



# *Arsha Vidya Newsletter*

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Swamini Vidyananda, who attained Mahasamadhi on Jan 1, 2023



Report on Page #14



*Few moments before attaining the Mahasamadhi*

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

*This is the twenty third part of the serial article, continuation from Dec 2022 newsletter.*

**VERSE 5**

एकान्ते सुखमास्यतां परतरे चेतः समाधीयताम्  
पूर्णात्मा सुसमीक्ष्यतां जगदिदं तद्वाधितं दृश्यताम् ।  
प्राङ्म प्रविलाप्यतां चित्तिबलान्नाप्युत्तरैः श्लिष्यताम्  
प्रारब्धं त्विह भुज्यतामथ परब्रह्मात्मना स्थीयताम् ॥ ५ ॥

*ekānte sukhamāsyatām paratare cetah samādhīyatām  
pūrṇātmā susamīkṣyatām jagadidam tadbādhitam dṛśyatām ।  
prākkarma pravilāpyatām citibalānnāpyuttaraiḥ śliṣyatām  
prārabdham tviha bhujiyatāmatha parabrahmātmanā sthīyatām ॥ 5॥*

एकान्ते *ekānte* - alone, focused, withdrawn from other things; सुखम् *sukham* - comfortably; आस्यताम् *āsyatām* - may you be seated; परतरे *paratare* - in the highest (i.e. Brahman); चेतः *cetah* - the mind; समाधीयताम् *samādhīyatām* - may it be brought to; पूर्णात्मा *pūrṇātmā* - oneself as fullness, the indivisible knower-known-knowledge; सुसमीक्ष्यताम् *susamīkṣyatām* - may it be seen as unfolded by the *śāstra*; जगदिदम् *jagadidam* - this world; तद्वाधितम् *tadbādhitam* - sublated (by correct understanding of the nature of Brahman and *ātmā*); दृश्यताम् *dṛśyatām* - may it be seen; प्राक्कर्म *prākkarma* - previously accumulated (*sañcita*) karma; प्रविलाप्यताम् *pravilāpyatām* - may it be dissolved; चित्तिबलात् *citibalāt* - by the strength of knowledge; अपि *api* - also; उत्तरैः *uttaraiḥ* - new karma performed in the remainder of this life; न श्लिष्यताम् *na śliṣyatām* - may one not get affected (lit. 'burned'); प्रारब्धम् *prārabdham* - *prārabdhakarma* (the karma that caused this birth and life experiences); तु *tu* - but; इह *iha* - here, now; भुज्यताम् *bhujiyatām* - may it be experienced; अथ *atha* - thereafter; परब्रह्मात्मना *parabrahmātmanā* - in the form of *parabrahma-ātmā* (as *Īśvara*); स्थीयताम् *sthīyatām* - may you abide ;

'May you sit in a posture that is comfortable, withdraw your mind from everything else and bring it to focus on *param-brahma*. May you see the truth of the self as *pūrṇa-ātmā*, the undivided knower-known-knowledge, as unfolded by the *śās-*

tra. May you sublimate this world through correct understanding of Brahman and *ātmā*. May your previously accumulated *karma* thereby be dissolved (through knowledge). May you remain unaffected by any new *karma* performed in the remainder of this life. May you enjoy the *prārabdha-karma* in this body, in this world. After the fall of the body, may you abide as Brahman, the limitless, as *Īśvara* for the world.'

## ASSIMILATING THIS KNOWLEDGE

In this last verse, the author speaks about *nididhyāsanam*, contemplation. As we have seen, contemplation is meant for knocking off the *viparītabhāvanā* caused by the *saṁskāraḥ*, the notion of body identification.<sup>120</sup> You may have done *śravaṇam* and *mananam*, and therefore understand that *ātmā* is identical with *param-brahma*. There is no *pramāṇa-saṅkhā*, no doubt about what the *pramāṇa* says. And there is no doubt about the *tātparya*, vision of Vedānta. The *tātparya* is that *ātmā* is *param-brahma*. There is no doubt about the fact that Brahman, *jagat-kāraṇam yad brahma*, which is the cause of the entire *jagat*, is the *ātmā*, you.

This is what the *śruti* points out. Still, you have no doubts about what the *śruti* says, but you have your own doubts. Those doubts are taken care of by *mananam*. So there is the *prameya-saṅkā*, the doubt about whether *ātmā* is Brahman, even though *śruti* points out this fact. Then there is the problem of what we call *viparītabhāvanā*. This is purely born out of *saṁskāra*. Therefore, that also becomes a *prati-bandha*, obstruction for your *dṛṣṭi*, vision. In order to eliminate the obstruction, it is advised that you should do *nididhyāsanam*. *Nididhyāsanam* is also a mental action. At the same time, it is a little different from *dhyānam*. *Dhyānam*, meditation is generally *saguṇa-brahma-upāsanam*, meditation upon Brahman with attributes.<sup>121</sup> That is what we call *dhyānam*. When you say *īśāya namaḥ*, it is *saguṇa-brahma-upāsanam*, mental chanting.

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<sup>120</sup> देह एव आत्मा इति संस्कारः

<sup>121</sup> सगुण-ब्रह्म-विषय-मानसव्यापारः इति ध्यानम्



That becomes *dhyānam*. *Nididhyāsanam* is not *saguṇabrahma-upāsanam*, however. It is contemplation. The difference is that in contemplation, you have *śabda-anuviddha-savikalpa*, contemplation connected with *śabda*, a word or words. *Vikalpa* means there is a contemplator and an object of contemplation. Here, the object of contemplation and the contemplator happen to be the same. Therefore, this connection takes place with the *śabda*. One example of a *śabda*, which we saw before, is *pūrṇo'ham*, 'I am fullness.' The implied meaning of the word fullness, as in *pūrṇa-ātmā*, is *jñātr-jñāna-jñeyam*, knower-knowledge-known. All three of them are non-separate from *caitanyam*, consciousness, that is *pūrṇa-ātmā*. If you see that knower, knowledge, and the known are all non separate from the *ātmacaitanyam*, then there is no separation at all. The *sadātmā*<sup>122</sup> alone is the *cidātmā*.<sup>123</sup> In fact, *jñātr-jñāna-jñeyam* is always nothing but *pūrṇa-ātmā*. There is only one *ātmā* and that is *pūrṇa-ātmā*. This is *nididhyāsanam* with reference to *pūrṇa-ātmā*, *śuddhātmā*, *muk-tātmā*, *sadātmā*, *cidātmā*, the self that is fullness, pure, free, existence, consciousness. In this way, you have words for which you appreciate the *lakṣya*, the implied meaning. The *lakṣya* becomes yourself. But you start with the word. The appreciation is *lakṣya*, so it is the appreciation of these words alone that removes the obstruction, which is, 'I am the body' notion. This will go away. It has to go, because it is an orientation.

