



Arsha Vidya Newsletter

Rs. 15



Vol. 25

January 2024

Issue 1



**Arsha Vidya Pitham
Swami Dayananda Ashram**

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

Board of Trustees:

Founder :

**Brahmaleena Pujya Sri
Swami Dayananda Saraswati**

Chairman Emeritus & Trustee:

**Swami Suddhananda
Saraswati**

*Chairman & Managing Trustee
and Chief Acharya:*

**Swami Sakshatkritananda
Saraswati**

Trustees:

Swami Parabrahmananda
Saraswati
Swami Santatmananda Saraswati
Sri M.G. Srinivasan
Sri Rajinikanth
Sri M. Rajalingam
Sri P.R.Venkatrama Raja
Sri M. Krishnan

Arsha Vijnana Gurukulam

72, Bharat Nagar
Amaravathi Road, Nagpur
Maharashtra 440 033
Phone: +91 98902 93641
Email: brahmapra@gmail.com
Website: www.avgnagpur.org

Board of Trustees

Founder:

**Brahmaleena Pujya Sri Swami
Dayananda Saraswati**

President:

Smt. Rajashree Shrikant Jichkar

Chief Acharya and Trustee:

Swamini Brahmaprakasananda

Secretary and Treasurer:

Sri Pramod L Jaiswal

Trustees:

Sri Ramesh Bhaurao Girde
Sri Avinash Narayanprasad Pande
Sri Madhav Chintaman Kinkhede
Sri Ramesh (Nana) P Gawande
Sri Rajendra Wamanrao KordeSri
Yajnavalkya S Jichkar

Arsha Vidya Gurukulam

Institute of Vedanta and Sanskrit
P.O. Box No.1059
Saylorsburg, PA, 18353, USA
Tel: 570-992-2339
Fax: 570-992-7150
570-992-9617

Web Site :

<http://www.arshavidhya.org>

Books Dept:

<http://books.arshavidhya.org>

Board of Trustees:

Founder :

**Brahmaleena Pujya Sri
Swami Dayananda
Saraswati**

President:

Swami Veditatmananda Saraswati

Vice President:

Swami Tattvavidananda Saraswati

Secretary:

Swami Jnanananda Saraswati

Asst. Secretary:

Dr. Carol Whitfield

Treasurer:

Mr. Piyush shah

Members:

Dr. N.Balasubramaniam
Dr. Pramod Deshmukh
Dr. Kamalesh Gosai
Dr. Shiela Gujarati
Dr. Arun Puranik
Mr. Raghu Rao
Mr. K K Davey

Associate Members:

Dr.Soma Avva
Dr.Ravindra Bathina
Dr.Mahesh Desai
Dr.T.A.Gopal,
Dr.Urmila Gujarathi
Dr.Haren Joshi
Mr. Vijay Kapoor
Dr.Prem Khilani
Mr. Sharath Pimlaskar
Dr.V.Prathikanti
Dr Bhagabat sahu
Mr. Rakesh Sharma
Mr. Bhagubhai Tailor

Arsha Vidya Gurukulam

Institute of Vedanta and Sanskrit
Sruti Seva Trust
Anaikatti P.O., Coimbatore 641108
Tel. 0422-2657001
Fax 91-0422-2657002
Web Site:
<http://www.arshavidya.in>
Email: office@arshavidya.in

Board of Trustees:

Founder:

**Brahmaleena Pujya Sri
Swami Dayananda Saraswati**

Paramount Trustee:

**Swami Sadatmananda Saraswati
Swami Shankarananda Saraswati**

Chairman:

Sri R. Santharam

Vice Chairman:

Sri Ravi Sam

Trustees:

Swami Jagadatmananda Saraswati
Sri Madhav Ramachandra Kini
Sri P.R. Venkatrama Raja
Sri R. Kannan
Sri Ravi Gupta
Sri S. Pathy
Sri Sanjay Jayavarthanavelu

Secretary

Sri Ravi Venkataraman



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

यत्परं ब्रह्म सर्वात्मा विश्वस्यायतनं महत् ।

सूक्ष्मात्सूक्ष्मतरं नित्यं तत्त्वमेव त्वमेव तत् ॥ १६ ॥

yatparam brahma sarvātmā viśvasyāyatanaṁ mahat

sūkṣmātsūkṣmataraṁ nityaṁ tattvameva tvameva tat

यत् - which परं ब्रह्म - unconditioned *brahman* सर्वात्मा - the self of all विश्वस्य - of the universe आयतनम् - the support महत् - great सूक्ष्मात् - than the subtle सूक्ष्मतरम् - subtler नित्यम् - timeless तत् त्वम् एव - that is you alone त्वम् एव तत् - you are that alone

That which is the unconditioned *brahman*, the self of all, the great support of the universe, subtler than the subtle, and timeless, that alone you are, you are that alone. (16)

Param brahma means *brahman* that is unconditioned, limitless. To *brahman* is added the adjective, *param*, because the word *brahman* is also associated with the *aparāma* or inferior *brahman*. The word *brahman* is used for both *saguṇa-brahma* and *nirguṇabrahma*, the conditioned *brahman* and the unconditioned *brahman*, and, therefore, the adjective *param* is added as a qualification. *Param* means *deśa-kāla-vastu-pariccheda-sūnyam*, that which is devoid of the limitations of space, time, and attributes. In fact, the word *brahman* itself means limitless. *Brahman* is that which is unqualified or unconditionally big and limitless.

Brahman is limitless; it is *satyam jñānam anantam*. *Brahman* is *satyam*, of the nature of truth, *jñānam*, of the nature of awareness, and *anantam*, infinite. *Brahman* is *sarvātmā*, the self of all, because the universe has arisen from it. *Yato vā imāni bhūtāni jāyante, yena jātāni jīvanti, yatprayantya bhisamviśanti*. “*Brahman* is that from which the whole universe of names and forms emerges, that by which it is sustained, and that unto which it goes back.”¹ It is the *upādāna-kāraṇa*, material cause,

¹Tai.Up. 3.1

as well as the *nimitta-kāraṇa*, intelligent cause of the universe. Being the material cause, it is *sarvātmā*, the self of all, the self of the whole universe, like clay in the universe of pots. For that reason, it is also *mahad āyatanam*, the great abode of the entire universe, the substratum of the entire universe.

Brahman is also said to be *sūkṣmāt sūkṣmataram*, subtler than the subtlest, because the material cause is subtler than the effect, like clay is subtler than the pot made out of it. Subtlety implies pervasiveness; the subtler an entity, the more pervasive it is. For example, clay is more pervasive than a pot, inasmuch as clay has the potential of being any number of pots in various shapes and forms. It pervades all the effects, whereas, a pot is confined to a given name and form. Thus, the material cause is superior to and subtler than the effect. *Brahman*, the cause and substratum of everything and the self of all, is limitless and the subtlest.

