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This is the thirty second part of the serial article, continuation from January 2024 newsletter. One may wonder, 'I can understand that *brahman* is limitless, but wait a minute, am I *brahman*? How can I be that *brahman*? I am limited in every way, while *brahman* is limitless, omniscient, omnipotent, and omnipresent. I can be a part of it, a fraction of *brahman*. *Brahman* is my self all right, but how can I be the self that is *brahman*?' It is possible that a doubt like this may arise, because the statement '*tat tvam asi*,' from the Chāndogya Upaniṣad, has been explained in different ways by different *ācāryas*. One *ācārya* explains *tat tvam asi* as meaning "You are a fraction or part of *brahman* or God." Another *ācārya* explains it as "You are his (servant)." Yet another *ācārya* explains it as *atat tvam asi*, meaning "You are not that." The use of *sāmānādhikaraṇya* or the placement in the same grammatical case of *tat* and *tvam* can be explained in many ways. Therefore, different *ācāryas*, using their expertise in grammar, seek to distort the meaning of this simple statement revealing identity, and explain it in a way that conforms to their own notions of reality. However, this Upaniṣad eliminates all such doubts by saying "You are that," as well as "That you are," leaving no doubt about the mutual identity.

Think about who you are. "Well, I was born some years ago and I am going to die in some years." No, no. That is not how it is. Now consider this. Who was it that was born? It was the body that was born and it will be the body that will die; you will not die. "I am so helpless." No, it is the mind that is helpless; not you. This statement of identity, the *mahā-vākya*, forces us to look at ourselves and scrutinize every notion we entertain about ourselves. The self is the connecting link between the various experiences of the three states of waking, dream, and deep sleep. What is the common denominator? *Ādhāram*, *ānandam*, *akhaṇḍabodham*; the *jīva* is the support of all, the substratum of all, remaining undivided through all the experiences that are divided. All the states are mutually exclusive, but the *jīva* connects them all, illumines them all, informs them all, and sustains them all.

Brahman identified with the individual body comes to be called the *jīva*. As Ramaṇa Maharṣi¹ has said, the only difference between the *jīva* and *īśvara* is in the *veśa* or costume. It is only the costume that is different. When wearing the costume of *māyā*, *brahman* comes to be called *īśvara*, and when wearing the costume of ignorance, *brahman* becomes the *jīva*. It is like the same actor playing king, beggar, and also minister. Yet is he really any of those people? The beggarliness of the actor is purely incidental, and so is his kingliness. This teaching challenges us to question the notions about who we are. It helps us get over our identification with what we are not and establish an identity with who we really are: ‘You are *brahman*, you are the plain, simple consciousness.’ When we remove from *īśvara* the costume of *māyā*, what remains is the plain, simple consciousness, *sat-cit-ānanda* or *satyam jñānam anantam*, existence, awareness, wholeness. That is *brahman*. The *upadeśa* is, ‘that is what you are.’

The next *mantra* tells us of the reward this knowledge confers.

जाग्रत्स्वप्नसुषुप्त्यादिप्रपञ्चं यत्प्रकाशते ।

तद्ब्रह्माहमिति ज्ञात्वा सर्वबन्धैः प्रमुच्यते ॥ १७ ॥

jāgratsvapnasuṣṭyādiprapañcam yatprakāśate

tadbrahmāhamiti jñātvā sarvabandhaiḥ pramucyate

जाग्रत्-स्वप्न-सुषुप्ति-आदि-प्रपञ्चम् - the realms of waking, dream, deep sleep etc. यत् - which प्रकाशते - illumines तत् - that ब्रह्म - *brahman* अहम् - I इति - thus ज्ञात्वा - having known सर्व-बन्धैः - from all bondage प्रमुच्यते - is released

“I am that *brahman*, which illumines the realms of waking, dream, deep sleep etc.”—thus knowing, one is released from all bondage. (17)

¹ ईशजीवयोर्वेषधीभिदा ।

सत्स्वभावतो वस्तु केवलम् ॥

īśajīvayorveśadhībhidā

satsvabhāvato vastu kevalam

Both *īśvara* and *jīva* are essentially one and the same reality. Their apparent differences are due to their costume. (US-24)

The three states include the one who experiences, the experience, and the objects of experience, and *ādi* indicates that everything else is included. The one that illumines the realms of waking, dream, and deep sleep states is *brahman*. Instead of bothering about the details of the three states of experience, we are asked to look at that because of which the very experience is; that is what Vedānta wants us to do. What you see is not important, but that because of which you see is important. What you experience is not important, but that because of which you experience is important. This teaching of the *śāstra* is to be followed, in the knowledge that it is the consciousness because of which every experience comes about.

If you are asked what illumines all objects, such as trees, in the waking state, you may say that the light emerging from the eyes illumines the trees. That is true. But do the eyes function independently, or do the eyes also depend on some other light? Yes, the eyes need the light of the mind, because something may be right in front of us but we may still not see it; even if the eyes are looking at it the mind is elsewhere. Thus, the eyes see because of the mind. But is the mind itself an independent seer? No, the mind also requires another light, the light of consciousness, the self. It is the light of consciousness that enables the mind and sense organs to illumine the sense objects.

Consciousness requires a medium, such as that of the mind and the organs of perception, to illumine the objects of the world, just as electricity by itself cannot dispel the darkness in this room. Electricity requires the medium of a bulb, the tungsten filament through which it glows, to dispel darkness. So also, the pure consciousness cannot illumine the objects by itself. Consciousness is transcendent and is the *pāramārthikasattā* or absolute reality, whereas the mind and senses are immanent or *mithyā*; they function in the realm of *vyāvahārikasattā*, transactional reality. The absolute has no contact with the transactional, and so consciousness also needs to gain the same degree of reality as the objects. In reflecting through the mind and senses, consciousness gains the same degree of reality as the objects, and is then able to illumine them. Ultimately, what illumines all objects is nothing

but consciousness; the object, the subject, and the experience are all illumined by consciousness. The same holds true for the dream.

A similar discussion is found in the first chapter of the Pañcadaśī, verses three through seven. There the author says that in the waking state, the objects keep on changing but the *samvit* or consciousness that illumines the objects does not change. Similarly, in the dream state, the objects of consciousness keep on changing, but the consciousness illumining them does not change. The consciousness of the waking state is the consciousness that is present in the dream state, illumining the dream objects. Even in the deep sleep state, it is the consciousness that illumines the object of deep sleep, which is ignorance. Thus, consciousness, being homogeneous, is the same in all the three states.