<sup>122</sup> The self manifest as existence.

<sup>123</sup> The self manifest as consciousness.

*To Be continued...*

“Only assimilated values are my personal values. Assimilated values reflect what is valuable to me. An assimilated personal value requires no choice on my part. When I want certain unassimilated values to become part of my value structure, I must exercise deliberation in following them until I am convinced of their value to me – then their observation will become spontaneous for me. For the expression of a value to become spontaneous for me, I must see its value in my personal life.” - Swami Dayananda Saraswati

**Kaivalyopaniṣad**  
**Swami Vidadatmananda Saraswati's transcribed talk**

*This is the nineteenth part of the serial article, continuation from Dec 2022 newsletter.*  
The preparations for meditation thus being covered, the next *mantra* talks of that which is to be meditated upon.

हृत्पुण्डरीकं विरजं विशुद्धं  
विचिन्त्य मध्ये विशदं विशोकम् ।  
अचिन्त्यमव्यक्तमनन्तरूपं  
शिवं प्रशान्तममृतं ब्रह्मयोनिम् ॥  
तमादिमध्यान्तविहीनमेकं  
विभुं चिदानन्दमरूपमद्भुतम् ॥ ६ ॥  
*hṛtpuṇḍarikam virajam viśuddham*  
*vicintya madhye viśadam viśokam*  
*acintyamavyaktamanantarūpaṁ*  
*śivam praśāntamamṛtaṁ brahmayonim*  
*tamādimadhyāntavihīnamekaṁ*  
*vibhum cidānandamarūpamadbhutam*

हृत्पुण्डरीकम् - the heart in the form of a lotus विरजम् - untainted विशुद्धम् - pure विचिन्त्य - meditating  
मध्ये - inside विशदम् - pure, clear विशोकम् - griefless अचिन्त्यम् - unthinkable अव्यक्तम् - unmanifest  
अनन्तरूपम् - of endless forms शिवम् - ever auspicious प्रशान्तम् - peaceful अमृतम् - immortal ब्रह्मयोनिम् -  
the origin of the creator तम् - that आदि-मध्य-अन्तविहीनम् - without beginning, middle or end एकम् -  
the only one (without-a-second) विभुम् - all-pervading चिदानन्दम् - consciousness and fullness  
अरूपम् - the formless अद्भुतम् - the wonderful

In the lotus shaped heart that is untainted and clear, meditate upon the self that is

pure, griefless, unthinkable, unmanifest, of endless forms, ever auspicious, peaceful, immortal, that is the origin of the creator, without beginning, middle or end, the only one, all-pervading, of the nature of consciousness and fullness, and that which is formless and wonderful. (6)

In this verse, the self is described in many words. Why are so many words used? It is because each word addresses one or the other of the conclusions or complexes we have about the self; each word helps dispel a wrong notion about the self. This series of words continues on to the seventh verse, at the end of which is stated, *dhyātvā muniḥ gacchati bhūtayonim*, meditating in this manner, the meditator or contemplative one attains that which is the source of all beings. Meditating in this manner, the sage or contemplative one reaches the source of everything. The source is *samastasākṣī*, that which is the witness of all, and *tamasah parastāt*, that which is beyond the darkness of ignorance.

The idea here is that we want to reach the very source, because we have now as though deviated from the source. This is like a gold ornament searching for gold, imagining that it is only an ornament. It looks upon itself as just a name and form, "I'm just a bangle with a certain form and name, meant for a certain purpose," and this poor ornament is in search of gold; can you imagine? This is the nature of the *jīva's* search, whether for happiness, freedom or security. We feel as though we are separated from the happiness and freedom that we want, even though, all along, it is our own nature. This ignorance creates our 'divorce' from ourselves. The Upaniṣad says that by meditating upon the nature of the self, one reaches the source of all the beings. This means that the self is the source of all the beings. It is variously called, God, the cause, the truth, or the self; it is the true meaning of the word 'I,' which is the essence of everything. It is from this that everything has sprung, by which everything is sustained, and unto which everything goes back. That is what we call the material cause.

A material cause is that from which there is the birth, sustenance, and dissolution of the effect, in the same manner as clay is the material cause of all clay pots. The



pots emerge from the clay, they remain as clay, and they merge back into clay. The clay can be called the source or self of the pot, because there is no pot without the clay. Clay can exist even if there is no pot, but a pot cannot exist without clay; the pot is clay, but clay is not the pot. This is the equation 'B is equal to A, but A is not equal to B.' If we take the example of an actor playing the role of a beggar, the actor being 'A' and the beggar being 'B,' we can see how the equation 'B is equal to A, but A is not equal to B' can be seen to apply. This means that the beggar cannot be without the actor playing beggar, but the actor can be without playing beggar. The beggar is a superimposition; it is *mithyā*. The actor is the independent reality, *satya*. It is the *satya* about ourselves that we want to reach.

These *mantras* prescribe meditation upon the true self. By meditating upon that, by knowing that, by becoming one with that, and by being that, we can also reach *brahman*, the source of the entire creation.

*Hṛtpuṇḍarikāṁ vicintya madhye* means meditating upon the self in the 'lotus' of the heart. The physical heart is described as the place upon which to focus attention. Interestingly, this is in keeping with the modern discoveries that the heart is a very powerful seat of energy and much more powerful than the brain. The physical heart is said to be of the shape of a lotus bud. Focus your attention on the thumb-like space of the heart. In that space is the seat of the mind and in the mind is the seat of consciousness. Therefore, first focus attention on the heart and then proceed to sequentially focus on the space within the heart, then on the mind, which obtains there, and then on consciousness, which is reflected in the mind. *Virajam* means free from *rajas* or impurities; the pure mind is free from *rāga* and *dveṣa*, likes and dislikes. It is *viśuddham*, pure, and *madhye*, in the heart or in the mind. *Vichintya* means contemplate upon the self. Thus, we are told that meditating upon the lotus of the heart leads us to acquire a pure mind.