Now the teacher says that one is indeed *brahman* that is described in the first line as the cause of creation, the limitless substratum and self of all, subtler than the subtlest and yet greater than the greatest, meaning that it is free from the very ideas of smallness and bigness. 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*. 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.

To be continued...

Vālmīki Rāmāyaṇa
As Taught by Swami Dayananda Saraswati

This is the twenty ninth part of the serial article, continuation from Dec 2023 newsletter.

दृष्ट्वा परमसत्कारैः पूज्जार्हमपूजयत् । ततस्तामुषितो रात्रिं सह पुत्रैर्महात्मभिः ॥ १-७३-७
प्रभाते पुनरुत्थाय कृत्वा कर्माणि तत्त्ववित् । ऋषींस्तदा पुरस्कृत्य यज्ञवाटमुपागमत् ॥ १-७३-८
युक्ते मुहूर्ते विजये सर्वाभरणभूषितैः । भ्रातृभिः सहितो रामः कृतकौतुकमङ्गलः ॥ १-७३-९
वसिष्ठं पुरतः कृत्वा महर्षीन्परानपि । वशिष्ठो भगवानेत्य वैदेहमिदमब्रवीत् ॥ १-७३-१०
राजा दशरथो राजन् कृतकौतुकमङ्गलैः । पुत्रैर्नरवरश्रेष्ठो दातारमभिकाङ्क्षते ॥ १-७३-११
दातृप्रतिग्रहीतृभ्यां सर्वार्थाः सम्भवन्ति हि । स्वधर्मं प्रतिपद्यस्व कृत्वा वैवाह्यमुत्तमम् ॥ १-७३-१२
इत्युक्तः परमोदारो वसिष्ठेन महात्मना । प्रत्युवाच महातेजा वाक्यं परमधर्मवित् ॥ १-७३-१३
ततः सीतां समानीय सर्वाभरणभूषिताम् । समक्षमग्नेः संस्थाप्य राघवाभिमुखे तदा ॥ १-७३-२५
अब्रवीत्जनको राजा कौसल्यानन्दवर्धनम् । १-७३-२६

dr̥ṣṭvā paramasatkārāiḥ pūjñārhamapūjayat |
tatastāmuṣito rātrim saha putrairmahātmabhiḥ || 1-73-7
prabhāte punarutthāya kṛtvā karmāṇi tattoavit |
r̥ṣīṁstadā puraskṛtya yajñavāṭamupāgamat || 1-73-8
yukte muhūrte vijaye sarvābharanabhūṣitaiḥ |
bhrātr̥bhiḥ sahito rāmaḥ kṛtakautukamaṅgalaḥ || 1-73-9
vasiṣṭhaṁ purataḥ kṛtvā mahar̥ṣīnaparānapi |
vasiṣṭho bhagavānetya vaidehamidamabravīt || 1-73-10
rājā daśaratho rājan kṛtakautukamangalaiḥ |
putrairnaravaraśreṣṭho dātāramabhikāṅkṣate || 1-73-11
dātṛpratigrahitṛbhyāṁ sarvārthāḥ sambhavanti hi |
svadharmaṁ pratipadyasva kṛtvā vaivāhyamuttamam || 1-73-12
ityuktaḥ paramodāro vasiṣṭhena mahātmanā |
pratyuvāca mahātejā vākyam paramadharmavit || 1-73-13
tataḥ sītāṁ samānīya sarvābharanabhūṣitām |
samakṣamagneḥ samsthāpya rāghavābhimukhe tadā || 1-73-25
abravītjanako rājā kausalyāanandavardhanam | 1-73-26

Rama and his brothers, resplendent in the traditional dress of the groom, along with their father, and with the *mahar̥ṣis* all around, were invited by Janaka to enter the assembly. Then Janaka brought in his family, and the girls were led to the foot of the fire altar. The words of the *śāstra* that sanctify the marriage and invoke the timeless tradition of the people were begun. Sita, as fine as Lakshmi, goddess of all wealth and propriety, as though she had just emerged from that lotus, as though she had slipped away from

the lap of Lord Vishnu, as brilliant as lightning, with eyes shining, her long black wavy hair bound and braided with fragrant blossoms, wearing an exquisite light-yellow silk sari embroidered with sacred swans and colorfully matched with a scarlet shawl, truly a goddess, stood near the altar, her eyes lowered before her lord.

इयं सीता मम सुता सहधर्मचरी तव ॥ १-७३-२६

प्रतीच्छ चैनां भद्रं ते पाणिं गृहीष्व पाणिना । पतिव्रता महभागा छायेवानुगता सदा ॥ १-७३-२७

इत्युक्त्वा प्राक्षिपद् राजा मन्त्रपूतं जलं तदा । साधु साध्विति देवानामृषीणां वदतां तदा ॥ १-७३-२८

देवदुन्दुभिनिर्घोषः पुष्पवर्षो महानभूत् । एवं दत्त्वा सुतां सीतां मन्त्रोदकपुरस्कृताम् ॥ १-७३-२९

अब्रवीज्जनको राजा हर्षेणाभिपरिप्लुतः । लक्ष्मणागच्छ भद्रं ते ऊर्मिलामुद्यतां मया ॥ १-७३-३०

प्रतीच्छ पाणिं गृहीष्व मा भूत् कालस्य पर्ययः । तमेवमुक्त्वा जनको भरतं चाभ्यभाषत ॥ १-७३-३१

गृहाण पाणिं माण्डव्याः पाणिना रघुनन्दन । शत्रुघ्नं चापि धर्मात्मा अब्रवीन्मथिलेश्वरः ॥ १-७३-३२

श्रुतकीर्तर्महाबाहो पाणिं गृहीष्व पाणिना । सर्वे भवन्तः सौम्याश्च सर्वे सुचरितव्रताः ॥ १-७३-३३

iyam sītā mama sutā sahadharmacarī tava ॥ 1-73-26

pratīccha caināṁ bhadraṁ te pāṇim gṛhṇīṣva pāṇinā ।

pativratā mahabhāgā chāyevānugatā sadā ॥ 1-73-27

ityuktvā prākṣīpad rājā mantrapūtaṁ jalam tadā ।

sādhū sādhwiti devānāmṛṣīṇāṁ vadatām tadā ॥ 1-73-28

devadundubhinirghoṣaḥ puṣpavarṣo mahānabhūt ।

evam dattvā sutāṁ sītāṁ mantrodakapuraskṛtām ॥ 1-73-29

abravījjanako rājā harṣeṇābhipariplutaḥ ।

lakṣmaṇāgaccha bhadraṁ te ūrmilāmudyatām mayā ॥ 1-73-30

pratīccha pāṇim gṛhṇīṣva mā bhūt kālasya paryayaḥ ।

tamevamuktvā janako bharataṁ cābhyabhāṣata ॥ 1-73-31

gṛhāṇa pāṇim māṇḍavyāḥ pāṇinā raghunandana ।

śatrughnaṁ cāpi dharmāatmā abravīnmithileśvaraḥ ॥ 1-73-32

śrutakīrtermahābāho pāṇim gṛhṇīṣva pāṇinā ।

sarve bhavantaḥ saumyāśca sarve sucaritavratāḥ ॥ 1-73-33

These are the words that finalize the union. “This Sita, my daughter, will be your companion in the life of *dharma*. She will be your partner, and thereby your path will not be lonely. She will, like your willing shadow, share in your joys and sorrows. Please receive her and be happy. Take her hand and hold it in yours. Your joy she will see as her own joy. She is *mahābhāga*, and all *bhāgya* she will bring to you.” With the water purified by the chanting of *mantras*, Janaka sprinkled his children. *To be continued...*

Due to printing space constraint in this month's newsletter, we could not publish the serial article “**Mahābhārata As Taught by Swami Dayananda Saraswati**” this month.