Consciousness stays the same through the past and the future, and through the many months, years, ages, and cycles of creation; it neither rises nor sets and is self-revealing. The consciousness that illumines the worlds of waking, dream, and deep sleep is *brahman*. Call it consciousness, call it existence, call it *ānanda*, call it immortal, call it eternal, call it limitless, call it whatever you will; it still is *brahman* and it is self-effulgent. What is the commonality between *brahman* and ourselves? It is not the body or the mind, the *upādhi*, but the fact of consciousness, the essence, the self that we all are. *Sarvabandhaiḥ pramucyate*, in knowing thus, one becomes liberated from all bondage. What is the bondage? We saw earlier that the bondage is our notions about ourselves. Yet who binds us? We bind ourselves. How do we bind ourselves? We do that by holding fast to various notions and conclusions about ourselves as being so and so, as being this much alone and no more etc. All these notions and complexes are resolved and dispelled in the wake of the knowledge that one is *brahman*, limitless, and of the nature of consciousness. All the sense of limitation then drops off. The wise person becomes liberated from all the notions that create the feeling of being bound, being limited.

To be continued...

Vālmīki Rāmāyaṇa
As Taught by Swami Dayananda Saraswati

This is the thirtieth part of the serial article, continuation from January 2024 newsletter.

ननृतुश्चाप्सरस्संघा गन्धर्वाश्च जगुः कलम् । विवाहे रघुमुख्यानां तदद्भुतमदृश्यत ॥ १-७३-३८
ईदृशे वर्तमाने तु तूर्योऽष्टनिनादिते । त्रिरग्निं ते परिक्रम्य ऊर्ध्वार्या महौजसः ॥ १-७३-३९
अथोपकार्यं जग्मुस्ते सभार्या रघुनन्दनाः । राजाप्यनुययौ पश्यन् सर्षिसंघः सबान्धवः ॥ १-७३-४०

nanṛtuścāpsarassaṅghā gandharvāśca jaguḥ kalam |
vivāhe raghumukhyānān tadadbhutamadrśyata || 1-73-38
īdrśe vartamāne tu tūryodghuṣṭaninādite |
triragniṁ te parikramya ūhurbhāryā mahaujaśaḥ || 1-73-39
athopakāryaṁ jagmuste sabhāryā raghunandanāḥ |
rājāpyanuyayau paśyan sarṣisaṅghaḥ sabāndhavaḥ || 1-73-40

As the water touched the ground, from the sky the voices of all the *devas* were heard, “*sādhu sādhu*,” well done, well done. A rain of glorious flower petals floated softly from the heavens. Then Janaka turned to Lakshmana, encouraging the shy boy, and united him with Urmila. Bharata and Mandavi were likewise married, as were Shatrughna and Shrutakirti. Each boy holding his bride’s hand, the four couples circled the fire in a splendid, solemn procession. Then they prostrated to their parents and to the venerable *ṛṣis* and received their blessings. Then there was all joy. Even the celestials were seen dancing in celebration for this marriage of one that had become the marriage of four.

अथ रात्र्यां व्यतीतायां विश्वामित्रो महामुनिः । आपृष्ट्वा तौ च राजानौ जगामोत्तरपर्वतम् ॥ १-७४-१
विश्वामित्रो गते राजा वैदेहं मिथिलाधिपम् । आपृष्ट्व जगामाशु राजा दशरथः पुरीम् ॥ १-७४-२
अथ राजा विदेहानां ददौ कन्याधनं बहु । गवां शतसहस्राणि बहूनि मिथिलेश्वरः ॥ १-७४-३
कम्बलानां च मुख्यानां क्षौमान् कोट्यम्बराणि च । हस्त्यश्वरथपादातं दिव्यरूपं स्वलंकृतम् ॥ १-७४-४

atha rātryām vyatitāyām viśvāmitro mahāmuniḥ |
āprṣṭvā tau ca rājānau jagāmottaraparvatam || 1-74-1
viśvāmitro gate rājā vaidehaṁ mithilādhipam |

āpr̥ṣṭva jagāmāśu rājā daśarathaḥ purīm || 1-74-2

atha rājā videhānām dadau kanyādhanam bahu |

gavām śatasahasrāṇi bahūni mithileśvaraḥ || 1-74-3

kambalānām ca mukhyānām kṣaumān koṭyambarāṇi ca |

hastyaśvarathapādātām divyarūpam svalaṅkṛtam || 1-74-4

Dasharatha was happy that everything had turned out well, and his apprehensions about Rama's going off with Vishvamitra, as Vasishtha had told, were proved wrong. It had turned out well for both Rama and for his father. The next morning, after blessing the four princes and bidding farewell to the kings, having completed his duty of initiating Rama, Vishvamitra went his way to the Himalayas. Then Dashartha and his caravan prepared and left. He knew that the people still in Ayodhya would be very eager to meet Sita and the other new girls. King Janaka accompanied King Dasharatha along the trail home for a bit before turning back to his city. He had made sure that the newly married girls had been well endowed with jewels, ornaments, and kine. This was done because of the patriarchy and the tradition. Now it has changed. Before, the property went to the sons-in-law, in the form of dowry. The girl could always come home, therefore she required no property. She took with her the wealth that ensured the acceptance and comfort of her new home. The daughters would divide their father's wealth in this way. The father would eventually give away everything, and his sons got basically nothing. They would have to work. There is something good in this, and there is always something bad. The good is that the newly married couple had just the one account, operated by both of them. They did not start with separate accounts. That is marriage – no "his own" and "her own." The girl would always be welcome back at her parents' home and with her brothers, but all her property had already been given to her and hence to her husband.

ददौ कन्याशतं तासां दासीदासमनुत्तमम् । हिरण्यस्य सुवर्णस्य मुक्तानां विद्रुमस्य च ॥ १-७४-५

ददौ राजा सुसंहृष्टः कन्याधनमनुत्तमम् । दत्त्वा बहुविधं राजा समनुज्ञाप्य पार्थिवम् ॥ १-७४-६

प्रविवेश स्वनिलयं मिथिलां मिथिलेश्वरः । राजाप्ययोध्याधिपतिः सह पुत्रैर्महात्मभिः ॥ १-७४-७

dadau kanyāśataṁ tāsāṁ dāsīdāsamanuttamam |
hiranyasya suvarṇasya muktānāṁ vidrumasya ca || 1-74-5
dadau rājā susamhr̥ṣṭaḥ kanyādhanamanuttamam |
dattvā bahuvidhaṁ rājā samanujñāpya pārthivam || 1-74-6
praviveśa svanilayaṁ mithilāṁ mithileśvaraḥ |
rājāpyayodhyādhipatiḥ saha putrairmahātmabhiḥ || 1-74-7

Because Sita was now part of a rich and prospering kingdom, she did not need property. Still, she was given the rare and special heirlooms of her family. She was given cows as the symbol of wealth and a hundred thousand Mithila shawls and saris that she could distribute to the women of Ayodhya. Her father gave elephants and chariots and horses and weapons to augment the armies. He gave servants who knew well how to serve the new queen and who were familiar with life in the palace. They wanted to stay with Sita. Janaka said, “Then, go, please, and go well.” He gave gold and silver and pearls and corals. Women, particularly in the South, always wear at least one piece of Indian coral in their chain. All he gave happily. Who has ever seen such wondrous gifts?