*To be continued...*

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

*This is the seventeenth part of the serial article, continuation from Dec 2022 newsletter.*

अस्त्रेणोन्मुक्तमात्मानं ज्ञात्वा पैतामहादœ वरात् । मर्षयन् राक्षसान् वीरो यन्त्रिणस्तान् यदृच्छया ॥ १-१-७६  
ततो दग्ध्वा पुरीं लङ्कामृते सीतां च मैथिलीम् । रामाय प्रियमाख्यातुं पुनरायात्महाकपिः ॥ १-१-७७

*astreṇonmuktamātmānaṁ jñātvā paitāmahād varāt ।  
marṣayan rākṣasān vīro yantrinastān yadṛcchayā ॥ 1-1-76  
tato dagdhvā purīm laṅkāmrte sītām ca maithilīm ।  
rāmāya priyamākhyātum punarāyātmahākapiḥ ॥ 1-1-77*

The great Hanuman in the form of a monkey, strong and brave, because of the boon gained from his grandfather Brahmaji the creator, easily released himself from the *brahmāstra*. He went on to burn down the city of Lanka. Then, across the sea he leaped in order to tell Rama the pleasing words that Sita had been seen and was well enough. His fellow monkeys became ecstatic when they saw his mighty form burst through the sky. As Hanuman and the joyful monkeys went back to Rama they came upon Madhuvana, a place of many honeycombs. The monkeys forgot themselves for the time being and ate their way through the place before moving on again to tell Rama the news.

सोऽभिगम्य महात्मानं कृत्वा रामं प्रदक्षिणम् । न्यवेदयदमेयात्मा दृष्टा सीतेति तत्त्वतः ॥ १-१-७८

*so'bhigamya mahātmānaṁ kṛtvā rāmaṁ pradakṣiṇam ।  
nyavedadayadameyātmā drṣṭā sīteti tattvataḥ ॥ 1-1-78*

He whose memory, whose knowledge in various disciplines, whose *jñanam*, whose *antaḥkaraṇa*, whose strength is immeasurable, this Hanuman, properly, according to his character, as a great devotee, approached the great-soul Rama, went around him - did *pradakṣiṇa*, and prostrated. In temples you do that. For *mahātmās* also they do that. It is a way to honor the elderly too. Outside the temple and in the temple you go all around, keeping the Lord on your right side. Outside you pass the different deities and have their *darśan*. When you do *pradakṣiṇa*, with every step they say you expiate *pāpakarma* from this life and the previous life. That devotee might be called a *yāni kāni*; the *mantra* means that he goes round and round his wife. He is an obedient servant. *Yāni kāni* can take on a few meanings. In the villages we say that. That is a masculine problem. Properly Hanuman came, showing his humility; properly Hanuman carried the news to his lord. Perhaps

Rama wished Hanuman would do this *pradakṣiṇa* quickly. Hanuman spoke, “It is because of your grace I could go there and find Sita. I bring you good news.” Before even hearing, seeing Hanuman’s bearing, Rama knew there was good news.

“Seen was Sita,” said Hanuman. The first word was not “Sita,” for that would create doubt about the second word. Properly, “*dṛṣṭa*” was the first word. If Sita were the first word, anything could come next, any undesirable thing could come. The object of the search was Sita, therefore “*dṛṣṭa*.” The way Hanuman talks is always of interest. In fact Valmiki changes the style of writing for Hanuman’s sake and for Rama’s sake. Hanuman told Rama the whole story of what had happened in Lanka.

ततः सुग्रीवसहितो गत्वा तीरं महोदधेः । समुद्रं क्षोभयामास शरैरादित्यसंनिभैः ॥ १-१-७९  
दर्शयामास चात्मानं समुद्रः सरितां पतिः । समुद्रवचनाच्चैव नलं सेतुमकारयत् ॥ १-१-८०  
तेन गत्वा पुरीं लङ्कां हत्वा रावणमाहवे । रामः सीतामनुप्राप्य परां ब्रीडामुपागमत् ॥ १-१-८१

*tataḥ sugrīvasahito gatvā tīraṁ mahodadheḥ |*  
*samudraṁ kṣobhayāmāsa śarairādityasannibhaiḥ || 1-1-79*  
*darśayāmāsa cātmānaṁ samudraḥ saritāṁ patiḥ |*  
*samudravacanācchaiva nalaṁ setumakārayat || 1-1-80*  
*tena gatvā purīm laṅkāṁ hatvā rāvaṇamāhave |*  
*rāmaḥ sītāmanuprāpya parāṁ vrīḍāmupāgamat || 1-1-81*

Remember that in this first section each verse holds an entire *kāṇḍa*, an entire episode. Thereafter, Sugriva and his retinue, his entire army, all these Vanara fellows, along with Rama, reached the beach at Rameshvaram on the shore of the ocean between the Indian mainland and Lanka. All these fellows had to get across to wage war against the *rākṣasas*. How to get across? They were not all Hanumans. They decided to make a causeway, to cross over the span. But there was some problem with that. Rama became angry with Samudraraja himself. Rama disturbed the lord of the ocean and then invoked him. Rama sent arrows to the Samudraraja, the presiding deity of the seas. Every phenomenon in the creation has a presiding deity, *īśvara*. Any city, any place, anything that is there has a presiding deity. You look at the thing as *īśvara*, then there is a presiding deity. *Īśvara* becomes the presiding deity with reference to a given thing. These are the various *adhiṣṭhāna devatās*.

Rama sent arrows as scorching as the sun, arrows emitting fire, arrows that could dry up water like the rays of the sun, into the sea and invoked Samudraraja. All rivers are considered to be women who reach the ocean, the lord of all the riv-



ers, husband of all the rivers. The lord of rivers was invoked and he arose and showed himself. Engineered by Nala, a commander in Sugriva's army, a great berm was built which filled in the span between the mainland and the island. Samudraraja got it done through Nala and the entire army. A bridge was made. Reaching the city of Lanka, in the great battle that followed, the ten-headed monster Ravana was slain, and Rama was reunited with Sita.

The whole thing was over. Sita came back. But Rama felt rather shy. It was a feeling unknown to him, one that did not belong at all. Sita was coming from another kingdom now. She had been handled by Ravana. She had been taken away, and now Rama was to receive her again, and for a king it is unnatural to take back. It was a kind of shyness that Rama felt. He was thrown into a peculiar kind of a state. He was hesitant to receive Sita. There were all these others around, and he did not immediately know what was the right thing to do. In order to convince all the others that she was and always was his faithful wife, that nobody could touch her, Sita entered into fire. She entered fire to show how pure she was, and she came out of the fire untouched. That was for the sake of the people. Rama welcomed her back and they went to Ayodhya where they rejoined Bharata and Rama was enthroned.

