arshavidya.in

Last date for registration – **30th Nov 2022**

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

Email : office@arshavidya.in Phone : +91-9442646701 , +91-422-2657001

INAUGURATUION OF THREE MONTHS VEDANTA COURSE

Arsha Vidya Gurukulam, Anaikatti Coimbatore is conducting a three months Vedanta camp in Tamil. It is a long awaited course by many Tamil speaking seekers. With the divine grace of Pujya Swamiji and the blessings of Chief Acharya Swami Sadatmananda Saraswati ji the course was inaugurated on 17th July 2022. Swami Jagadatmananda Saraswati conducts the course and Swamini Vedarthananda Saraswati and Swamini Saradananda Saraswati are conducting Chanting classes. Tattvabodha, selected verses from Vivekachudamani and Bhagavad Gita and Basic Sanskrit are the topics for the course. There are 60 students registered for the course from various parts of India, Malaysia and Srilanka.

The inaugural function commenced with Anugna puja at Guru Tirtha and pujas were conducted for the Guru Paduka, Pujya Swamiji and Bhagavan Sri Adi Shankaracharya.

Perur Adhinam Thavathiru. Shantalinga Maruthachala Adigalar, Siravi Adhinam Thavathiru. Ramananda Kumaragurupa Swamigal, Avinashi Adhinam. Sri Kamakshidasa Swamiji, Kamakshipuri Adhinam Sri Shivalingeshwara Swamigal, Arsha Vidya Peetham Sri Tadevananda Saraswati ji and Varahi Peetham Sri Manikanda Swamiji , the heads of important mutts of Coimbatore participated in the function. Along with the participants many well wishers and supporters were in the audience. All gurus lighted the lamp in front of the picture of Pujya Swamiji and inaugurated the function. Ms. Arthi sang the prayer song. General Manager Sri. Vallabeshan welcomed the gurus and the gatherings. Swami Jagadatmananda narrated the aims and objectives of the course and topics to be studied. He highlighted that the course is based on the teachings and methodology of Pujya Swamiji. He also emphasized that the learning in mother tongue will lead to clear understanding of Shastra. He marked that this course is being conducted in Tamil as proposed by Swami Sadatmananda Saraswati ji and he thanked Swamiji for the same. Then all guests were honoured.

Chief Acharya Swami Sadatmananda Saraswati ji presided over the function and he appreciated and blessed all the participants in his inaugural speech. He explained that Arsha Vidya Gurukulam means a place where the knowledge imparted by the rishis is given. He in view of the students to gain more benefits of the course mentioned that

“श्रद्धावान् लभते ज्ञानं” śhraddhāvānllabhate jñānam

One who has shradha and bhakti towards Shastra and Guru only can attain Knowledge.

He also referred Svetashvatar Upanishad

“यस्य देवे परा भक्तिर्यथा देवे तथा गुरौ।

तस्यैते कथिता ह्यर्थाः प्रकाशन्ते महात्मनः ” The meanings of Shastra is revealed only to a person who has devotion to lord and the teacher. Therefore Shradha and bhakti towards shastra and guru is important. Shradha means the sense of Validity. Secondly, Acharyaji emphasized that the time should be used for study and worship. Thirdly he insisted to earn the grace of Ishwara and lead a prayerful life.

Perur Adeenam Sri Maruthachala Adigalar in his talk mentioned that Arsha Vidya Gurukulam is situated in the Western Ghats which is called as South Kailas and Sekizhar praises this South Kailas as the place of penance. He appreciated the efforts of Pujya Swamiji who imparted the knowledge of Vedanta and respected Tamil and Sanskrit equally. He said Swami Dayananda was like a bridge to connect many mutts with different schools of thoughts. He highlighted that Pujya Swamiji conducted many conferences to upraise Tirumurai and he helped many Tamil Othuvans to perform Tirumurai parayanam in many temples. Adigalar blessed and greeted the participants.

Siravai Adheenam Sri Kumara Gurubhara Swamigal appreciated that Pujya Swamiji had established two ashrams, one in North Kailas Rishikesh and another at Anaikatti which is praised as South Kailas. He noted that Pujya Swamiji organized all heads of mutts and formed Acharya Sabha. He confirmed that the Vedic thinking is all about Self-knowledge. He expressed that he believes that this course will direct the learners in the right direction.

Sri Shivalingeshwara Swamigal praised that Tamil nadu is the land of temples and saints. Also only here atheism is rising and such courses will be helpful to raise spirituality.

Sri Kamakshidasa Swamiji said that the participants should spread the knowledge that they learn to many. Sri Varahi Manikanda Swamiji appreciated the effort taken by Arsha Vidya Gurukulam to conduct the Vedanta course in Tamil language at free of cost.