After covering some distance, the massive procession to Ayodhya, stirring up clouds of dust, stopped for a bit. There Dasharatha heard the strange noises of birds that portend something bad to come. Another bad sign was recognized - the animal movements were all clockwise. Dasharatha’s heart was beating fast, and in his mind was an unaccountable fear. He asked *mahār̥ṣi* Vasishtha how he read these signs. Vasishtha said these were negative augurs, but he said that there were also omens that all would turn out well. There would be problems, there was imminent danger, but there was to be a satisfactory resolution. Even as they were talking, a storm-like disturbance composed of the dust they had stirred up blew in and blinded them.

To be continued...

Mahābhārata
As Taught by Swami Dayananda Saraswati

This is the sixth part of the serial article, continuation from December 2023 newsletter.

Dhrtarashtra's sightless condition meant he could not be the absolute ruler. Pandu was anointed and enthroned on his brother's behalf. In time it was Pandu who discovered in himself the ability to rule, and it was up to him to reestablish the kingdom. Pandu made all the local kings accept Hastinapura as the capital of the empire. Pandu brought back the prosperity and renown that had previously been enjoyed, and Pandu was a very popular king. Due to Pandu the glory returned, and in the meantime Pandu and Dhrtarashtra needed to find wives and be married. Bhishma sent word that Satyawati, Grandmother, had decided the time had come. Bhishma searched for someone who could be married to a blind man. They found Gandhari, a great devotee of Lord Shiva and a woman of great heart and *dharma*. Bhishma thought she would be a suitable bride for Dhrtarashtra. Because of her *dharma*, her religious attitude, the daughter of the *rājā* of Gandhara was chosen by Bhishma.

Of course Bhishma's selection was as much as a mandate, you know. It was not a good idea to anger Bhishma, so what he said tended to be what happened. But Bhishma did not want to commit the same mistake that he had before. He wanted to be really sure that this woman was committed to this marriage. Gandhari's father was himself reluctant to give up his daughter because the Kuru king was blind. But the princess herself was contacted and she said she did not mind at all that Dhrtarashtra was blind. Gandhari said she wanted to be in the family of Kurus, the Lunar dynasty. She felt an affinity for their name and culture, and she saw herself fulfilling her role properly as their queen. She and Dhrtarashtra were married, and in a gesture of compassion, she blindfolded herself. She said, "Let me not see a world which he is not able to see." She wore from then on a silken cloth over her eyes all the time. That was Gandhari. She felt she could give Dhrtarashtra a life, and they had children, a hundred and one children. They had one hundred idiots and one daughter. Basically they were all, what you call, a bunch of criminals. Because of the blindness perhaps. The whole bunch was bad, and Dhrtarashtra was the worst. They picked it up from him, and they grew up in

jealousy.

In the meantime, a girl had to be found for Pandu. A *svayamvara* was held for the princess Madri in Madradesha. Bhishma thought Madri would be a good match for Pandu, and he sent Pandu off to the *svayamvara*. Madri chose Pandu and they were married. There was also another marriage. Prtha, otherwise called Kunti, was also married to Pandu.

The scene shifts now to the clan of Krishna, the Vrshnis. There was a man Vasudeva and his wife Devaki to whom Krishna was born. Vasudeva's sister was Prtha, Krishna's auntie. Because of her, all the Pandus are related to Krishna, just as all the Kauravas are related to Krishna. Krishna is the Lord; who is not related to him? Prtha was a smart, young girl, and she was given the task of caring for the very powerful and angry sage Durvasa.

Somehow these sages were angry people. I do not know why. I think that people were all doing too much *tapas* and did not have anything to do with the world. Therefore they were angry against the world. Some people are angry with the world just because they are born. There may be no reason at all. All these sages had some pent-up problems. They all had anger, and anger meant curse. The two go together. The whole Mahabharata is full of curse; Pandu is going to get one. Everybody curses, none of them realizes that to give a curse in anger is a wrong thing. They give a curse, "Why did you commit a mistake? Take this curse." The blessed thing is the curse comes true. A boon also comes true. Positive, negative, both manage to come true somehow. Some kind of a power, so much power. That shows the emphasis is on control.

Durvasa was famous for his anger. Any little thing would touch him. In fact, in that place the womenfolk said they did not want to serve Durvasa because he may get angry. He may not have gotten angry at young girls, so they would send a child to take care of him. It was a guess, and a vague guess. Blessing he can give, and cursing also he can give. They knew that a child was more likely to win him over than these other women. The women stayed clear of Durvasa. The child they sent was Prtha, who later became Kunti after being adopted by a cousin of the king, by Kuntibhoja. In serving and satisfying Durvasa, Prtha had done an amazing job, and gained his admiration. To do so for this priest was not an easy

thing. Durvasa was so pleased that he gave a *mantra* that, when chanted, would summon whichever *devata* she wanted to come and bless her – Sun, Dharmaraja, Vayu, Varuna, Agni – whichever she might want. All she had to do was chant and think of the *devata* and the *devata* would be there.

Kunti decided to test the boon she had received. She thought of the sun and asked for a child, and a child was on her lap, the blessing of the sun god. The child had bright *kunḍala*, earrings in both ears, and *kavaca*, golden armor - born just like the sun, brilliant and fully adorned. Having a baby was all right for a few minutes, but the poor girl did not know what to do next. She panicked. She wanted the child to grow up safe, but she did not want anybody to know how it had been born. She made a box and put some silken cloth inside. She put the baby on top of the cloth. She prayed to the Sun that he take care of the child. She went to Ganga and, placing the box on the river, praying to Ganga to take care of the child, she floated the child.

A charioteer, a *sūta* named Adhiratha, had gone to the river for a bath. He and his wife Radha were childless. He was attracted to a shining object floating downstream. He swam to the middle of the river and retrieved the box. He looked into the box, thinking he would find something ordinary, and he saw the resplendent, effulgent baby born with the gleaming jewelry. He ran home in all excitement and announced to his wife that he had brought her a gift, “Hey, I have brought you Bhagavan’s gift. You will not believe. Gangaji gave it to me. It was floating down the river. You have been praying for a child, and you have got the best one here. Look at this boy. This is your son; let us call him Radheya.” That shining baby boy was Radheya, otherwise known as Karna.