- Editor

108 days course inauguration

The long awaited 108 Days Course in Vedanta was started on 15th January 2024 with the grace of Pujya Swamiji and under the guidance of Swami Sadatmananda Saraswati at Arsha Vidya Gurukulam, Anaikatti. Out of over 150 applications received, Sixty Indian and overseas /foreign students selected were there to start the course.

The Inauguration Day commenced at 4:30 am with Ganapati homa, sraddha and Medha homa along with Ekadasa Dravya abhisheka to Lord Medha Dakshinamurti.

Later, at 10 am, anujna puja was conducted by Acaryaji at Guru Tirtha in front of the altar of Pujya Swamiji. Teachers, students and guests participated in this event and with divine grace all of them walked in a procession towards the lecture hall. Swamiji performed the prayers to the vigraha of Pujya Swamiji and Sankaracarya ji.

Brahmacarini Arthi Nagarajan, second level Sanskrit teacher of the course welcomed the gathering and was the able MC of the event. Many spoke showering their best wishes on the students. A gist of their message :

Swami Ganeshaswarupananda ji, of Arsha Vidyalaya, stated, “This next 108 days will be a life changing period in your life. It’s something which you cannot experience in any other way. Some of you I’m sure have gone through more short-term courses earlier, some of you have read or even studied the Bhagavad Gita, But what you are going to see here is the very vision of Vedanta, the very Vision which tells you about you.

You might have heard the word moksha. I remember when I first came to the course, I knew there was something called moksha, I knew there was something to know, that’s all. I didn’t know what it was, I had no idea what I’m going to understand, what I’m going to learn, but I had the commitment, and I had the shraddha that what I will learn will be transformational. There are very few people today who can expound the vision of Vedanta to you better than Swami Sadatmananda ji. So, all conditions are fantastically set for you, all I can say is please make the best use of it as far as possible, I'm sure you embarked on something which is wonderful, nothing can be better. All the very best to you.

Swami Jagadatmananda ji in his blessing speech explained about the importance of guru as the one who can give the lakshyarth of shastra and emphasized the requirement of shraddha which is required for students of Vedanta, on the words of guru and shastra. He blessed the students for their happy stay and joyful learning at the Gurukulam.

Swamini Brahmaleeanananda ji recalled her memories of student hood and the grace of Pujya Swamiji. She explained about who is a shishya. A person who is interested in gaining vidya, antevasi, who lives closer to the guru by dropping everything and concentrating on learning. He/she is a *shishya- siksha yogyah*, who is eligible to receive the teaching. She

highlighted, “you cannot get a better teacher than Swami Sadatmananda who has been exposed so much, so well to the shastra. Pujya Swamiji used to say without using one single word of Sanskrit I can convey this whole message in English itself to all to anybody who is there. But there is something that happens to you when you come to know Sanskrit because the Moola texts are in Sanskrit the Bhashyam is in Sanskrit. Medha Shakti is something that Swami Paramarthananda ji used to say, it is triple R - receiving properly, retaining it properly in the mind and be able to recollect and reproduce it at the proper time to make the connections. So let your prayer be ‘Lord bless me with this Medha Shakti’.

Later a recorded video of **Swami Sakshatkrtanandaji’s** blessing message from Rishikesh was screened. Swamiji in his speech, “I am very happy to be part of the inauguration of 108 days course which is a prelude for a long-term study. You are all blessed to be part of this course taught by the great teacher Swami Sadatmananda Saraswati. There are certain things which we can keep in mind presuming that all of you are committed to pursuing the long-term study. The purpose of study is not to propagate Vedanta. If you have this purpose in mind the impact of study may not be there because the study is not only for the sake of giving lectures. All of you have certain spiritual tendency because of which you have come to the Gurukulam. So we have to listen to Vedanta in order to absorb the vision for your own spiritual fulfilment, upliftment. After gaining the vision of what the shastra says there, you share. Sharing will happen automatically, if it is to take place. Therefore the spiritual study is not for the sake of pursuing some sadhana after study. The very study itself is sadhana. Therefore there is no sadhana to be pursued later after study.

I will give you some ideas on how to make the best use of your study by listening. When you listen you are surrendering to the words of shastra because shastra is a means of knowledge. Shastra is the only means of knowledge. To this means of knowledge, I Surrender. Just as I surrender to my eyes in order to gain the knowledge of forms. I surrender to my ears in order to gain the knowledge of sounds. Similarly, I surrender to shastra pramanam in order to know what the shastra says and this involves giving up all my preconceived notions, ideas, conclusions about what the reality is. I have to empty the mind, then only new understanding can enter. We have to have an open mind while listening to the shastra. After listening to the shastra, if you think that it is not in keeping with the reality you can dismiss it, but what shastra says is not negatable. It's very easy to get shradha because what shastra says is logical. We should know that shastra is logical. Shastra says whatever you objectify, whatever you perceive you are different from that. I see a donkey, objectify a donkey, I am different from donkey. Then this is clean logic. I see the body therefore I am different from the body, this is clean. But I take myself to be the body therefore there is an error, mistake involved here that is very evident. The mistake is very

evident, therefore if I can take myself to be the body, there is every possibility that I take myself to be mind also. Therefore what shastra says that you are not the body or mind. Therefore, I can have shraddha in the shastra and see what it wants to say, what it wants to unfold, therefore we must focus on shastra 100%. We must focus leaving aside everything else. Leaving aside all other purposes of study except study for the sake of knowing. That kind of total commitment is necessary when you are listening to the shastra. Generally, we say four types of Graces are required for the successful study of shastra. Ishwara Krpa, Shastra Krpa, Guru krpa and Atma krpa.”

Swami Sadatmananda ji, the Vedanta acharya for the course, started with his first teaching invoking the grace of Pujya Swamiji and Lord Dakshinamurti. Following is the highlights of his lecture :

Study of Vedanta is the pursuit of self-knowledge. When we are studying Vedanta, we are studying, or we are receiving this self-knowledge. The study of Vedanta is meant for self-knowledge.