Swami Tadevananda Saraswatiji in his speech mentioned that Pujya Swamiji once conducted a class on Kaivalya Navaneetam in Tamil at Rishikesh in the banks of river Ganga on request from the Tamil speaking devotees. He also advised the participants to listen the lessons without any presuppositions as like as plain slate. Swamiji explained the shra-vana vidhi and blessed the students.

The programme was concluded with vote of thanks and the shanti mantras.

Photos in wrapper page #32

SWAMI DAYANANDA SEVAK TRAINING PROGRAMME



ABOUT AIM FOR SEVA

Started in 2000 as a pan India movement, AIM for Seva's focus is rural education. Through its flagship programme, Chatralayams (free student hostels), AIM for Seva has positively impacted the lives of 4000 children, year on year.

Today, AIM for Seva has 133 projects across 15 states.

Our work has impacted over 20 million people over a two decade period.

ABOUT THE FOUNDER

One of the greatest spiritual masters in contemporary times, Pujya Swami Dayananda Saraswati is the Revered Founder of AIM for Seva, Swami Dayananda Educational Trust (SDET), Arsha Vidya Research & Publication Trust (AVR&PT) and Arsha Vidya Gurukulams in India and USA.

Pujya Swami Dayananda Saraswati did not confine himself just to Vedanta. One of his founding principles with respect to AIM for Seva was that the youth of our nation should receive value education and cultural validation. He believed that only when a child is made aware of his or her roots would grow up to be a confident citizen and contribute towards nation building.

NEED FOR THIS PROGRAMME

Bharat (India) is one of the oldest and continuing civilisational state in this planet. Its contribution to the world has been extensive be it through the power of yoga, Ayurveda and of later, Vedanta.

While we boast of a rich and a continuing cultural heritage, Santana Dharma, the indigenous culture and tradition of the land has been under threat for centuries and continues to remain under threat even today due to the operation of certain vested interests.

The last 1,000 years have been particularly painful with 'double colonisation', first the Mughals and then the 'White Mughals' (British).

The Islamic conquests and British takeover of the sub continent during the medieval and modern era was not

just expansionist alone. At a deeper level, it led to destruction of our places of worship, centres of learning (Nalanda, Takshashila to name a few) etc. Our beliefs and practices were ridiculed as crude and animistic.

Post independence, while Anglicisation of education had its advantages but it led to confused identities and a need of constant validation from the west for even the most basic Indic practices and way of life such as yoga and meditation.

Through the Swami Dayananda Sevak Training Programme, we hope to create a platform for committed Sevaks to fulfill one's patriotic and spiritual aspirations which ultimately leads to one's emotional growth.

MISSION

To inspire appreciation of our Bharatiya culture in its entirety among trainees who will disseminate this knowledge through the AIM for Seva institutions.

By spreading this awareness of our rich tradition will help fulfil their patriotic and spiritual aspirations.

PROGRAMME DETAILS

This programme is conceptualised as a three month training programme. It will comprise two levels.

LEVEL 1: Beginner Level (2 weeks, starting from 4th November 2022)

COURSE COMPONENTS:

Focus on "Who we Were?"

As part of the curriculum, students would be taught the rich tradition of Bharata in the fields of arts, science, dance, music, Ayurveda, architecture, geology, economics and political science, linguistics etc and our rich philosophical tradition.

Focus on "Who We Think We Are?"

This segment of the course will focus on what was taught to us, a misrepresented version of history and its shrewd reinforcement through faulty examples and how as a race we were subjected to politico-religious-economic attack throughout the medieval and modern era.

Focus: What We Need to Do to Change our Perception?

The last component of Level 1 will focus on re-educating our own people to realise the universal power of Santana Dharma, which teaches 'All that is Here is Ishvara.'

Our Founder Pujya Swami Dayananda Saraswati visualised and started AIM for Seva as an all India Movement in the year 2000 to re-educate and reach out to our own people through Seva.

LEVEL 2: Advance Level (10 - 12 weeks, starting from 28th November 2022)

COURSE COMPONENTS:

Briefing on our Tradition that includes the basics of Sanatana Dharma, goal of life, sustainable happiness by celebrating festivals together and significance of historical stories. In short, Pancha Mahabhuta Yajna—to live in harmony with the world.

Principles of social psychology and psychological views of the self which helps to analyse oneself and meet people's expectation.