Radheya grew up in this charioteer’s house. When he came of age, Adiratha, who had become a father to the boy, told him, “Son, now you can drive your own chariot, just like me. I have brought a new chariot for you.” But Radheya had no interest in driving the chariot, he wanted to be inside of the chariot. His heart was elsewhere. The son of the Sun, he was a different guy. He was not going to drive a chariot. Radheya himself knew he was not interested, but he was also curious to know why he was not interested. He went to his mother and asked why.

Krishna's Vrshni lineage, the *vṛṣṇivamśa*, was his father's side. Krishna's other *vamśa*, Yashoda *vamśa*, is *yaduvamśa*. That is why Krishna is called Yadava. Kunti is Prtha, and that is why Arjuna is called Partha. Prtha, Kunti, was responsible for Karna's advent. After having given up her first baby, Prtha grew into a young woman and was to get married. Ambalika's son, Pandu, was chosen to be her husband. The Vrsni family was very happy that they had an alliance with the family of Kurus. The Kuru family was happy too. Pandu was, of course, already married to Madri, so Kunti was his second queen. In those days, *kṣatriyas*, especially kings, used to have more than one wife. That was their *dharma*.

Vicitravirya was ill, and his older brother had died, and Bhishma had played both the role of father and king. Bhishma did not have time to really look into all the changes throughout the kingdom. But Pandu grew up to take the reins of the empire. With Pandu at the head, the family proved to be noble and valiant rulers. They gained back the name they had before. There had been damage to the empire, and it had all been repaired.

Pandu went to the forest as was common. He went there with his wives and a retinue to live for time. One day he happened to see two playful deer, a male and a female. He was a good hunter, and it was an easy target for him. As, you know, fate, they say, destiny would have it, Pandu shot and killed the male deer. These were, in fact, not really deer. They looked like deer all right, but were really a *ṛṣi* and his wife. Understand that all the *ṛṣis* were married. That is why we have *gotra*, the traditional extended family legacies of the major *ṛṣis*. On that day, one *ṛṣi* had transformed himself and his wife into the form of deer, and they were having fun. When Pandu shot the deer the deer fell down, and the deer was still alive. Then Pandu heard a human voice come from the deer, the *ṛṣi* talking, "Oh, Pandu, you are the king of the great Lunar race, a race that is famous for *dharma*. What you have done is an act of *adharma*. Animals cannot be separated when they are together, male-female. You have made an act of *adharma*." The same things happens at the start of Ramayana – *mā niṣāda pratiṣṭhām* – the first verse by Valmiki. "Yours is an act of *adharma* for which you will pay," said the dying deer to Pandu. "You too will die when you go to your wife. You will die." The *śāpa* was given. This is all curse, all curse, you know.

To be continued...

First of all I wish a happy healthy peaceful prosperous new year 2024.

Topic of this year is "Taking Decisions". Taking decision is an very important exercise. Every single day one has to continuously take major or minor decision, from waking up onwards till one retires to bed. In fact our very future is decided by the type of decisions we make in the early life.

Sometimes we have to make very tough decisions and we will wonder whether this faculty of decision making is a good one, is it a blessing or a curse? In adult age one may have issues like carrier related, marriage, relocation, joint or single family, children schooling issues, for which decisions are to be made. In the old age whether we have to live alone, live with children or go to senior citizen homes. Tough decisions we have to make in old age. Whether some serious treatments are to be taken or not. Issues are many and varied. In short, adults up to death every day we have to take decisions. There are several obstacles in arriving at appropriate decision.

Obstacles in the decision making:

1. Wavering mind.

One obstacle is a wavering mind. There are some people who have got by nature a wavering mind. They are not able to take any serious decisions nor stick to the decisions made. Such people will find it very difficult to have any great achievements. Perhaps they have to do some special prayer or yoga and meditation, so that the mind becomes steady.

2. Doubts in exercising options.

The second problem is doubts. When there are so many options to choose from I do not know which particular option should be chosen. All options have got equal number of advantages as well as disadvantages. When I am about to make one decision then other one appears attractive. When I choose that and about to conclude the other option seems to be better. One will be going round and round with various options, like in a musical chair. One will never be able to crystallise and come to a firm decision.

Doubting person avoids impulsive decisions. The other problem is indefinite. Impulsive decision is a problem, so too indefinite indecision, because indecision means no effort can be put forth. Continuous doubts leading to indefinite indeci-

sion is a serious problem. Impulsive decision is often seems to be better than indefinite indecision. One should fix a firm cut off date for avoiding such indecision.

If in the mean time, one cannot make a firm decision, one can take help of somebody. Or one can take help of god also. Write all the possible options in a paper, put it in front of altar of God, pray and choose one of the papers. Whatever comes, is God's decision. Thereafter one should not have further doubt. That *śraddhā* in God makes decision making easier.

In Bhagavad gītā it is said (4.40)

अज्ञायश्चाश्रद्धानश्च संशयात्मा विनश्यति
नायं लोकोऽस्ति न परो न सुखं संशयात्मनः

*ajñayaścāśraddhānaśca saṁśayātmā vinaśyati
nāyaṁ loko'sti na paro na sukhaṁ saṁśayātmanah*

One who has no discrimination, and who has no faith in sastra, and who has a doubting mind perishes. Because, for the one with doubting mind, this world is not there, nor the world beyond, nor happiness

Such doubting Thomases will perish without achieving anything in life because they do not decide anything. They did not do anything. They do not achieve anything neither in this world, nor in the hereafter

3. Fear of risk in taking decision.

And last obstacle is fear -- fear to take decisions, because always mind sees one risk or the other. Every decision in life is associated with one risk or the other. Risk free decisions do not exist. Real choice is between wild risk and calculated risk. But both are risks only. Calculated risk means one take enough precautions. Perhaps one has an alternate or plan B. Having got that, one has to plunge into one decision or the other. Many people are all the time afraid of risks involved.

Fear about the various obstacles that may come. Fear about failures. Fear about adverse consequences. Fear about other's comments. All the time worried about what others will comment. Doubting Thomas have fear of (Didn't I Tell You) DITY Peters. Whatever decisions you make they (Peters) will promptly come and discourage talking about risks involve, quoting examples of various people. If you ignore their discouragement and plunge into action and succeed, they will not come. Suppose your decision ended in failure. These people are waiting. They

will promptly come and tell didn't I tell you . One can even face failures. Facing DITY people is difficult.

So fear is a real problem. Only way to overcome obstacles and is to take decisions, stick on to that and put forth the effort until one achieve success.

Bhagavad gītā shows the way.

Being *mokṣa śāstrā*, it has in mind the *sādhana* to achieve the *mokṣa* goal. Nevertheless it is equally applicable in the life of a entire humanity, more so for the *karma-yogī*.

Bhagavān śrī Kṛṣṇā, in Bhagavad gītā talks about four important principles to achieve any *dhārmik* goal including *mokṣa*. They are:

- ♦ The first one is self-confidence.
- ♦ The second one is self-integration.
- ♦ The third one is self-surrender.
- ♦ The fourth one is self-effort.