Now the question can be - why do we need self-knowledge? we have knowledge of physics, chemistry, biology, computer science, etc, and we have ignorance of so many things, some quantum physics, et. So, we have knowledge of a few things, and we have ignorance of a few things. And I'm happily conducting my life without the knowledge of so many things. So, what is the great deal about listening and receiving self-knowledge?

To understand the significance of self-knowledge, if we analyze this human being and how he is distinct from other living beings. There are so many distinctions, one of the distinctions is human being is a self-conscious being. And he is self-conscious to the extent to have self-conclusions. Other animals also are self-conscious. They are also conscious of their surroundings and themselves, enough to have self-identity so they can recognize the members of their species, and the members of the other species. That self-consciousness they have, but human beings have got self-consciousness to the extent to have self-judgment. It is the habit of buddhi, it is the nature of buddhi to make conclusions. Whatever is known evident, buddhi wants to make conclusions. Because without making conclusions buddhi cannot operate. When I see all of you, I must have some conclusions about myself, some conclusion about you. Then only I can operate when I look upon myself, at least right now, as the one who is playing the role of a teacher, and you are the students then only I can talk. If my teachers are sitting in front of me, I will not talk like this. So, when I look upon myself as a teacher then I will operate in a particular way, and therefore our buddhi always wants to make judgment about oneself and about the things around. And the self, “I” am present in all the transactions and therefore our buddhi will have conclusions about the self. So, self-consciousness will lead to self-conclusions, self-judgment. And we have so many judgments about ourselves. *“I am fat, I am lean, I am*

rich, I am poor, I'm intelligent, I'm dull, I'm good looking, not good looking, so-so looking." So many conclusions we have. And this common denominator of all conclusions is: *I am small, I am inadequate*. So, every individual, every human being has this conclusion, knowingly or unknowingly, I am small, I am inadequate. And this inadequacy can be seen with reference to so many things: knowledge-wise inadequate, this resources-wise inadequate, health wise inadequate, but common denominator is I am inadequate, I am small.

So, self-consciousness leads to self-judgment and self-judgment, common denominator is I am small. And this I am small; this conclusion is not acceptable to myself. The smallness of the self is unacceptable, and therefore there is self-non-acceptance. Every Jiva, every individual is having the problem of self-non-acceptance. Even if other people say that you are great, you are wonderful, etc., but my conclusion about myself doesn't change that I am small and therefore I am not completely acceptable to myself.

And having this self-own acceptance, naturally I will not be comfortable, therefore I seek acceptance, I try to gain something thinking that if I get this, I will be acceptable to myself. Now I am unmarried so people are saying so many things that once I get married, I will be acceptable. That doesn't happen. The wife or husband will say: you are idiot, you are like this, you are like this. So, your self-non-acceptance continues. And we try to seek acceptance from others, why? because in my eyes I am not acceptable, so at least in the eyes of some people, if I'm acceptable then I will feel comfortable, at least momentary relief will be there. At least they are saying, at least sometime relief will be there. And therefore, even though it is not a solution, we seek acceptance, approval from others, and for that we must struggle a lot.

To get acceptance approval from the world is not easy. Because people have different backgrounds. In fact, one lady said very nicely that I tried to please everybody, and, in the process, I displeased everybody. Why? because different people have opposite expectations. Some friends want me to attend Vedanta class, and some friends want me to go to Club. How to satisfy both? So, some will be unhappy, some will be happy. And that those who are happy also are not permanently happy, and therefore my struggle to be accepted by others continues. And even if I am accepted by others, even if they give the feeling, which is very unlikely, still I do not get this sense of acceptance from myself. I feel these people who are praising me do not know me, how inadequate I am.

It is something like you know little Sanskrit: " Ramah ramau rāmāh " And you go to some Village and you say ramabhyam, something you say and then people say you are great scholar, but you know how great scholar you are. When I went somewhere I was introduced that this Swami ji knows all for 4 Vedas, I know names of 4 Vedas, that's all. So thank God that person to whom I was introduced also did not know Vedas, otherwise I'll be trouble.

So even if people give some sense of acceptance, in my eyes I remain unacceptable. And this self-non-acceptance is a universal problem. And here this existentialist (called Charvakas) will come and tell that: you human beings are imperfect, limited, you must accept it, and just do as much as you can accept, your limitations, and make merry as much as you can when you are alive, and anyway one day you will die. So, in this existentialism there is no spiritual pursuit, because they say you are imperfect, and you cannot but be imperfect. And there are some religious people who will say that: yes, you are imperfect, you are limited, but if you follow us, you will go to a place where everything will be wonderful. But all these are unverifiable beliefs.

First of all, I Will Survive death, unverifiable, and after surviving death I will go to heaven, another in unverifiable belief, and I like heaven, unverifiable belief, and by following this person I will go to heaven, unverifiable. Nothing wrong in having unverifiable beliefs but we must know that it is unverifiable beliefs, is not knowledge. And there will not be spiritual pursuit in it. Spiritual Pursuit is there when solution is here when I'm alive, when solution is centered on I.

Since the problem is centered on I, the solution also has to be centered on I. And our sastras are giving the solution to this problem of self-non- acceptance, which is centered on I. And how does it give? by saying that maybe your conclusion about yourself being limited is wrong, your judgment about yourself is wrong, because many times in our life we have seen that our judgments were wrong. In fact, in in this pursuit of knowledge one needs to have this humility to accept that I can be wrong, I can be wrong. If that humility is not there you will continue to hold on to all conclusions and there will not be any change. So sastra says: your conclusion about yourself being limited can be wrong, and if that conclusion is wrong then, what will be truth about yourself? You are Limitless, your conclusion that you are limited, if it is wrong then your being Limitless can be a truth, can be the truth. And how it is truth? that you are limitless, you are what you are seeking in your life, how is it so? That is shown by the shastra.

So the pursuit of knowledge, the study of shastra is meant for discovery of one's true nature which is free from all limitations. And when you have this discovery the limitation of the body does not bother you, limitations of your sense organs even the mind will not bother you.

Pujya Swami ji used to say very nicely: everything becomes luxury. Modern civilization makes all the luxuries into necessity, whereas Vedanta makes everything luxury, including your body. Your body is a luxury. The world, the entire world is luxury. The entire Jagat. That is the beauty of self-discovery. And how it is so we'll be seeing in the following classes.

We invoke the grace of the Lord, so that we will complete this 108 day study of Vedanta successfully, meaningfully.

Om Tat Sat.