- Values from the Bhagavad Gita and introduction to Vedanta and Vedic culture.
- Importance of Puja Vidhanam, mantra chanting and meditation
- Importance of yoga and basics of ayurveda

- Orientation on record keeping systems
- Spoken English / Hindi / Sanskrit

ELIGIBILITY CRITERIA

Graduate in any discipline

Age limit is between 25 and 40 years

SELECTION PROCESS

Candidates have to go through a registration process. There will be a written test. Shortlisted candidates will have to appear for an interview. The dates / venue of written test and interview will be informed to the candidates after their registration.

A stipend of Rs. 2000/- will be paid to candidates who successfully complete the Level 1 course. It will include their travelling expenses to reach Arsha Vidya Gurukulam, Anaikatti, Coimbatore - 641108.

Further, those candidates who are selected from the Level 1 course to undergo Level 2 course will be paid a stipend of Rs. 5000 per month during their training program.

At the end of Level 2 course, they will be absorbed as interns for field project for a period of 3 months with a stipend of Rs. 10000/- per month. After successful completion of internship, they will be absorbed as Assistant Co-ordinators with a suitable honorarium.



If you are interested in joining the programme, please register here:

https://docs.google.com/forms/d/e/1FAIpQLSfpUITmX_p_N7OCj39nYP7r-u37opBut-VYmqYkU8E2ZwwurQ/viewform

For Further Information, please contact:

Senior Acharyas of AIM for Seva

Swami Aishvaryananda Saraswati ji - aishvaryananda@gmail.com

Swami Chitprakashananda Saraswati ji - chitprakash@gmail.com

Acharya Nawneet ji - aimseva@gmail.com

AIM for Seva Central Office

Srinidhi Apartments, No. 4, Desika Road, Mylapore, Chennai – 600004

Email: contact@aimforseva.in

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Talk by Swami Sadatmanandaji-

Today (15th August 2022) we are celebrating the 92nd birthday of Pujya Swamiji who founded this Arsha Vidya Gurukulam. We are celebrating it by expressing our gratitude to the Lord Dakshinamurti for giving us the gift in the form of Pujya Swamiji. He is a gift to all of us and he is a gift to the entire humanity.

We celebrate the birthday of great people for 2 reasons-

- i) To thank Bhagavan for giving us mahatmas like Pujya Swamiji in our life directly or indirectly.
- ii) Especially on this day we remember the great qualities of those great mahatmas and try to imbibe those qualities, seeking their blessings.

In Guru stotram, there is a popular sloka –

*Gurur brahma, gurur vishnuh, gurur devo maheshwarah,
Gurusshakshat param brahma, tasmai sri gurave namah.*

Guru is Brahma the Lord as creator, guru is Vishnu the Lord as protector. Guru is Maheshwarah the lord as resolver of this creation. Guru alone is all these three.

How is this so? Answer is given: Guru is the absolute reality who alone is appearing as Brahma, Vishnu and Maheshwarah. So we equate guru to all the devatas. Therefore we can say - *Sarvadevamayo guruh* - Guru is aggregate of all devatas reflecting the glories of all them. So doing namaskara to guru is as good as doing namaskara to all devatas. In Guru Gita, this idea is very much highlighted.

When I was thinking of Pujya Swamiji in this context, Pujya Swamiji reflected the glories of so many devatas. We can see it with respect to the devatas we worship here in our gurukulam temples.

We start with Jnana Ganapati who is known as *vighnaharta*- remover of obstacles. Those who have been associated with Pujya Swamiji know that Pujya Swamiji will remove various types of obstacles- not only spiritual obstacles, but even social, psychological and financial. He helped people overcome all sorts of obstacles reminding us of Jnana Ganapati.

He also reminds us of Lord Dakshinamurti. One quality describing Lord Dakshinamurti is - *muditavadanam* – always having a smiling face reflecting the graciousness he had in his heart-

A beautiful description is given in Adhyatma Ramayana of Bhagavan Ramachandra.

Anugrahaakhyahrtsthendusuchakasmitachandrikah |

Rama had a moonlight-like smile on his face which was an indicator of the moon in his heart and that moon was called *anugraha*, blessing. Same thing we can say for puja swamiji. So he was mudita-vadanam reminding us of the Lord Dakshinamurti. He also was *jnAnadAtA*. gave the knowledge to many people like Dakshinamurti as it is said in dhyanashloka of Dakshinamurti stotra, Jnanadaataaramaarat.