All these are important for taking decisions, implementing the decisions and achieving success.

Self confidence:

Bhagavān says that never look down upon one-self. Never have a low self image. Never encourage inferiority complex. Human being are endowed with *jñānaśakti*, *icchāśakti*, *kriyāśakti*, meaning they are capable of knowing possible goals, means required to achieve them, called *sādhyam* *sāadhanam*. *Sāstra* presents *dharma*, *artha*, *kāma*, *mokṣa* as desired goals - *sādhyam* and means – *sāadhanam*, for achieving them. Thus covering entire pursuits of human beings.

By *jñānaśakti* one can know the means and ends. And thereafter with *icchāśakti* one can choose both short terms and long term goals, which has to culminate in making a decision. And then the will power, *kriyāśakti* gets activated.

One has to make regular auto suggestion to oneself, that I am capable of taking decisions, implementing them, and achieving the goal. Bhagavad Gītā says 'uddharedātmanātmānam' - may one lift oneself by oneself. One need to uplift oneself by consistently entertaining thoughts of self confidence and self courage.

Our scriptures have got several mediations upon various glorious faculties human beings have. All are there to develop respect towards ourselves.

तैत्तिरीय उपनिषद् भृगुवल्ली 10.2 - क्षेम इति वाचि योगक्षेम इति प्राणापानयोः कर्मेति हस्तयोः गतिरिति पादयोः

taitirīya upaniṣad bhṛguvallī 10.2 - kṣema iti vāci yogakṣem iti prāṇāpānayoḥ karmeti hastayoḥ gatiriti pādayoḥ

Each organ has got fantastic faculty and endowed with great power. It is in one's hand to utilise the capability of the organs and derive self confidence.

As a part of the daily *pūjā*, there is *ātma-pūjā* and the *kartā* worships oneself

देहो देवालयम् प्रोक्तो जीवो देव सनातनः

त्यजेत् अज्ञान-निर्माल्यम् सोऽहम् भावेन पूजयेत्

deho devālayam prokto jīvo deva sanātanaḥ

tyajet ajñāna-nirmālyam so'ham bhāvena pūjayet

The *bhāvanā* is - the body is temple, *jīvā* is none other than Bhagavān himself. And I have got all the powers. To achieve anything in life *tyajet ajñāna-nirmālyam*, one may give up ignorance that I am a miserable *jīvā*. Develop the idea I am a powerful divine being. This is building up self confidence.

Every day one has to remind oneself - I can decide. I can implement. I can achieve. Thus build up the self confidence.

For the one who has self confidence Bhagavad gītā 6.5

आत्मा एव हि आत्मना बन्धुः *ātmā eva hi ātmanā bandhuḥ*

On the other hand for the one who lacks self confidence, self diffident,

आत्मा एव रिपुः आत्मनः *ātmā eva ripuḥ ātmanah*

One's own self become one's own enemy because it will block all progress.

Self-integration:

What is meant by self integration? Humans have got so many layers of personalities -- physical personality, sensory personality consisting of sense organs, emotional personality, intellectual personality etc. All these personalities must be healthy. They all must function together in a coordinated form, as a team they need to work. Then alone any achievement is possible.

In the *kāthopaniṣad* there is an chariot imagery (*ratha-kalpanā*), where in the driver (charioteer), owner, the horses, the destination etc. are compared to various

parts of human. With a informed driver in place how the destination can easily be achieved is also depicted.

Chariot is the very **human body**.

Sense organs (Five) that are drawing the chariot are compared to **five horses**.

Mind is compared to **reins**, which will direct horses /sense organs.

Intellect is compared to **charioteer/driver** who holds the reins. The driver must be informed. He must know the destination . And he must know the route also. End also must be clear route also must be clear. There must be firm decision on the part of driver. In Bhagavad gītā language driver should have *vyavasāyātmikā buddhiḥ*.

Rathasvāmī is the **owner**.

Kaṭhōpaniṣad 1.3.6 further continues to describe:

यस्तु विज्ञानवान् भवति। युक्तेन मनसा सदा।

तस्येन्द्रियाणि वश्यानि। सदाश्वा इव सारथेः॥

yastu vijñānavān bhavati| yuktena manasā sadā|

tasyendriyāṇi vaśyāni| sadaśvā iva sārathēḥ||

The one who is with discrimination and always with disciplined mind, his sense organs, like controlled horses, will be under his control.

Thus, when there is a good driver and reins are under control, horses are also good, the chariot will have smooth journey to its intended destinations.

Kaṭhōpaniṣad 1.3.9 makes this explicit:

विज्ञानसारथिर्यस्तु मनःप्रग्रहान्नरः

सोऽध्वनः पारमाप्नोति तद्विष्णोः परमंपदम्

vijñānasārathiryastu manahpragrahanānnaraḥ

so'dhvanaḥ pāramāpnoti tadviṣṇoḥ paramampadam

Thus it is very clear that every organ must be healthy, they must work in coordination. A healthy, fit and focussed mind which does not get distracted is needed. Sufficient attention span of the mind in the work, whether one is doing pūjā or listening to discourse is also important.

Healthy mind is one which according to Bhagavān in Bhagavad gītā (2.48), has *samatva-buddhi*, mind which is calm, poised, balanced and equanimous mind.

योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनञ्जय

सिद्ध्यसिद्ध्योः समो भूत्वा समत्वं योग उच्यते

yogasthaḥ kuru karmāṇi saṅgaṁ tyaktvā dhanañjaya

siddhyasiddhyoḥ samo bhūtvā samatvaṁ yoga ucyate

Oh Dhananjaya, remaining steadfast in *yogā*, perform action abandoning attachment and remaining the same in success and failure. This evenness of mind is called *yogā*.

A mind which enjoys permanent equanimity, *samatvam*, at all time, as a *kartā* or *bhoktā*. Above *ślokā* 2.48 clearly says, having fixed up the goal and the means to achieve the same, once one has started working, let hundred percent mind be focussed on means alone. Do not think of anything else, including the goal. Because once goal comes to mind, then mind gets distracted whether one succeed or not. *kuru karmāṇi saṅgaṁ tyaktvā, phale saṅgaṁ tyaktvā*. Its called mindful *karmā*. One following sequentially the steps involved in the *ṣoḍaśopacārpujā* (16 step puja) gets trained in mindful action, *samatva-buddhi*.

Next is *samatvabuddhi* in *karmaphalam*, in the results. This again is said in Bhagavad *gītā* (2.45)

त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन

निर्द्वन्द्वो नित्यसत्त्वस्थो निर्योगक्षेम आत्मवान्

traiguṇyaviṣayā vedā nistraiguṇyo bhavāṛjuna

nirdvandvo nityasattvastho niryogakṣema ātmaavān

Oh Arjuna, Be one who is free from the hold of three-fold qualities, from the clutches of the pairs of opposites; be one who is ever established in *sattva-guṇā*, who is free from anxieties of acquiring and protecting, and who master of oneself.

