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**Arsha Vidya Pitham  
Swami Dayananda Ashram**

Sri Gangadhareshwar Trust  
Purani Jhadi, Rishikesh  
Pin 249 201, Uttarakhanda  
Ph.0135-2431769  
Fax: 0135 2430769  
Website: [www.dayananda.org](http://www.dayananda.org)  
Email: [dayas1088@gmail.com](mailto:dayas1088@gmail.com)

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72, Bharat Nagar  
Amaravathi Road, Nagpur  
Maharashtra 440 033  
Phone: +91 98902 93641  
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Institute of Vedanta and Sanskrit  
P.O. Box No.1059  
Saylorsburg, PA, 18353, USA  
Tel: 570-992-2339  
Fax: 570-992-7150  
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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](mailto:office@arshavidya.in)

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*This is the twenty fourth part of the serial article, continuation from May 2023 newsletter.*

**Knowledge removes the ignorance that causes the notion of bondage**

Knowledge is the only means to attain that which is already attained. *Karma* or action is the means for attaining only what is not yet attained. In the case of the tenth man, what is it that will lead him to the tenth man? It is knowledge alone, because ignorance deprives him of the recognition of himself as being the tenth man. Similarly, we already are what we seek to be. We want to be the pleased self. We want to be happy. We want to be free. We want to be limitless. Vedānta says that we already are all of this and our notion of being limited is born of ignorance.

Whatever is real can never cease to exist. Whatever is real would also not bother us; it is unreality that bothers us. Heat is the nature of fire and so fire is comfortable being hot. Coolness is the nature of water and so water is comfortable being cool. Only when we heat water does the water become uncomfortable, because being hot is not its nature. It struggles to get rid of that heat. Similarly, we are struggling to get rid of the bondage. This shows that bondage cannot be our nature. It is upon gaining the knowledge of the self that we recognize that we are always liberated. There is no other way to gain liberation. For being wealthy, one must work. For being famous, one must perform action. For being strong, one must perform action. For appeasing hunger, one performs an action. For going to heaven, one performs an action. Performing action is the means to attain all such unattained things. Vedānta does not at all say that action has no role in our lives. Whenever we want to achieve something that is not achieved already, action is the means we must employ. However, for achieving what is already achieved, knowledge alone is the means. *Nānyaḥ panthāḥ ayanāya vidyate*, there is no path other than knowledge for liberation, for attaining the one true goal of life.

This thought continues in the next *mantra*.

This thought continues in the next *mantra*.

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ।

सम्पश्यन्ब्रह्म परमं याति नान्येन हेतुना ॥ १० ॥

*sarvabhūtasthamātmānaṁ sarvabhūtāni cātmani*  
*sampaśyanbrahma paramaṁ yāti nānyena hetunā*

सर्वभूतस्थम् - obtaining in all beings आत्मानम् - the self सर्वभूतानि - all beings च - and  
आत्मनि - in the self सम्पश्यन् - clearly seeing ब्रह्म - *brahman* परमम् - the ultimate याति -  
goes n - not अन्येन - by other हेतुना - means ;

One reaches *brahman*, the ultimate, in clearly seeing one's own self in all beings  
and all beings in one's own self—not by any other means. (10)

There is a similar verse in the Bhagavad Gita that speaks of

*sarvabhūtasthamātmānaṁ sarvabhūtāni cātmani*, 'the self existing in everything and  
everything existing in the self.' <sup>1</sup>

*Sampaśyan* means *samyak paśyan*, clearly seeing; clearly seeing in the mind's eye.  
One must understand that nonduality is not to be literally 'seen' with the eyes. It  
is not that the wise person perceives nonduality with his eyes. When the  
knowledge of the self is gained, no transformation or change of perception at the  
level of senses takes place. One may have some different experiences, but the wise  
person basically perceives the same world that we perceive. The nonduality is to  
be perceived in the mind's eye. It is to be perceived as one's own self, understand,  
and not even as something that one sees in the mind. "Swamiji, I can visualize  
nonduality." No, it is *acintya*, not a thought, and *avyakta*, not an object of percep-  
tion. It is one's very self.