Narmadeshwara and Lord Dakshinamurti, both are forms of Shiva, so there is no difference. But in the North, Shiva is said to be Bholebaba whose grace is unlimited. Vishnu Bhagavan is considered to be very thoughtful in giving boons. But Shiva gives them easily. One name for Shiva is *Ashutosha* – one who is pleased very fast. His compassion and grace has got no boundaries. That we saw in Pujya Swamiji. In our eyes some people are deserving and some are non-deserving, but Pujya Swamiji's grace was available to all. Pujya Swamiji used to say- *"When I see somebody, I think what can I do for that person? Even if I cannot do something sometimes, my heart to do something continues."* He had boundless grace reminding us of Lord Shiva, Ashutosha.

Pujya Swamiji was like Jnaneshwari. He had motherly care for everybody. Those who were associated with him know this. He cared about small things and he was very mindful.

In the 2014-17 long term course, Swamiji wanted to serve bread to the students because he knew that some foreign students had difficulty eating our food. He tried hard to get some electrical work done and all other things that was necessary to make it possible and it was in the process. One day when bread was served to Pujya Swamiji in his kutiya and someone asked him how it was. He said –*"It is good, but I would have been more happy if even students had also been served bread."* Swamiji had so much motherly care to make the students comfortable.

He also reminds us of Kalyana Subramanya because Pujya Swamiji was very courageous. Subramanya is called *devasenapati*h- Commander of the Gods. Swamiji was a leader. What he did, not many people can do. Leadership came to him very easily. He was very courageous. People would be worried what will happen to Pujya Swamiji. But Pujya Swamiji courageously did whatever was needed to be done.

Thus, Pujya Swamiji reminds us of all the *devatas*..So *sarva devamayo guruh* idea we can see very well in Pujya Swamiji. He was a source of inspiration for thousands of people because of so many qualities he had. We have 108 names describing his glories. So today we thank Lord Dakshinamurti for giving us the gift in the form of Pujya Swamiji and we pray to Bhagavan and Pujya Swamiji that may we reflect his qualities in our life.

Om Tat Sat



Arsha Vidya Gurukulam

(Sruti Seva Trust), Anaikatti

*is pleased to announce
residential retreats with*

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Dṛg-dṛśya-viveka Part-1

Retreat ID VE22-2B

19th Nov – 26th Nov
2022

This retreat will dwell on the verses 1 to 31 of the text *Dṛg-dṛśya-viveka* which constitute a complete *prakaraṇam* and present the vision of Vedanta along with meditations to help gain abidance in that vision.

Kathopaniṣad Part-1

Retreat ID VE22-04

27th Dec – 31st Dec
2022

The retreat will help one see the Vedic vision of what the maximum potential of human life is and what makes one qualified for pursuing it through a dialogue between Nachiketas and Lord Yamaraja. The retreat will be based on the first *valli* of *Kāthopaniṣad* and the *mantra* 2-2-13 in the same *upaniṣad*.

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

For registration, please visit www.arshavidya.in

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SWAMI PARAMARTHANANDA'S BOOKS : Introduction to Vedanta, Tattva Bodha, Bhagavad Gita, Isavasya Upanisad, Kenopanisad, Kathopanisad, Prasna Upanisad, Mundaka Upanisad, Mandukya Upanisad with karika, Taittiriya Upanisad, Aitareya Upanisad, Chandogya Upanisad, Brihadarnyaka Upanisad, Kaivalya Upanisad, Brahma Sutra, Bhagavad Gita Bhashyam, Isavasya Upanisad Bhashyam, Mandukya Upanisad Bhashyam, Niti Satakam, Vairagya Satakam, Atma Bodha, Sadhana Panchakam, Vivekachudamani, Sarva Vedanta Siddhanta Sara Sangraha, Panchadasi, Manisha Panchakam, Upadesha Saara, Saddarsanam, Uddhava Gita, Jayanteya Gita, Jiva Yatra, Advaita Makaranda, Dakshinamurthy Stotram, Drg Drsy Viveka, Naishkarmya Siddhi, Vichara Sagaram, Vakyavritti, Upadesa Sahasri, Anubhuti Prakasa, Ashtavakra Gita, Apparokshanubhuti, Rama Gita, Profound Q & A on Vedanta, etc.

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#104 Third Street, Tatabad, Coimbatore-641012, India.

Phone: +91 94873 73635 | arshaavinash.in@gmail.com

www.arshaavinash.in

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 or email - dayanandafund@arshabodha.org

Arsha Vidya Newsletter

Annual Subscription: Rs. 180 /-

Published by: V. Sivaprasad

Trustee, Sruti Seva Trust, Anaikatti, Coimbatore 641 108

Edited by:

Ramachandran S.N (+91 94879 11949)

Printed by: B. Rajkumar

Rasi Graphics private Limited

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

Independence day flag hoisting at AVG Anaikatti - 175h Aug 2022



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