While one may execute the *karmā* with *samatva-buddhi*, its results is not under one's control all the time. There are so many variables which are beyond the *kartā's* scope. Irrespective of the results being favorable or unfavorable, one need to develop *samatva-buddhi* in facing it -- *siddhyasiddhyoḥ samo bhūtvā samatvaṁ yoga ucyate*.

Success or failure, non-reacting mind is required. Derive inspiration from success

and learn from failures. With more information and refinement, one can again continue with more and better effort.

According to scriptures all experiences of life, will refine one's personality. In fact unpleasant experiences will polish more than pleasant ones. Arjuna discovered kṛṣṇā as guru, only in the battlefield when he faced intense problem of life or death.

Thus non-reacting is really a learning mind. If there is integration of various personalities resulting in a mind which is capable of learning, then journey can continue until goal is reached. As per *sanātana-dharmā*, since *jīvā* can continue with next birth, *mokṣa* as ultimate goal can be achieved eventually. *Śāstrā* guarantees this. Self integration is thus a wonderful *sādhana*.

Self surrender:

Surrender to the Lord is very important. Faith, devotion and surrender to god is very important in our culture whether your goal is secular or sacred. Surrender to god brings in humility and avoids self conceit/arrogance. Otherwise arrogance becomes serious obstacle. Arrogance can be best handled by resorting to faith in god and surrender. Bhagavad gītā says (18.61,62)

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति

भ्रामयन् सर्वभूतानि यन्त्रारूढानि मायया

īśvaraḥ sarvabhūtānāṃ hṛddeśe'rjuna tiṣṭhati

bhrāmayan sarvabhūtāni yantrārūḍhāni māyayā

Oh Arjuna, *Īśvara* remains at the seat of the intellect of all beings, causing all beings to move, revolve by *māyā*, like in a revolving machine.

तमेव शरणं गच्छ सर्वभावेन भारत

तत्प्रसादात्परां शान्तिं स्थानं प्राप्स्यसि शाश्वतम्

tameva śaraṇaṃ gaccha sarvabhāvena bhārata

tatprasādātparāṃ śāntiṃ sthānaṃ prāpsyasi śāśvatam

Oh Bhārata, Surround to Him alone with your whole heart.

By His grace you will gain absolute peace, the eternal abode.

All pervading *Īśvara* is there in every one's heart. Invoke Him every day and while doing any action. He will bless one's endeavor. By constantly remembering Him, He will reside in one's subconscious mind. Thus obstacles, if any in one's

effort will ward-off. Fear of failure will vanish. One gets self courage by His blessing. one will be humble. This is Self surrender.

Fourth and main is Self effort:

The first three are the launching pads, like in the stages of a rocket. Now with the self confidence, self integration, and blessing from *Íśvara*, upon self-surrender, one works for one's goal.

We have so many stories to show this success, confidence, integration etc. One story is of Bhagīratā . How he brought Gangā from heaven and rescued his fore-fathers, this story has all these parameters. *Samudra-mathanam*, churning of Ocean, by Deva and Asurā is another example. In spite of various impediments, including emitting of *hālāhāla* poison by deadly Vasuki snake, they succeeded. *Rāma namā*, the inspiring Lord for Añjaneya, was responsible for him to overcome various obstacles in crossing over to Sri lanka, locating Sītā and successfully return to inform Rāma about the whereabouts of Sītā.

Thus all these Puranic stories indicate the importance of these four lessons. One, with self confidence, self integration and self surrender, enthusiastically endeavour in self effort to achieve success.

If these four are there, this New Year will be with the blessing of the *Íśvara* and will become successful. I pray to Him to bless us all for us to achieve our own respective goals of life. *Om Tat Sat*

Arsha Vijnana Gurukulam, Vedapuri, Nagpur - Kumbhabhishekam

By the grace of Lord Dakshinamurti and Pujya Swami Dayanandaji, Arsha Vijnana Gurukulam is cordially inviting you to participate and support the project of the renovation and re-consecration of our temple.

The temple was constructed in 2007, adhering strictly to the guidelines of our ancient scriptures, the Agama Shastras. The project of the renovation started on 31st of January with the Balasthapanam, and it will be concluded with the Kumbhabhishekam.

We invite you to participate in the Kumbhabhishekam from **March 27-29, 2024**, and receive the blessings of Lord Dakshinamurti.

With heartfelt gratitude,
The President, the Chief Acharya and the Trustees
Arsha Vijnana Gurukulam, Vedapuri, Nagpur.

How to Contribute with the Kumbhabhishekam?

You can contact us via email (online.avg.nagpur@gmail.com) or phone/WhatsApp (+91 98902 93641 – Mr Swapnil Jatkar).

The culmination of understanding life after sastra shravanam with shraddha with the Guru's guidance and blessings is 'atma satyam' and then on, at every act in life, the ego will be pleasantly surprised to find a certain alertness and find itself subjugated to vinayam and appropriate action and consistent correction to the extent vishaya understanding permits, and also samatvam especially in relation to all human beings, and the ego remains surrendered to the witness, composure personified. An internal silence prevails. One does claim 'Life is made' and feels grateful to the Lord, Guru and life itself. Ishvaro'ham. So, unless one is self-forgetful, one cannot attach greater value to anything and everything that do not exist without being illuminated by the self.

Question: Sometimes and not often, the alertness comes during the act or after the act. So is it only abhyaasam will help in this? I'm not clear of the last sentence. Does self-forgetful mean forget that body is Atma?

Answer: That's where mumukshutvam is clearly understood, 'I am a person of nature wherein freedom is most intimate and the freedom lies in self-awareful being'. Once this is in the recesses of my heart, as you said you will be at it. Yes initially the alertness may not be timely, later by abhyaasa it is instantaneous. 'Prajahaati yathaa kaamaan sarvaan partha manogataam..'(Gita 2.55) as thoughts arise, alertness also arises and prevails. The alertness to the truth 'atma satyam' will not allow any undue value to anything - pleasant or unpleasant- yathartham is appreciated. One does not lose self-awareness (atma) at any moment. Body, mind shine in atma, atma is not the body-mind. That is when dhyanam, contemplation on self, reality meditation helps. Initially more often we can meditate.