- Report by Ms. Padma

Upcoming retreats - AVG Anaikatti



Arsha Vidya Gurukulam, Anaikatti is happy to announce the following Residential Retreats. Planned upto December 2024

Retreat #	Start Date	End Date	Duration	Retreat Name	Conducted By	Language
VE 24 - 01	05/05/2024	15/05/2024	11 days	Kathopanishad	Swami Shankarananda	English
VE 24 - 02	19/05/2024	26/05/2024	8 days	Ashtavakra Gita	Swami Sakshat-kritananda & Swami Sadatmananda	English
VE 24 - 03	01/06/2024	31/05/2025	1 year	1-year Vedanta Course	Swami Sadatmananda	English
VT 24 - 04	27/07/2024	27/10/2024	3 Months	Tamil Vedanta Course	Swami Jagadatmananda	Tamil
YC 24 - 05	15/08/2024	15/08/2024	1 day	Independence day camp	Swami Jagadatmananda	Tamil
VE 24 - 04	08/12/2024	22/12/2024	15 days	Kenopanishad	Swami Veditatmananda & Swami Sadatmananda	English

Note- Orientation for each retreat, other than YC 24 – 05, will be at 8 pm on the previous evening of the retreat start date. i.e, from the “start” date mentioned above.

Please go to our website- [www. arshavidya.in/retreats](http://www.arshavidya.in/retreats) - for details and to apply for the retreats

Email us at office@arshavidya.in or call our office at 91-9442646701 (9am to 5 pm)

New year celebration at AVG Anaikatti, Coimbatore, India

New Year Celebration at AVG Anaikatti is now a habit to many of our devotees and 2024 is no exception. Many devotees gave puja sankalpas and several turned at the Gurukulam up for the Special puja scheduled at 10.30 am. The function was well attended by Swamijis, Swaminis and devotees.

This year's celebration started with the Eleven Draviyam Abhishekam to Lord Dakshinamurti, with the divine chanting of Rudram and Chamakam by Swaminis Saradanandaji and Vedartanandaji. The devotees also joined the Swaminis in chanting, making the temple vibrate with the hymns and devotion. After the Abhishekam and while the Alankara was being done to the Lord, everyone of us were blessed by the Swamijis and Swaminis and with their New Year messages to ponder over and bring into our life.

Brief take-aways from the Anugraha Bhashanam of Acharyaji, Sw Shankaranandaji who was present conducting a 10 day retreat for sadhakas and Swamini Brahmaleenanandaji.

New Year Day Anugraha Bhashanam of our Acharya, Swami Sadatmanandaji

Happy New Year 2024! We have so many New Year days. We have got Gujarati New Year, Tamil New Year and then we have got this English New Year. Some New Year day we celebrate because we want to start afresh. We want to press the refresh button with a hope that tomorrow will be better, next year will be better. Now things are not going okay, this year it will be alright. From next year I will change. Therefore, we have New Year resolutions! Whether New Year resolutions work or not is a different thing. But the New Year resolutions are indicative of our hopes, indicative of our commitment to grow. So if you have made some New Year resolutions, it is alright. You can take these New Year resolutions in the form of prayers and wish. We can hope that we will be able to do better. Generally we wish everybody – "Happy New Year". What is the meaning of this Happy New Year. Year is year. Year is aspect of time which cannot be happy or unhappy. It is *asangah*. It floats like a wind.

What do we wish when we say Happy New Year?

We wish - May your New Year be filled with moments of days of months of happiness. So when we wish a Happy New Year to others and ourselves, it is nice to ponder over, what is this happiness? Constantly laughing is not happiness. In fact, it is madness if somebody is laughing all the time. Having constant excitement or constant sense pleasure, that also is not happiness. Happiness is a state of being happy. It is centered on "I". It is my state of being happy. Sukham is What everybody fundamentally wants is happiness.

How to attain this happiness?

Our Vedanta says that ultimate happiness (*parama sukham*) is by the discovery of fullness. By discovering that I am limitless Brahman, you discover inner happiness which is otherwise called fullness. So the ultimate means of being happy is the discovery of my inherent, natural fullness which is my true nature. To own up that fullness, one requires relative happiness. A person who is relatively happy and calm alone can discover I am shanta svarupa. Therefore we require relative happiness. For that the simple principle is - *pratikulasya tyagah anukulasya grahamam*. Whatever is non-conducive, obstructive that we drop and whatever is conducive to your happiness that we adopt. What are pratikula ie, non-conducive to our relative happiness, we need to remove these obstacles.

Very briefly, we see, what are the things that are non-conducive (pratikula) to our happiness?

Constant judgement of others and ourselves.

Our insistence and resistance. Why it happened like this?

Carrying hurt, grudge in our mind. Not letting resentment go away, but holding on to it. That obstructs our happiness.

The fear that something will happen to me to my loved ones.

All these obstruct relative happiness.

Let us see now what are conducive (anukula) to happiness ?

One is the attitude of gratitude. That is very conducive to happiness. We acknowledge whatever blessing we have received in our life. That gratitude is very conducive to happiness.

Second thing is- **The mind to share** whatever you have. You enjoy sharing. If you have that mind, you have more avenues for happiness. One Swamiji said - what is the address of happiness? The address is that mind which enjoys sharing. The inclination for sharing that is very conducive to happiness.

Third thing is- Earning more and more **punyam** by prayers By puja (kayika), by chanting (vacika) or mental japa or meditation (manasa). According to our sastra that is the decisive means for relative happiness.

And the last one is - **prayerfulness**. Prayerfulness is the awareness that everything is given and given is non-separate from the giver. In other words, it is appreciating Isvara in every person, in every situation; appreciating the order that is obtaining everywhere.

Sarve bhavanti sthAne, aham bhavAmi sthAne.

Everything is in order, and I am in order.

That order is Isvara. Appreciating the presence of Isvara is the greatest way of being happy.

I wish you all the best to discover this happiness throughout the year. Om tat Sat

New Year 2024 message of Swami Shankaranandaji

I wish you all a very happy, auspicious beginning. May this beginning bless everybody, may this year be fulfilling and bring you more blessings as you go. Time moves whether we want it or not, time moves.

Shankaracaryacha says in Bhaja Govindam -

*dinayāminyau sāyaṃ prātaḥ
śīśiravasantaḥ punarāyātāḥ ;
kālaḥ krīḍati gacchatyāyu-
stadapi na muṣcatyāśāvāyuh .*

Dina, dina means day. *yāmini* means night. *dinayāminyau punarāyātaḥ* - Now it is day, it will become night. Night will become day. *śīśiravasantau* – autumn and spring, they will come. Seasons will roll. *kālaḥ krīḍati* – time plays. *gacchatyāyu* – even as time plays our longevity ebbs away. *tadapi na muṣcatyāśāvāyuḥ* - what doesn't go? The hope that somehow things will become better. Hoping doesn't make things better.

In the same Bhaja Govindam Acharya says -

How long the hope continues? The person has lived a long life. *aṅgaṃ galitaṃ palitaṃ muṇḍaṃ* - His hair has gone grey. All the parts of the body are decaying. *daśanavihīnaṃ jātaṃ tuṇḍaṃ* – What about the teeth in his mouth; either they are not there, or they are very new, now in modern times. Then, in Shankara's time, when it is gone it is gone. There are no teeth in the mouth. *vr̥ddho yāti gr̥hītvā daṇḍaṃ* - he walks with a stick. Still what? *tadapi na muṣcatyāśāpiṇḍaṃ* - The expectation that something outside will make me good, like I will win a lottery or somehow, I will become rich or somehow things will work out. This, 'some how thing will work out', is a fond hope even when a man has become old. This is true in Shankara's time, this is true today also for lot of people.