Hanuman lived on after all the other major characters passed away. He lived in a forest to a very old age. In terms of the ages of earth, Dvapara Yuga was over and Treta had come. Hanuman is a sort of immortal. In the forest he was met by Bhima, one of the Pandavas who are the subject of the Mahabharata. There is, then, a connection between the two epics. Bhima was walking in the forest, and across his path trailed the end of Hanuman's tail. In the tradition you are not supposed to just cross over a person like that. Bhima asked that monkey to please remove his tail. Hanuman, who knew who this Bhima was, knew that both he and Bhima were born of Vayu's grace, the grace of the lord of air and wind. In that way the two are brothers. But Bhima does not know anything about this. When he heard that voice ask him to move his tail, Hanuman knew it was mighty Bhima. He knew it was that strong, proud fellow. Hanuman said, "Okay, but I am old. In fact, now I am almost at my death. I cannot really even move my tail. That is why I am lying down here. You had better just lift it and then walk on by."

Mighty Bhima reached down to lift the tail and he could not lift it. It is one of those stories. Everything Bhima tried failed to move the tail. Afterward Bhima asked, "Who are you?" They talked, and Bhima found out who it was - a venera-

ble one left over from the previous *yuga*.

Hanuman was asked to come and fight in the great Mahabharata battle. He said he could not fight, but he said he would come and sit there and watch. He sat on the top of Arjuna's chariot and watched the battle. The ferocious war between members of one family is described in the other epic's tens of thousands of verses. Hanuman was actually bored. Sitting there, he nearly fell asleep. He had seen the fight between Rama and Ravana, and nothing could compare. The battle between Rama and Ravana is exactly like the battle between Rama and Ravana. There is no comparison for it. Sky is sky, ocean is ocean, *brahman* is *brahman*, Rama-Ravana is Rama-Ravana. Hanuman thought of Kumbhakarna, Ravana's brother. When one of Kumbhakarna's hands was severed by Lakshmana, it fell down and took out hundreds of the battling monkeys. Just the one hand falling down slew hundreds. It was like a mountain landslide. This was the magnitude of the Rama-Ravana battle. They would pull trees as big as redwoods out of the ground and fight with each other. This was the *yuddha* that Hanuman had seen. Watching the combatants shoot arrows at each other, Hanuman did not consider war in the Mahabharata to be *yuddha*. Only when Abhimanyu, Arjuna's son, fought was there a flicker that got to Hanuman, something that was like a *yuddha*. Or when Arjuna and Bhishma fought it was like a *yuddha*. But only a short while these lasted. Hanuman would open his eyes and say, "Not bad." There was only one Rama-Ravana *yuddha*.

The slaying of ten-headed Ravana was not easy. Every time Rama turned to pay attention to a second head the one he had just dealt with came up again. They cropped up again and again. Arrow after arrow with the same result, and the fellow did not die. Again and again the mighty *rākṣasa* came back. Underneath all is Vedanta. Rama was slaying these heads which are exactly like desires. You remove one desire and in its place something else comes up. But that is not the only way to live. In fact the well-lived life is elsewhere; it has a cause. The cause is in the heart. Ravana's life is in the heart. For that, Rama had to use *brahmāstra*, and *brahmāstra* is *tattvamasi*. *Āstra* means that which goes from you is *āstra*. The teaching *tattvamasi* always goes from the teacher; it goes and strikes the heart.

*To be continued...*

January the 1<sup>st</sup>, 2023 – a prominent date in the lives of most of humanity, ushering in the start of a New Gregorian calendar Year.

January the 1<sup>st</sup>, 2023 was also a day of great loss for the Arsha Vidya Parampara - the day on which Swamini Vidyananda Saraswati, the acarya of the long-term course at Rishikesh attained Mahasamadhi.

Swamini was doing puja daily in the samadhi shrine of Pujya Swamiji since 15<sup>th</sup> December 2022. On January 1<sup>st</sup>, she completed an elaborate puja there on the janma-nakshatra of Swami Sakshatkritananda Saraswati. Immediately thereafter, she left her body, leaving us to recall the well-known Sanskrit verse –

अनायासेन मरणं विना दैन्येन जीवनम् ।

देहि मे कृपया शम्भो त्वयि भक्तिमच्चलम् ॥

anāyāsenā maraṇam vinā dainyena jīvanam

dehi me kṛpayā śambho tvayi bhaktimacāñcalam

*“O Lord Shiva! Please grant me an effortless death; a life without being dependent on others; a life filled with unwavering, unshakeable devotion unto you, dear Lord!”*

She left just as we were seeing her live – a life exuding total commitment and devotion towards Ishvara and Guru, until her last breath.

During her study at the Arsha Vidya Gurukulam, Anaikatti, she served Pujya Sri Swamiji with total dedication, taking care of many of his requirements. At the same time, she grasped the vision with total attention as it was being unfolded by Pujya Sri Swamiji. A proof of this service and sravanam, led to her becoming a great teacher of Vedanta and Sanskrit with a clear vision and ability to communicate the same.

She was also instrumental in initiating the Sandhya Gurukulas in a number of villages across Tamil Nadu. She also taught various chantings, Vedic and non-Vedic, values, Vedic culture and stories from the puranas to children of Sandhya Gurukulas, school teachers and students of Vedanta courses.

With the Grace of Pujya Sri Swamiji, she established herself in Madurai, teaching a number of students in and around the city. Later, she moved to Swami Dayananda Ashram, Rishikesh as an Acharya, teaching students of long-term Vedanta courses.

Self-confidence and self-belief drove Swaminiji on the journey of self-discovery. Her strength and courage in difficult situations were inspirational to many. Always available for any help, Vidyanandaji was a natural giver at heart, contributing without fanfare, to the betterment of many lives during her too short a sojourn in this world. Although Swaminiji was blessed with a passing that she herself wished for and that others can only dream of, a great void is felt by her students and many others whose lives she has touched. The Parampara also mourns the loss of an irreplaceable contributor whose only wish in life was to contribute... Om Tat Sat Pictures in cover page #2



The Shraddhanjali of Swamini Vidyananda Saraswati took place on the 3<sup>rd</sup> of January 2023 at Rishikesh, two days after Swaminiji's Mahasamadhi. The function saw senior Guruparampara teachers, her co-teachers, devotees and students speak in honour of Swamini's life and legacy.

Many great qualities of Swamini and unique, indelible experiences and interactions with her were shared by them. The occasion maintained a solemn yet celebratory tone, highlighting her positive contribution to the Guruparampara from her earliest association with Puja Swamiji.