Nitya-anitya vastu viveka is primordial. No civilisation can thrive without this. Dharma-adharma viveka, rules-based society can work when only nitya-anitya viveka is top of pyramid. In my understanding, what has happened is thinkers in society have not been constantly striving for this suukshmatamam, (kushaagryayaa buddhi, refer KaThopanishad 1.3.12)a buddhi as sharp like a tip of darbha grass and brilliant and constantly striving for excellence in understanding life in its entirety and disseminating the same to students from various walks of life. It calls for civilisational transformation, that's our glory and the only way

forward. Advancement in science, technology, other subjects can at best be classified as suukshmatara, of comparative brilliance because they are in the realm of the changing(mithya). I stop short of saying changing reality because 'changing reality' is an oxymoron.

That being so, in vedic society (template - I presume it existed) the rulers were aware of nitya-anitya vastu viveka, discriminative understanding of reality. Then they established rule of law, dharma based society, governance structure, etc. Any aberration, whether it is wilful or due to dharma operating within mithya, they were able to fall back on nitya-anitya vastu viveka or go back to the thinkers, analyse and correct the situation taking cognisance of paradigm shift in societal outlook, lifestyle, way of life, etc. It goes without saying the rulers accorded equal respect to thinkers and the society following the rulers' example also respected the thinkers.

The thinkers all the time revelling in nitya-anitya viveka established among the society study of nitya-anitya viveka constantly producing thinkers with suukshmatamam, thereby people from all walks of life - rulers groups, warriors, administrators, and business fraternity respected the thinkers and kept nitya-anitya vastu viveka as primordial guiding force in society. There only equity is possible. Just by mere dharma, religion, economic management, science and technology, rule of law, etc cannot give equity because all these operate within mithya, ever-changing situations. The change can be paradigm shift, tectonic or gradual. Either way the society which does not have thinkers with suukshmatama buddhi, cannot fathom it unless and until the horse has bolted the stable. The respected religious/spiritual heads have to rise to the occasion to grow exponentially suukshmatama thinkers with nitya-anitya vastu viveka. "Mokshaa paramo dharma". Only scientific temperament is not enough, nitya-anitya vastu viveka temperament is a must. To use sastra terminology, pramanakushalata is needed.

Om Tat Sat

- Swami Ramesvarananda



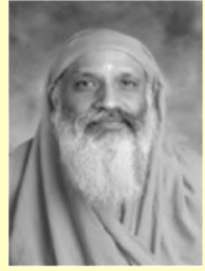
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MAHA SIVARATRI PUJA

We welcome you to participate in the **Maha Sivaratri Puja** at the Gurukulam on **Friday March 08, 2024**. We begin with the Nitya- Puja in the morning, which will be followed by Akhanda-nama-japa, Ekadasa-Rudrabhiseka Special Puja & Maha-arati in the evening.

Programme

Nitya-Puja	-	5.30 AM
Akhanda-nama-japa	-	8.00 AM to 12.00 Noon
Ekadasa-Rudrabhiseka	-	4.00 PM
Maha-arati	-	7.30 PM
Maha-Prasadam	-	8.00 PM

- P. S.** Please send your Puja offering Rs. 250/- (for 2 persons) to reach us on or before 05-03-2024. Use the form given below. Please make your Cheque or DD payable to **Sruti Seva Trust, Coimbatore**. Alternatively amount can be transferred to the Credit of Sruti Seva Trust in Indian Overseas Bank, Chinnathadagam Branch, A/c. No. 064301000007129. IFS Code IOBA0000643. In case of Electronic Transfer please intimate Details over e-mail to office@arshavidya.in. Please Provide Pan card / Aadhar Number as it is Mandatory. You may also be one of the sponsors of the day by offering Rs. 5000/- or more. To Watch live stream, please visit our you tube channel “**ARSHAVIDYA GURUKULAM**” ANAIKATTI or visit our website www.arshavidya.in



PUJA OFFERING

Enclosed is my offering for the **Maha Sivaratri** on **08-03-2024**

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Nakshatra

Gotra

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| 2. | | |
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For sponsoring Puja for the day by offering Rs. 5000/- or more, please enter the amount in the box and fill details of family members above.

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Six-Month Course at Swami Dayananda Ashram, Rishikesh

Arsha Vidya Pitham, Swami Dayananda Ashram, Rishikesh is happy to announce the commencement of a six-month residential course in Vedanta & Samskrtam on 1 week of June 2024. The course will be conducted by Sri Swami Sakshatkrutanda Saraswati, Chief Acharya along with Sri Swami Shankarananda Saraswati.

The course syllabus includes meditation, classes on Vedanta, Samskrtam, Yoga, Chanting of Vedic mantras and stotrams, and Satsang.

The course is open to anyone who is interested in gaining insight into Vedanta and also a basic knowledge of Samskrtam. This will be a full-time course and married couples can also participate. The accommodation will be on a shared basis. Participants are expected to contribute a sum of Rs 5000 per head per month to partially meet the expenses towards food and stay. In exceptional cases (of brahmacharis who have no source of income) the same will be waived at Ashram's discretion. Participants will have to abide by the rules and regulations of the Ashram. Ashram reserves the right to ask any participant to leave the course at any time if, in the perception of the Ashram, the continuation of the student is not conducive for conduct of the course without ascribing any reason.

Those who are interested may apply by clicking on the link below (form link) and submitting the application by duly filling up all the required details. The last date for the submission of the form is **7th March, 2024**. The selected candidates will be informed by 15th March, 2024. The reporting date will be announced along with confirmation.

Application Form Link:

<https://forms.gle/eqmX4mk8iHw28bdm9>

January month report - Swami Dayananda Ashram, Rishikesh

January saw several significant days like Lohri, Makar Sankranti, Republic Day and the much awaited inauguration of the Ram Mandir in Ayodhya, all of which were celebrated in the Ashram with much enthusiasm and grandeur.

Throughout the month, Rishikesh continued to sparkle in festive lights, while the sky over Ma Ganga presented a spectacular display of fireworks. Spirits were high in the ashram as people greeted each other with 'Jai Sree Ram' in anticipation of the Ram Madir inauguration. On 22nd January, concurrently with the prana pratishtha in Ayodhya, the ashram held a day long program filled with recitation of Rama namas, stotrams and kirtans. The atmosphere was charged and infused with devotion, and the day came to an end with the lighting of lamps in the Adisthanam.

The Ashram also held a week long course on the practice of Bhuta suddhikriya - 'Five Elements Purification process led by two three year students - Utkarsh Singh and Sharad Chandra P. This culminated to a finale on 19th January with the celebration of Vishwa Manavata Divas or World Humanity day and flag hoisting with honorable Chief Guest, IG of Uttarakhand Sri. Anant Shankar Takwale. World Humanity day is dedicated to bringing a peaceful way of life as the right of every human. Bearing this in mind, Acharya Swami Sakshatkrutananda along with Sri. Anant Shankar Takwale addressed the audience on the importance of such purificatory practices, which are not just conducive for achieving a state of harmony and peace but also highly recommended and required in preparing the mind for assimilating Vedanta.