In this new year what should we do? What can we do to make it more fruitful for us ?

In the whole Gita, Bhagavan has three things to tell us. Three things to do. *Yajna daana tapah karma* - karyameva, should be done. What are the three things Bhagavan asks us to do? *Yajna, daana, tapah*.

Yajna does not mean fire ritual. Yajna means relating with Isvara. Bringing more Isvara into one's life, seeing Isvara's presence in the world, in situations, in people, in all always. So, you don't look at a person just as a person, you look at the person as the manifestation of Isvara. We have to bring that attitude in ourselves. We learn to accept thing as they are because that is how Isvara is in front of me. My freewill is not in changing the world. I can't change anybody. If somebody changes, they are being kind to me. What should I do? I should learn to accept what is, by seeing that is how Isvara is.

What do I have in my hand? An ability to respond to what comes in front of me. In that response lies my freedom. And that is where I can grow. Yajna means connecting with Isvara. Start with a prayer. But that is not all. Extend that prayerfulness through the day. See Isvara in every situation, if we can. That is *Yajna*.

What is **daanam**? I have some resources, some wealth. It is an easy way of starting. What I have I share. Give to people who are in need. Reach out, do something. I can't give much. I give what I can. I can give 10 Rupees, I give 10. I can give 100 Rupees, I give a 100. I can give a thousand, I give thousand. But give, because in giving one becomes rich. Hoarding one becomes small.

Who should I give it to? To people in need, preferably. If I give it to you and you give it to me, that is our exchange programme. You take a gift to a birthday party and the birthday party host will give you a return gift. This is the modern culture. We don't need to scratch each other's back. We have to give to the one who needs. This is *daanam*.

What is Tapas ? A discipline, some discipline which I don't have, which I want to grow into. We can all have one *tapas*, in one day. Any day is good. Can I try to make a start with what we call *wak* tapas, at least some part of the day. What is *wak* tapas? I speak if what I say is going to be beneficial to the listener. If it is not going to be hurtful to the listener. If it is needed and warranted by the listener – useful, not hurting and he wanted to listen to you. If not, I don't speak. Try doing this one tapas. If not the whole day, for one part of the day, one hour, half an hour, 15 minutes. We try, we make a beginning. We do what we can do, then new year becomes a year to celebrate. I should celebrate in what way I have grown from the last year to this year. That will be a celebration. Otherwise, every year we come and wish everybody 'happy new year, happy new year', and we go away. What do we do?

This is my prayer that we should all grow over the year, so we feel we have accomplished something over the year, and ultimately over the years we should grow to a point where we don't need to grow any further and we can be satisfied

being who we are. Om tat sat.

New Year 2024 message of Swamini Brahmaleenanandaji

Swaminiammaji started with what we all of us wish every new year – that all our wishes/ desires should fructify the way we want, assuming what is good for us will remain good for ever. Unfortunately it is not so and Swamini amma went on to quote from Bharathiyar – while in the first line of his verse he says that whatever we think should succeed; but immediately in the very next line, he says that we should always think of only good.

In another verse, he prays to Mata Parasakti that the bad should be removed from his mind before he prays for the success of his wishes. She quotes from the Prasanthara Ratna Malika, when answering the question – what is the most desirable for a human being, Sankaracharya says *sva para hitaaya* – that is the one which is good for self and others. Many times, we do not know what is good for us and do not know how to choose.

When we choose something, thinking it as an Amruthopamam for us, and realize that it is visham in the long run. Though all of us want to choose what is only 'hitam' for us, we seldom realize that what is 'hitam' to us could well be a 'ahitam' to others. Such a choice will also become a 'ahitam' to us in the long run. Therefore, we should choose not only what is good to us, but also not bad for others. Only dharma will be good for us as well as others.

At the next level it is 'hitAtma'. When Arjuna asks Bhagawan – please tell me what is hitAtma, Bhagawan shows the way to Moksha by Atma jnAnam. The atma is the same in everyone of us and thinking and doing good for all of us is hitAtama. Thinking '*lokA samasthA sukhino bhavantu*' is hitAtma – not seeing any difference between '*sva*' and '*para*'. She concluded her anugraha bhashanam by saying that we have all been blessed with this manushya janma only to think and do what is hitam to self and others. Om Tat Sat.

By the time the devotees were blessed with the above anugraha bhashanas, our priests completed the alankara to Lord Dakshinamurti. What else could bless the devotees on a new year's day better than the blissful darshan of the Lord immediately after the wishes and blessings of our Swamijiis and Swaminis. Devotees could not remove their eyes from the floral and ornamental decoration of Lord Dakshinamurti.

The New Year Day celebrations ended with Prasadam of Lord Dakshinamurti and a lovely and tasty lunch served in our dining hall to about 500 people.

Om Tat Sat



- Report by Ms. Padma

Namaste!

In the heart of a pristine forest on the outskirts of Nagpur, rooted in the ancient wisdom of the Vedic Tradition, Arsha Vijnana Gurukulam stands the test of time, imparting timeless teachings that illuminate the path of Dharma and Moksha. In keeping with the spirit of our ancient heritage, we extend an earnest invitation for you to participate and support the project of the renovation and re-consecration of our temple.

A Glimpse into the Tapestry of Arsha Vijnana Gurukulam:

By the grace of Lord Dakshinamurti and Pujya Swami Dayanandaji, Arsha Vijnana Gurukulam was founded with the noble vision of preserving and propagating the profound and invaluable knowledge of Vedanta, Sanskrit, and the Indian Knowledge Systems.

The Gurukulam has been a cradle of wisdom since its inception in 2004. Nestled in the serenity of the Dandakaranya forest, the Gurukulam resonates with sacred chants, echoing the timeless truths of our ancient scriptures.

Temples on the Premises:

Within the sacred precincts of Arsha Vijnana Gurukulam, divinity permeates through a beautiful temple consisting of four shrines. The temple was constructed in 2007, adhering strictly to the guidelines of our ancient scriptures, the Agama Shastras. It serves as a spiritual anchor, providing a conducive environment for contemplation and devotion.

From the serene sanctum of Lord SiddhiVinayaka (Ganesha), passing through the beautiful altar of VedaVedanteshvara Swami (Shiva) and Mangalambika Devi, followed by the altar of Lord Gita-acharya (Krishna) along with the utsava-murtis of Venugopala Swami and Rukmini Devi, and culminating finally in the ascetic abode of Lord Dakshinamurti, each shrine embodies the essence of devotion and ancient wisdom.