Joining us by video call, Sri Swami Veditamanandaji inaugurated the Shraddhanjali, emphasising Swamini's devotion, love and shraddha for Puja Swamiji, which he stated was 'out of this world'. Swamiji said this was illustrated by her leaving at the very feet of her beloved Guru, having just performed and completed the adhishtana puja.

Swamiji mentioned that one of the greatest spiritual accomplishments one can have is to establish the identity with your ishta devata, which for Swamini was Puja Swamiji himself! He also condoled with all connected with Swamini, expressing the shock that all must have felt at the suddenness of her samadhi and prayed that her grace and Puja Swamiji's blessings be showered on all, so there will be clarity for her students, in the future direction of their Vedanta study.

Next, it was the turn of Sri Swami Sakshatkrutanandaji to say a few words. In a most enlightening talk, Swamiji spoke of his view on Videha mukti: *'A shrotriya gains Videha mukti. One need not be a brahmanishtha. One has to be a brahmanishtha for jivanmukti. The logic is the obstacle to jivanmukti is in the form of upadhi of body-mind-sense complex...when the upadhi falls, the obstructions go away, and one remains as brahma, brahmavit brahmaiva bhavati.'* Swamiji stated that the shraddhanjali is offered to Swamini in the form of brahman.

Swamiji continued by emphasising Swamini's ability to communicate the vision of Vedanta, making her a great teacher with a rare capacity, endearing her to many students and devotees. He concluded by saying that Swamini never deviated from dharma throughout her life.

Sri Swami Aparokshanandaji recalled his memories of Swamini Vidyananda when she initially came to Rishikesh, and how the thirst for Vedanta jnanam immediately took her over, quoting the famous verse from Bhagavad Gita chapter 6.43, *'tatra tarṇ buddhi-sanyogaṁ labhate paurva-dehikam...'* Swamiji stated he witnessed her blossoming into a great Vedanta teacher right from her student days.

Highlights from other speeches include Sri Swami Parabrahmananda's stress on the multi-talented nature of Swaminiji – from teaching, puja, music, chanting, organisational abilities, she excelled at everything she took up.

Brni Nandana Chaitanya spoke of Swamini's many virtues she had come to appreciate by speaking with and observing her over the years since their long term course together. Her non-complaining attitude, however much seva she had, her resilience, self confidence and self belief were all qualities spiritual seekers need to imbibe for their journey of life.

Sri Swami Chidghanandana recollected words spoken to him by Swaminiji during many conversations they had, *'Swamiji, I would like to live here in Rishikesh forever. I would like to bring back the vision of Pujya Swamiji, that teaching should continue here forever. It should continuously flow like Ganga.'* Let us pray her sankalpa is fulfilled.

Muktiji, a Vedanta teacher from Japan and also Swaminiji's gurubehen, highlighted Swamini's ability to focus during shravanam. Her ekagrata and commitment in the pursuit of this knowledge was inspiring to all.

Camilla from Brazil and Swamini Vimuktananda, other gurubehens of Swaminiji, mentioned the strength of Swamini and clear vision of what she wished to do in her life, giving her the ability to take tough decisions in her stride.

Among Swamini's current long-term course students, Rachna spoke of the huge void they now feel without Swamini's physical presence. She prayed to Swamini and Guruparampara to give them courage, strength and the teaching to overcome this huge loss; the loss of their dear teacher of Vedanta.

Amrish spoke of Swamini's life dedicated to the Guruparampara and her commitment to the propagation of the Vedanta vision. All students noticed that the source of 'Amma's' strength was her dedication to Pujya Swamiji and Swami Sakshatji, and during teaching, Amma aligned her expressions and words in keeping with the vision of Pujya Swamiji and the Parampara.

Rohineesha, a very ardent devotee and student of Swamini Vidyananda, spoke of how he saw her doing all that was to be done, without fail. He also learnt the art of giving from Swamini – giving with the right bhavana, recalling Swamini's teaching, *'Only by giving, we grow'*.

Finally, Swami Sakshatji retook the mic to bring the session to a close, underlining a few more accomplishments of Swaminiji, before finishing with a two minute silence in honour of Swamini Vidyan

- Report by Brni Nandana Chaitanya

Photo in cover page #31

## SWAMINI VIDYANANDA SARASWATI'S SHODASHI

The Shodashi of Brahmaleena Swamini Vidyananda Saraswati took place on the 16<sup>th</sup> of January 2023 at Rishikesh. In an elaborate and befitting farewell to Swaminiji, a shodasi was done offering bhiksha to 16 sadhus and sadhvis from our Swami Dayananda Parampara, with a gift of 16 quality items and a dakshina of Rs.16000 (all of which were sponsored by devotees and students). A bhandara was held for 100 sadhus.



All the items meticulously chosen by Sri Swami Sakshatkritananda, were geared for the maximum practical use of the recipients, ranging from a Wildcraft wheeled bag to a multiple plugpoint extension with USB connections! Sri Swami Chidghanananda, Smt Savithri Ramaih, Brni Nandana Chaitanya, Vinay Sharma & family (Kalpana & Sakshi), and the course students generously participated in the sponsorship. The purvashrama members of Swamini came from Chennai/USA and Swamini's mother offered the sadhu bhandara.

The food offered at the shodashi and bhandara came out exceedingly well and relished by all the sadhus, students and devotees. Two sweets, two subjis and a snack were offered besides the normal menu. The occasion was very touching with wholehearted participation of all those who gathered on the occasion. Om Tat Sat.

- Report by Brni Nandana Chaitanya





Arsha Vidya Pitham, Swami Dayananda Ashram, Rishikesh is happy to announce the commencement of a six-month residential course in Vedanta & Samskrtam on 1<sup>st</sup> June, 2023. The course will be conducted by Sri Swami Saksharkrtananda Saraswati, Chief Acharya.

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. 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 downloading the application form (<https://dayananda.org>), fill it and send a scanned copy along with your photograph (also scanned) to [avgshortterm@gmail.com](mailto:avgshortterm@gmail.com) so as to reach us before 28<sup>th</sup> February, 2023.

The selected candidates will be informed by 15-03-23 and they have to report in the Ashram by 30-05-23.

“A simple, factual self-respectfulness is not a harmful quality of mind; in fact, it is a good quality. A problem arises only when self-respectfulness is exaggerated into self-worshipfulness. When self-respect becomes self conceit, it does not just undesirably affect my attitude toward myself, but it manifests in my demand upon others to show me the respect that I feel is my due. When I demand respect from others, I invite many disturbances into my mind.”