This month also saw a camp conducted by Swamini Chidekarasananda-ji. Finally, January ended on a high note with Acharya Swami Sakshatkrutanandaji expounding on the last verse of the karika, thus bringing to a close the 3 years course which started in September of 2020. The valedictory program was held on 5th February with songs and speeches from students expressing their deepest gratitude towards the Acharyas and the parampara. Acharya Swamiji parted on a kind note by graciously providing options on the best way to stay with the knowledge, which is either by teaching others or by engaging in seva. Hence, with full hearts and certificates in hand, the students bid farewell with much to ponder upon and a resolve to continue with the studies.

The Ashram is now busy preparing to welcome new groups of students for the innumerable camps, that are lined up from now until April. More on that on the next newsletter.

- Report by Arpan

Pictures in cover page #31



Arsha Vidya Gurukulam

(Sruti Seva Trust), Anaikatti

Phone: +91-0422-2657001, +91-9442646701



is pleased to announce

ONE YEAR RESIDENTIAL VEDANTA COURSE

ON THE UPANISHADS AND BRAHMASUTRA

Acharya: Swami Sadatmananda Saraswati

Course Dates: 1st Jun 2024 – 31st May 2025

Language: English

Eligibility:

- Age between 25 to 60 years
- Diploma/Graduate in any discipline
- Conversant in English (reading, writing and speaking)
- Complete uninterrupted availability during the full duration of the course
- Interest in inner growth and self-knowledge under guidance of a teacher
- Physical and mental stamina to attend 6 sessions, 1-hour long seva and temple puja everyday
- Prior knowledge of Vedanta through study of Tattvabodha and Bhagavad Gita
- Knowledge of Sanskrit language and grammar points covered in the study of the book 'Infant Reader' (published by Vadhyar & sons)

Course Content:

- Vivekachudamani (108 selected verses)
- Mundakopanishad, Kathopanishad and Kenopanishad (with Bhasyam)
- Mandukyopanishad, Ishavasyopanishad, Taittiriyanishad, 6th Chapter of Chandogyanishad (Mulam)
- Aitareyanishad, Prashnopanishad, Chandogyanishad, Brihadaranyakopanishad (Summary)
- Brahmasutra-Chatussutri (with Vritti)
- Sanskrit Grammar
- Chanting

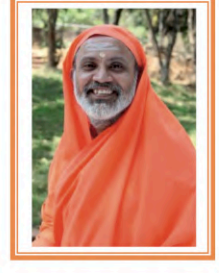
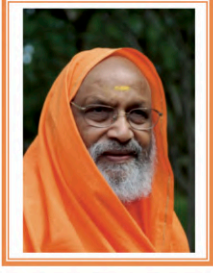
How to apply:

- The application form for this course will be available from 1st Mar 2024 on our website <https://arshavidya.in/upcoming-course>
- Last date of application submission: **10th Mar 2024**
- Date of admission confirmation: **31st Mar 2024**

Please note the following:

- No certificates are awarded after the course completion.
- Selection process includes an interview where student's knowledge of Vedanta and Sanskrit will be assessed.

For any queries or further information, please email us at avgvedantacourse@gmail.com or contact Br. Sudeepa Chaitanya at +91 9408133293 (2:30 PM - 3:30 PM IST, 6:00 PM - 7:30 PM IST)



ஆர்ஷ வித்யா குருகுலம்

(ஸ்ருதி சேவா ட்ரஸ்ட்)

ஆனைக்கட்டி, கோவை - 641 108.

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

**பூஜ்ய ஸ்வாமிஜி அவர்களின் அருளாசிகளுடன்
ஸ்வாமி ஸதாத்மானந்த ஸரஸ்வதி அவர்களின் நல்லாசிகளுடனும்**

தமிழில் மூன்றுமாத நேரடி வேதாந்த வகுப்பு

(தங்கியிருத்தல்)

2024 ஜூலை 27 சனிக்கிழமை முதல் அக்டோபர் 27 ஞாயிற்றுக்கிழமை வரை

பாடங்கள் நடத்துபவர் : ஸ்வாமி ஜகதாத்மானந்த ஸரஸ்வதி

படிப்பு விபரம் :

- ☐ பூஜ்ய ஸ்வாமிஜியின் வாழ்வும், கருத்துக்களும்
- ☐ வேதாந்த அறிமுகம்
- ☐ ஆத்மபோதம் விளக்கவுரையுடன்
- ☐ ஞானமத் பகவத்கீதை (முழுவதும்)
- ☐ எளிய ஸமஸ்க்ருத ஸ்தோத்திரங்கள் பாராயணம்
- ☐ அடிப்படை ஸமஸ்க்ருதம், யோகா மற்றும் தியானம்
- ☐ ஸத்சங்கம் - சந்தேகம் தெளிதல்
- ☐ இந்த வகுப்புகள் பூஜ்ய ஸ்வாமிஜி அவர்களின் மூல உரைகளின் அடிப்படையில் நடத்தப்படுகிறது.



இவ்வகுப்பில் கலந்து கொள்ள உணவு மற்றும் வசிப்பிட நன்கொடை ரூ. 18,000/- மட்டும்

கல்வித்தகுதி +2 படிப்பு மற்றும் தமிழ் எழுத, படிக்க, பேசத் தெரிந்திருக்க வேண்டும்
அடிப்படை ஸமஸ்க்ருத அறிவு கூடுதல் தகுதியாகும்.
வயது வரம்பு 25 வயது முதல் 60 வயது வரை

www.arshavidya.in இணைய தளத்தில் விண்ணப்பம் தகவிறக்கம் செய்து
பூர்த்தி செய்து நேரடியாகவோ, Email அல்லது தபால் மூலமாகவோ
10.07.2024 க்குள் சமர்ப்பிக்க வேண்டுகிறோம்.

Three-Month Vedanta course in Tamil

Course Dates : 27th July, 2024 to 27th Oct, 2024.

Acharya : Swami Jagadatmananda Saraswati

Language : Tamil

Course curriculum:

- Pujya Swamiji's life and teaching
- Introduction to Vedanta
- Atmabodha
- Bhagavad Gita – complete 18 chapters
- Basic Sanskrit
- Yoga and meditation
- Chanting of simple stotras and shlokas
- Satsang – Q & A

Course donation: Rs. 18000/- for the entire course.

Eligibility : Should be able to speak and read in Tamil .

Age limit: 25 to 60 years

Please download the application form in Tamil from our website <https://arshavidya.in/upcoming-course/>. Fill and sign the application form and email it back to us at office@arshavidya.in with a passport photo and ID proof. For any enquiries call Thangamani at the office cell: 9442646701 between 9 am and 5 pm.

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3-year course students - Swami Dayananda Ashram, Rishikesh



Ram Mandhir, Ayodhya