Contributions to the Renovation of the Temple:

Sri Dakshinamurti Sri Krishna Temple serves as a repository of blessings, preserving the essence of our rich Shrauta-Smartha-Pauranika heritage. We are undertaking the renovation and re-consecration of the temple as stipulated by the scriptures. We invite you to participate in supporting this project and partake of the blessings of Lord Dakshinamurti.

Your generous contribution will ensure that the flame of ancient wisdom continues to shine brightly for generations to come. **Donate today and be a part of this important milestone!**

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

How You Can Contribute:

Indian Citizens / Indian Passport Holders (from an Indian bank account only)

Bank A/c Name: Arsha Vijnana Gurukulam

Bank A/c No. : 442401010035922 (Current Account)

IFSC: UBIN0544248

Bank & Branch: Union Bank of India, Civil Lines, Nagpur

Kindly note that donations are tax exempt u/s 80(G) of the I.T. Act, 1961.

For International donations - please write to us at online.avg.nagpur@gmail.com.

For receipts and other information, you can contact us via email

(online.avg.nagpur@gmail.com) or phone/WhatsApp (+91 98902 93641 – Mr Swapnil Jatkar).



December Vedic wisdom Festival in December 2023

In the sixth year of the Vedic Wisdom Festival organized by the Aarsha Vidya Foundation, Mumbai, spiritual masters from across the country and globe over two full days gave a glimpse of the richness of the Vedic Wisdom for an audience of over 350. Vedic Wisdom Festival is one of our annual events of trying to preserve and perpetuate this Vedic wisdom.

The festival was inaugurated by Swami Brahmanidananda Saraswati, Founder and Trustee by lighting of the lamp. Mr. Suresh Balakrishnan being the ever loved compere made sure that the audience got the most from of all sessions.

[\(Click on the hyperlinks will take you to the respective Youtube video\)](#)

Swami Brahmanidananda spoke on ‘Vedanta-Finding fulfillment beyond Success’. He pointed out that nobody defines success. As a process of socialization we think having a nice house, good job, career, money, name and fame are some of the elements of success. What is success really about? Over an hour he spoke elaborately how Vedanta tells us that you are limitless consciousness. Everything we do is to find this fulfillment and once you discover, you go beyond success and failure.

Dr Parthasarathy R, a practicing Ayurveda Vaidya currently heading, SDJ Ayurvedalaya as a Director & Chief Medical Officer spoke on ‘Aligning Ahara with Rtu: Ayurvedic insights on seasonal food wisdom. He began by asking, do we have different food preferences in different seasons? Seasons create a nutritional demand and we have to satisfy this demand. Our dietary regime has to be based on the digestive power of the person and this digestive power is variable in different seasons. Then over an hour, Dr Parthasarathy elaborately explained these factors.

The post lunch session of Day-1 began with the video of our beloved **Pujya Swami Dayananda ji on the topic of ‘Completeness (Purnam) is Ishvara’.**

The next session of the festival had **Mr. Raghuvir Srinivasan, Editor of Business Line in conversation with Dr. Venkat Vangala, a scientist turned philosopher on ‘Tirumala-Kaliyuga Vaikuntam’.** Dr. Venkat posed some well-crafted questions like - Why is Tirumala known as Kaliyuga Vaikuntam? What are the protocols that the devotees need to follow while visiting Tirumala? Who are the Acharya purushas? Which Tirthams can be visited by an ordinary pilgrim? Dr Vangala having meditated on the Tirumala hills for several years also spoke on some unknown facets of Tirumala which is not available to the public realm.

Swami Shuddhabodhananda Saraswati, Founder of Sri Visweswar Trust & Vedanta teacher spoke on the topic, ‘You are Ananda’. Do we feel like we are

Ananda? What is that entity which denies us the limitless happiness that we are? While the root cause is the ignorance of our true nature but at the practical level it is the mind which is pre-occupied in the world of objects. Quoting the Taittiriya and Brhadaranyaka Upanishad he said we get a statistical analysis of the brahmananda which is our true nature.

Swamini Brahmaprajnananda PhD., the co-founder of the Vedic Wisdom festival and a Vedanta teacher spoke on 'Freedom in relationships'. Life involves relating all the time to the other person, object, and situation and also how we talk to ourselves. As we relate we go through a roller coaster of emotions. She spoke of moving through 'wanting freedom from relationships' to 'living free in relationships' and 'discovering a freedom to relate with everyone', born of the Vedanta vision.

As per the sankalpa and blessings of Pujya Swami Dayananda Saraswati, a gurukulam is coming up two hours away from Mumbai in Birwadi. Suresh Balakrishnan gave an update on the progress of the preparation for construction.

Dr.D.K. Hari & Dr.D.K. Hema Hari, Founders of Bharath Gyan spoke on 'Hindu contribution to Science'. From ancient times to the present, Hindu scholars have made significant advancements in mathematics, astronomy, medicine, and various other scientific fields. Their discoveries and innovations, such as the concept of zero, the decimal system, and profound insights into the cosmos, continue to shape modern science and our understanding of the universe.

Pujya Swami Dayananda Saraswati's students are spread across the world. We witnessed the esteemed Vedanta teachers, **Acharya Vishvanatha from Brazil, Brah-macharini Medha Chaitanya from Japan and Gangaji from Scotland discuss 'Vedanta beyond cultural boundaries' in conversation with Swamini Brah-maprajnananda, India.** Swamini began with congratulating them all for completing 10 years of teaching Vedanta across the world and asked a few questions like, What about Vedanta struck them so much that they committed their lives to it? What were the cultural practices of their own indigenous tradition that people found helpful to them bring into the teaching of Vedanta? etc. Their answers and generous tips helped the viewers.

The post lunch session of Day-2 began with the video of **Pujya Swamiji on the topic of 'Acharyopasana, Reverence to the teacher who gives the vision.'**

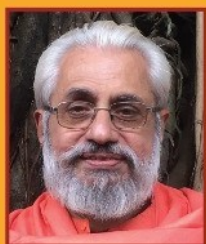
Swami Krishnatmananda Saraswati, Founder of Arsha Theertham & Vedanta teacher enlightened us with his profound wisdom of the 'Bhagavatam-A complete book for humanity', often referred to as the 'Bhagavata Purana.' He began with unfolding the meaning of the word 'Bhagavata' and gave an overall view of all the 12 cantos. It is indeed a profound and comprehensive text that encapsulates invaluable wisdom for all of humanity.

The last speaker of the festival was [Vinay Varanasi, an Artist & Storyteller par excellence, who has dedicated himself to bringing alive the ancient tales of the Puranas that resonate through time. He spoke on 'Kshetras and Bhaktas-Sacred spaces and devotees of Bharat'](#). A prolific speaker, enthralled the audience from all walks of life who seek to connect with the divine, reflect on their inner selves, and find a sense of peace and inspiration in the rich tapestry of India's spiritual heritage. The event ended with thanking the enthusiastic participants, the technical team and particularly the dynamic couple, Suresh and Sunitha who work hard to make the festival happen every year.