- Swami Dayananda Saraswati

**Ten days Vedanta retreat on Kathopanishad with Swami Pranavarthananda Saraswati (Reunion Islands) from Dec 29 – Jan 7, 2023, at Jnanapravaha - Manjakkudi**

This Manjakkudi retreat has been a very beautiful experience for all us who finally decided to come all the way from Reunion Island after two years of postponement. Everyone was quite impressed by the level of welcoming and care given by everybody in this village which was already unique to us and which has now reached one step further with the Jnanapravaha which really makes the difference with the puja room dedicated to Pujya Swamiji, an all-inclusive classroom and the unparalleled archives room with thousands of hours of audio and videos of Pujya Swamiji's teaching. The Anugraha guest house with all its facilities also give a special touch to the whole set up.

With the blessings of Pujya Swamiji, I had the great privilege to teach the Kathopanishad in 3 sessions a day for 10 days. Br. Nilesh conducted the Yogasana classes with 2 sessions a day. Evening Satsangs were sessions of the questions and answers. The daily morning Dayanandeshvara puja followed by meditation was the best way to fix our mindset for the whole day. Pujya Swamiji Dayananda Sarasvati in our minds connected with the heart without interference, filled up with compassion and ananda.

We were also blessed to visit the Brhadishvara Temple of Thanjavur, and two temples of Kumbhakonam: Airavatheshvara Temple and Sarangapani Temple.

The vedapathashala visit was also a great discovery for many of the students who now understand how the priests are able to chant so well and so much without a book. "it's just because they studied a lot !"

The cowshed where the cows are enjoying comfort and security has also been a special place of sweetness and silence. Thanks again to the whole Manjakuddi team led by Swami Ramesvarananda and to Smt. Sheela Balaji who is steadily working on maintaining Pujya Swamiji's presence there.

- Swami Pranavarthananda, Reunion Island

*Photo in cover page #31*

Celebrating New Year at AVG Anaikatti is something many devotees have done for years. The New Year function started exactly at 10.30am. The occasion was graced with several Swamis and Swaminis, It was well attended. The 11 dravya abhisekham was offered to Lord Dakshinamurti to the clear chanting of rudram and camakam lead by our temple Swaminis Sharadanandaji and Vedarthanandaji. After the abhisekham, it was wonderful to see our Acharyaji, Swami Sadatmanandaji go all around sprinkling holy water with mango leaves on each and everyone who was present there. It was the compassion and love of Swamiji reaching out and blessing each one of us a very special new year. While the alankara was being done, Sw Sadatmanandaji addressed us.

### **Sw Sadatmanandaji's New Year Ashirvacanam -**

Acharyaji wished everybody a happy New Year . He said, we have several New Years and we have a need for all of them. Because every now and then, we feel the need to start afresh and press the refresh button with the hope that this New Year will be a better year. This hope alone keeps people going. This hope needs to be combined with prayer. What is prayer? Prayer is my way to relate and connect to Isvara. Sastra presents 3 types of prayer -Kayika, vacika and manasa. Kayika means physical form of prayer like puja, homa, teertha-yatra. Vacika is oral form of prayer like chanting mantras, rudram, etc. Manasa is a mental form of prayer like japa, chanting the glories of the lord mentally, etc. One can adopt any of these 3 forms of prayer and do reaching out actions to attain Isvara's grace in the form of punyam (favorable invisible result).

Regarding payers there are some misconceptions which need to be clarified.

- Prayer is an action and every action has a result. So the result of prayer is the grace of Isvara which is called punyam. Prayer is not a bribe to Isvara, as many people think. Bribe is something you give to an authority figure, to do something out -of the-way-favor for you. But here we are not asking for any extra favour. We are requesting Bhagavan for something along with some action. Moreover, Bhagavan is so great that he cannot be bribed.
- Prayer is not a replacement to an action. Prayer and action are complimentary to each other. Like one person prayed regularly to Lord Anjaneya and promised 1 kg oil. Every prayer he increased the amount of oil. But nothing happened. He got angry with Anjaneya for not listening to his prayer. Then Anjaneya came and hit him with his gada and said- "First go buy a lottery ticket!" . So action and prayer are complimentary. They go together.

Every prayer whether kayika, vacika or manasa will definitely give some positive favourable result, but there is no guarantee that you will get whatever you want. But at the same time, prayer will never go waste. So never think that a prayer failed just because you did

not get what you wanted. Like a sick person prays that he should be out of his disease. He may not get fully cured, but he may get some positive advise which will guide him.

- Prayers is said to be full-fledged when it is accompanied by some action prescribed in sastra for punyam. Like you can sponsor puja, yajna, homa, some reaching out action. Otherwise, it may still give some result by expressing your wish and remembering Parmatma, but it will not be a full-fledged result unless related activities are done.
- Another important thing is that prayer is an action and it has to be accompanied by the attitude of prayerfulness. It is an awareness of the fact that everything is given and the given is not separate from the giver, Isvara. Whatever situation that I get in my life is coming from the order of Isvara. Everything that comes is prasada. If attitude of prayerfulness is there in life, then only I can be an abiding devotee. Otherwise, I am only a spasmodic devotee. Then all my actions will become prayers and my life will be full of the blessing and grace of Isvara.
- Our form of prayer will also grow as we grow in our pursuit. In the beginning you pray for yourself and later your prayer slowly expands to encompass your family, then community, then entire country, then it expands to all living beings. Also there is a refinement in your prayer. Initially you ask the Lord to give you this or that or some particular situation in life. There is nothing wrong in this prayer and you need not feel bad about asking. But as you grow, your prayer will be - *yat iccasi tatha kuru.*- Whatever you think is good, you do . Because I know that whatever you do will be good for me. Further we grow and we pray to Bhagavan - *O lord grant me that vision to see that whatever happens is an expression of your blessing.* There is a gradual expansion and refinement of our prayer. Thus with prayer and prayerful attitude, we grow into a person who is ready to discover that me and the altar of prayer, Isvara are one. That is the final result of prayers and prayerful attitude.

We pray to Bhagavan. Lord Dakshinamurti and Pujya Swamiji for their blessing that may the year 2023 be full of prayer and prayerful attitude. Om tat sat.

**This was followed by a New Year message from Swami Shankaranandaji –**

If wishes were horses, beggars would ride! If I just wish you a ‘happy New Year’, does that become a happy New Year? Does the wish we make always get fulfilled or do we have to do something? In our tradition, it is not just making a wish, but we should deserve what we wish for. And one has to be at the right place at the right time. So, what do we expect when we say ‘happy New Year’? Do we anticipate that the new year will bring something better? Time is a factor in our life. There is *Jyotiśśāstra* which tells of more favourable times for various things. But then more than time, we have to deserve what we want. For that we need to understand that there are at least two things — effort and grace.

*yathā hyekena chakreṇa na rathasya gatih bhavet |  
evam puruṣakāreṇa vinā daivam na siddhyati ||*



(Like a chariot does not move with a single wheel, so also *daivam* does not bless unless there is adequate human-effort)

*Daivam* means grace, *Daivam* is the hidden factor which can prevent me from getting what I want. But what's in my hand is — my effort, my thinking, my values, my attitude, my understanding. Before I wish for something, I should ask myself - Is this what I really want? Is happiness something that is out there that I am trying to get or is happiness or contentment centred on me? What am I really expecting? What is it that makes a person happy? What makes us unhappy? If I accept a situation which is a fact, then I am comfortable being myself. If I do not accept it, then I am uncomfortable. The same situation makes one person happy and the other unhappy. Why? Because one accepts it and the other does not. The fact is I cannot change any situation, any fact. So rather than just say happy New Year to you, I would rather like to say - think about it. If there is a fact, what can you do about it? I have to learn to accept a fact, whether it is in the past or it is the possibility of what may come in the future. One can be anxious about the future. Or one can be crying about the past. Neither of which can be changed by me. Let what has to come, come. We can do what we can with proper thinking and proper attitude with a prayerful attitude.

To pray we need to understand what is Īśvara, As Pujya Swamiji always says - *We have to see that 'what is, is Īśvara'*. Īśvara is why something happens. Fire is hot and ice is cold. This is ordained. It is not in our hands. All this, everything which is here, is knowledge of Īśvara. If we understand Īśvara as the order then we will understand that we don't get anything other than what we deserve. To deserve something, we need to do what needs to be done. Right effort, right thought, right attitude, right values are to be cultivated. I pray to Īśvara that all of us are able to grow in terms of our understanding and make our understanding the basis of our actions. And that we are able to overcome our own likes and dislikes, do what we need to do, understand Īśvara as what is, and gracefully accept Īśvara as Īśvara is. Om tat sat.

**This was followed by a New Year message by Swamini Brahmaleenananda—**

She spoke in Tamil for the benefit of those who were not too familiar with English – Once Pujya Swamiji started his talk in Salem with this opening sentence, “*Everything is given.*” This is better expressed in Tamil as “*Ellam koduthu arulappattulladu*- Everything is given, given as a blessing by Isvara.” Whatever should be given to us according to what we deserve, Isvara blesses us by giving it to us at the right time. Generally we pray to Bhagavan and ask him for something. We expect that he should give me what I prayed for because I have prayed for it intensely. If He gives me what I asked for we think that God has acted justly and correctly. Based on the same idea we also say that when he has not given us what we wanted, we say he has made a mistake, he is not just. Thus we say that God is infallible when he answers our prayers and is fallible whenever he doesn't. But it is not so. We have to say it the other way round as “What is infallible, what can never go

wrong is Isvara-tattvam.” In His master computer nothing ever goes wrong. It is not our present actions alone that decide a result but also our past actions, even done long, long ago. They also influence the result. Sometimes we pray for something, while there are others praying for just the opposite. Whose prayers will He answer? If he answers our prayer, He will be infallible, but by not answering the prayers of others He would become fallible. Sometimes we pray for something which we think is best for us based on our limited knowledge. But it may not be the best for us in the long run. Therefore, Bhagavan with His sarvajnatvam, all-knowingness, looks at the present and previous actions of all and gives the result which will be for the good of the majority. His judgement never goes wrong though we judge Him based on our limited knowledge.

Therefor let us begin the new year with this prayer, “Oh Lord, I pray for something according to my limited knowledge. Please give me the maturity to accept whatever is given with the understanding that you know what is best and what I deserve.” Om tat sat.

The alankara to Lord Dakshinmamurti done by our priests Bhatji and Krishna was as always wonderful. You just keep on looking again and again at the Lord who glowed with all the decoration, flowers and jewellery. This was followed by prasadam and sumptuous lunch in the dining hall. Mahabhisekham at the temple, blessings of the Lord, satsang and new year message with several positive thoughts for the year from our swamis & swaminis, followed by nice prasadam and lunch. What better way to start the New Year!! One can only feel grateful, blessed and recharged to start 2023 !

- Report by Ms. Padma



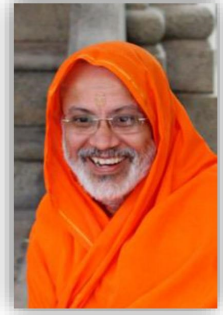


**Arsha Vidya Gurukulam**

(Sruti Seva Trust), Anaikatti

*is pleased to announce  
a residential retreat with*

**Swami Sadatmananda Saraswati**



**Śiva prātaḥ smaraṇam**

*from*

**16<sup>th</sup> Feb – 18<sup>th</sup> Feb 2023**

*(Including Shivaratri celebrations on 18<sup>th</sup> Feb 2023)*

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

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

Last date to register: 10-Feb-2023

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

**Email :** [office@arshavidya.in](mailto:office@arshavidya.in)

**Phone :** +91-9442646701 , +91-422-2657001



## Arsha Vidya Gurukulam, Anaikatti is happy to announce the following Residential Retreats planned up to July 2023

Retreat No.	From	To	Duration	Retreat Name	Conducted By	Language
VE 23-01	16-Feb-2023	18-Feb-2023	3 days	Shivaratri Retreat	Swami Sadatmananda	English
VE 23-02	8-Apr-2023	15-Apr-2023	1 week	Advaita Makaranda	Swamini Brahmaleenanda	English
VT 23-03	14-May-2023	14-Jun-2023	1 month	Mundakopanishad	Swami Jagadatmananda	Tamil
VE 23-04	27-May-2023	2-Jun-2023	1 week	Kathopanishad II	Swami Shankarananda	English
VE 23-05	3-Jun-2023	10-Jun-2023	1 week	Kathopanishad III	Swami Shankarananda	English
VE 23-06	1-Jul-2023	8-Jul-2023	1 week	Gurupurnima Retreat	Swami Sadatmananda	English

### Note:

1. Orientation for each retreat will be one day prior to the retreat date. Classes will start next day ie, the 'from' date mentioned above.
2. Please visit our website (<https://arshavidya.in/camps-retreats/>) to apply for the retreat.
3. Email us at [office@arshavidya.in](mailto:office@arshavidya.in) or call our office at 91-944246701 (9am to 5 pm).