Aarsha Vidya Foundation

Presents

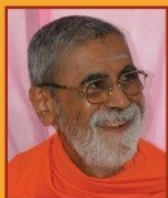
VEDIC WISDOM FESTIVAL 2023



Swami
Brahmaprajnananda Saraswati
Festival Founder



Swamini
Brahmaprajnananda
Festival Founder



Swami
Shuddhabodhananda



Dr. Parthasarathy R



Acharya Vishvanatha



Swami
Krishnatmananda



Dr. D.K. Hari &
Dr. D.K. Hema Hari



Brahmacharini Medha



Ganga



Vinay Varanasi

December month report - Swami Dayananda Ashram, Rishikesh

December marked the successful completion of the first batch of the six-months Vedanta Course. This was a motley group of about 50 students hailing from all over the world, all age groups and all walks of life, all of who unanimously testified to the profundity and impact of the course.

No sooner did the six-months students leave certificates in hand, the ashram was again abuzz with new campers. Retreats were conducted by Acharya Neera and Surya, Jonas (Acharya Vishwanath) and Sri Swami Anubhavananda which saw large groups of attendance.

December was special. It saw the return of the recent 3 years students back to attend the Mandukya karika classes conducted by Acharya Swami Sakshatkrtananda-ji. With the onset of winter and with Maa Ganga withdrawn and the atmosphere quiet, the timing couldn't be more perfect for the rendition of such a profound text. The classroom was full again, hushed and blanketed in pin drop silence as Acharya Swamiji took two classes daily and expounded on the first and second prakarana of the karika. The classes are going to continue until the beginning of February.

As January came marking the start of 2024, the Ashram celebrated Pongal with an elaborate puja with Swami-jis, Swamini-jis and students in attendance.

- Report by Arpan G



National Youth Day Camp 2024

On the occasion of National Youth Day on 12.01.2024, Friday, Youth Self-Development Camp was held successfully at Arsha Vidya Gurukulam in Anai-katti, Coimbatore. Swami Sadatmananda Saraswati Chief Acharya of Arsha Vidya Gurukulam blessed the participants with his blessing speech.

The camp was conducted from 10am to 3pm by Swami Jagadatmananda Saraswati. He delivered lectures on topics including Vedic traditions, value of Dharma, spiritual development, meditation, goal setting, emotional intelligence, stress management, time management, culture and self-discipline. The values of five values Satya, Dharma, Shanti, Prema and Ahimsa were emphasised.

Over 120 students from Shankara Polytechnic College, various schools and universities benefited from attending the discourse. A special speech on the Thirukkural was delivered by A.S. Malarmita from PSG Sarva Jana Higher Secondary School.

S.Ganesh, Principal of Shankara Polytechnic College, S.Shaktivel, Head of Automobile Department, Professor E.Vijayakumar, Professor R.Soundararajan and several other school teachers along with parents graced the event with their presence.

Om Tat Sat



Year End Retreat at AVG, Saylorsburg, PA, USA

The 2023 Year End Retreat at Ārṣa Vidyā Gurukulam in Saylorsburg, Pennsylvania, was a profound adhyātmika journey. The serene ambiance of the Gurukulam, set against the Pocono Mountains and equipped with numerous facilities, provided an ideal environment for deep spiritual engagement. The highlight of the camp were teachings by Swāmīni Svātmāvidyānanda jī and Swami Mukṭātmānanda jī on the Chhāṇḍogya Upaniṣad and Muṇḍakopaniṣad, which were not only enlightening but also immersive.

Attendees participated in a structured daily routine that included Abhiṣekam, Guided Meditation, insightful Discourses on the Upaniṣads, Yoga, and Chanting classes. The evenings were reserved for interactive Satsangas, allowing for deeper exploration and understanding of the teachings. Cultural performances by children enhanced the retreat's ambiance, adding a dimension of joy and celebration.

The retreat concluded on a high note, with special ceremonies to welcome the New Year, including the Dakṣiṇāmūrti Mūla Mantra Japa and midnight Bhajans. This gathering was not just an end-of-year event but a profound experience that left attendees uplifted and enriched.

Another delightful feature of such retreats that often gets overlooked is the long-lasting friendships formed between fellow satsangis, bonding over a common love for the teachings and Guru bhakti. We often sat late into the night reminiscing over our many experiences with our present Gurus, and with Pūjya Swāmijī, whose comforting presence continues to be felt in every inch of the Gurukulam, especially in the Dayālayam, where a life-like Mūrti is erected in his likeness. Indeed, Pūjya Swāmijī's parting sankalpa "I will always be with you" during his final visit to the Gurukulam continues to hold true, and will always remain a source of blessing to all those who dedicate themselves to the teachings.

Om Śrī Dayānanda Sadgurubhyo Namaḥ .

- Report by Prashant Parikh



GANGA YOGA RETREAT

February 23-28, 2024

At Swami Dayananda Ashram, Rishikesh

*A week- long immersion in Yoga
on the banks of Ganga*



Asana, Pranayama, Meditation

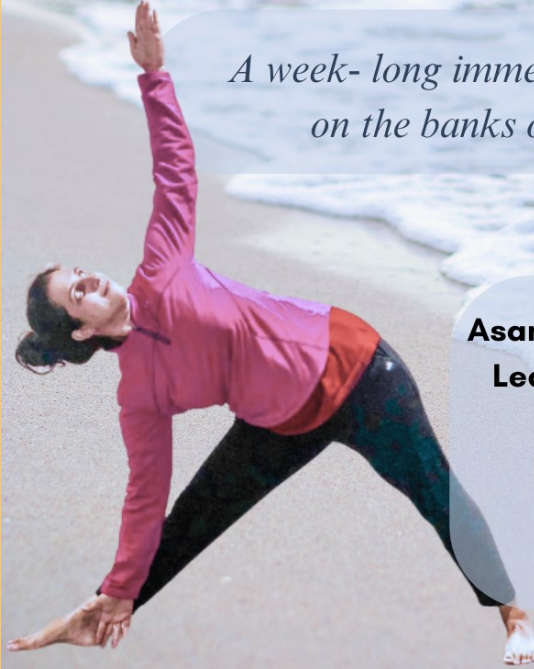
Led by Ishwarya Chaitanya

and

Patanjali Yoga Sutras

Led by Swamini

Svatmavidyanandaji



For more details visit www.kulahouseofyoga.com

Arsha Vidya Newsletter

Annual Subscription: Rs. 180 /-

Published by: V. Sivaprasad

Sruti Seva Trust, Anaikatti, Coimbatore 641 108

Edited by:

Ramachandran S.N (+91 94879 11949)

Printed by: B. Rajkumar

Rasi Graphics private Limited

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

View from Swami Dayanada Ashram, Rishikesh



New Year 2024 Puja at Arsha Vidya Gurukulam, Anaikatti, Coimbatore