“It is fine to have abilities and to use them; but abilities should be allowed to speak for themselves. My attitude towards my accomplishments should be like a flowering bush towards its blossoms. The bush simply blooms because it is meant to bloom. It asks no respect and claims no glory. It blooms because bloom it must. And this is the way I should be about my gifts and skills.”

- Swami Dayananda Saraswati





## **RESIDENTIAL SPIRITUAL CAMP**

at

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on

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Bhagavad Gita Chapter 6

by

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March 11 & 12, 2023  
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Reality:

The 'being'. Here I am sitting amidst a set of objects, people, situation. Let this set represent the jagat. Now, I see an object or a person in front, 'isness' of the object is the 'isness' of I, the being. That which illumines the object, bhāti - 'light of knowing,' emanates from I, the being. The canvas in which this happens is also asti-bhāti-priyam(anantam).

Jagat is jagat, its reality is mithyā, the satyam behind that mithyā jagat is Brahman – sad adhiṣṭhānam. The bhārūpam(ātmacaitanyam) – that lights up the order, niyati makes jagat available for transactions and because it is transactional – saprayojanatvam, but (changes from person to person, moment to moment) we mistake it as satyam, whereas the satyatvam belongs to bhārūpam of ātmā, Brahman, so it is called bādhāyām sāmānādhikaraṇyam. The order itself is transitory – bādha, hence mithyā. The bhārūpam that powers the order is unchanged, satyam. **The locus being same, sad adhiṣṭhānatvāt,** it is referred to as “brahma satyam jagat mithyā.” The bhārūpam is, bhāti, asti. It is anantam hence ānandam.

Now let us come to the objects in front, differentiated by space and time causality and identified by nāma and rūpa. Space and time causality is referred to as 'māyā - as though' and the reality, the ontological term is mithyā. Why? read further. What is it? It is just a packet of 'bhārūpa,' 'is' - reflected light of knowing 'is.' This is niyati, order, māyā śakti. Let me explain, the contours of the object define the rūpa and the distinguishing is done by nāma. The contours are themselves recognised by the kṣaṇika vṛtti movement in 'asti-bhāti-priyam' differentiated only by time-space because the mind and indriya capabilities are programmed that way in the niyati by the niyanta 'asti-bhāti-priyam'(Ref: Māṇḍūkya Upaniṣad with Kārikā). The kṣaṇam is 'now' and 'here' and that is all vṛtti captures; there is no measurement for here and now and hence māyā. But we relate the event(P1T1) here and now to another event (P2T2) either in the past or in future through memory and makes it a story called life. Even in a movie, the Director relies upon your memory for the story to unfold in your mind. The previous frames in the

film stored in your memory seamlessly connect to the current and the only scene that is seen at any point in time. He uses your memory and you pay for it. It is the same in the waking life. Any further scrutiny of nāma and rūpa leads to further nāma-rūpas, nāmni-nāmāni depending on the 'mānam' measuring mechanisms one has at one's disposal.

Let us see some science now. At the infinitesimal level, when the ultimate miniscule object particle is measured, by the light of knowing with certain speed (distance/time causality) and intensity(of light) that is caused, any infinitesimal increase in intensity, the particle disappears into 'nothing.' So to measure the contours, the light of knowing is rolled back infinitesimally to previous intensity and we reconcile that to be the 'māna' of the particle – rūpa identified with a name. In the same way the different objects in space and time are identified as different 'as though' only because of limitations of vṛtti – the impression in the mind and 'māna.' Mīyate iti māna, you get what you measure. The kṣaṇika vṛtti can just hold a packet of here and now and moves on to next kṣaṇika, memory alone connects them.

In the ultimate analysis there is no separate object – advitīyam asti-bhāti-priyam is the only Satyam-reality of jagat. Sat is ontology(reality) and cit is epistemology (knowingness).

The teaching:

This reality is arrived at by the teaching – 'adhyāropa apavādābhyām niṣprapañcam prapañcate.' The world we transact with is taken into account and by teaching that only by avidyā - not knowing asti bhāti oneness reality, and by resultant adhyāsa - superimposing by process of differentiation, niṣprapañcam, advitīyam asti-bhāti-priyam is prapañcate - seen as jagat. Once we untie the knot of adhyāsa, "bhidyate hṛdaya granthi..." we arrive at the truth advitīyam asti-bhāti-priyam.

The understanding:

Unlike other species when we humans are born, the child is totally innocent, it is part of ultimate evolution, the human child as is born is 'oneness' personified –

“upalabdhi svarūpo’ham, nijabodha rūpo’ham.”(ref: Hastamalakiya) The organism-body has to grow in its contours and faculties. The organism cries and being part of one prakṛti in its designed wisdom – niyati of differentiation and the niyanta, asti-bhati that illumines the niyati as explained earlier – takes care of this organism as well by connectivity between objects, people, for example, hunger connects to food, etc. Lot of things happen, we are very well aware of this process of growing-up of this human organism. In consonance or dissonance with prakṛti svabhāva, niyati, order, jīva sṛṣṭi - the individuals’ qualities, innate talent, fears and prejudices mixed up with īśvara sṛṣṭi, the niyati – actions-result connectivity, we have grown to be all dissatisfied, the disaffection varies only in degrees with the prapañca having moved far away as a collective entity from the truth nis-prapañcam.

Pujya Swamiji explains human evolution as he sees it. He quotes ‘ācāryavān puruṣaḥ veda.’ The human being is born as ‘being’ in his/her all benign innocence one with ‘the truth’, the norm for finality of evolution. The student has to regain this even though much water has flown in between. Empathise – help him unlearn all that has happened, beginning with the saṁskāra of people around, lack of trust in prakṛti having been distorted by people around and his own previous saṁskāra, help the student understand hurt and guilt, submit to the total, the truth, educate him with the glory of our being, asking him to keep that as ‘polestar,’ with compassion(as the teacher sees no problem in the predicament of the student as in reality no problem is there, the ‘thing’ not being there, only asti-bhati-priyam being there), may be personify the total as īśvara, surrender all the knots, aham mama fictitious identifications, get the grace of relative śāntam in the self, keep the mind suspended from distractions, help him learn the truth, remove doubts, own up and claim the truth. This is reality understanding. The student does play the part of having śraddhā in the teacher, has a value for truth, prioritises learning and living the learning.

Om

Swami Ramesvarananda , Jnana Pravaha, Manjakudi



## Dayananda Anugraha Fund

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

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

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

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

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## Swamini Vidyananda Shraddhanjali – 3<sup>rd</sup> January, 2023





## New year 2023 Puja at AVG Anaikatti, Coimbatore