**If the self cannot be experienced, how is it to be known?**

"Swamiji, how can I know the self when it is not an object of perception?" Well,  
how do you know yourself now? You do know that you are a limited being. You

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<sup>1</sup> BG 6.29

do know yourself that way, don't you? You know that you are and that you are a limited being. Yet how do you know? Do you perceive yourself as a limited being? Rather than struggling with how to know the self, let us recognize that we already know ourselves, because the self is self-effulgent, it is self-revealing, and self-shining, and, therefore, no effort is needed to experience the self or see the self. We already do know ourselves today, except that we know ourselves as limited beings. How is that? It is because the limitations that belong to the body-mind complex are superimposed upon the self.

The self shines as awareness and the body-mind complex also shines in that awareness. The two are lumped together, even though they belong to two different loci. There is clearly a lack of *viveka* or lack of separation as to where limitation belongs and where the self belongs. They are taken to be one. You must understand that the self is already shining as *brahman*. We don't need to become or make ourselves *brahman*; the self shines as *brahman*, as the limitless. At the same time, the body-mind complex also shines, but it shines as an object, whereas the self shines as the subject. Because the distinction between the subject and object is not recognized, the two are lumped together. This is called *aviveka*, nondiscrimination. Therefore, Vedānta teaches of the *dr̥g-dr̥śya-viveka* or separation between the *dr̥k* and the *dr̥śya*, the seer and the seen or the subject and the object. When an object is recognized as the object and is no longer lumped together with the subject, the subject or the self remains without any superimposition. It is not that we have to know the self that is unknown to us; we only have to know correctly the self that is wrongly known, that is all.

If the self were truly unknowable, it would never have become known, and one would also not have any complexes. There cannot be complexes about that which is not the object of knowledge. As we saw earlier in the rope-snake example, there cannot be a superimposition upon the rope if the rope were not the object of awareness. Had there been pitch darkness the rope would not be seen at all and there would be no superimposition of the snake upon it, and, therefore no wrong

notion about the reality of the rope. Of course, if the rope is seen in broad daylight, then also there is no scope for such delusion. Only when the rope is seen as an object, but not known to be a rope can there be even a false notion about it. There can be a false notion only about something that is an object of one's experience.

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"Swamiji, how can I know the self when it is not an object of perception?" Well, how do you know yourself now? You do know that you are a limited being. You do know yourself that way, don't you? You know that you are and that you are a limited being. Yet how do you know? Do you perceive yourself as a limited being? Rather than struggling with how to know the self, let us recognize that we already know ourselves, because the self is self-effulgent, it is self-revealing, and self-shining, and, therefore, no effort is needed to experience the self or see the self. We already do know ourselves today, except that we know ourselves as limited beings. How is that? It is because the limitations that belong to the body-mind complex are superimposed upon the self.

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The fact that we have false notions about ourselves shows that we are always aware of the self, meaning that we know that we are and that we shine. Therefore, it is not that an unknown *ātmā* has to be known. In that sense, we say that Upaniṣad is not a *pramāṇa*, like the eyes and ears are, as we saw in the discussion of verse four. The eyes and ears provide the knowledge of something that is hitherto



unknown. The Upaniṣads do not provide the knowledge of *ātmā* in the sense of it being such an unknown object or entity. They only enable us to know the self correctly. The self, which is incorrectly known, is made known correctly in being distinguished from that which is the non-self. Thus, nonduality is not to be seen; it is to be known as one's own self, a self-shining, self-existing, and self-evident fact.

*Sarvabhūtastham*, in all the beings, *ātmānam*, oneself, *sampaśyan*, clearly seeing; clearly seeing oneself as the self of all. Just as I am the consciousness in this body-mind complex, so also, another person is the same consciousness in his body-mind complex. When the distinction between the self and non-self is clear with reference to oneself, the ability to see the self in others follows naturally. When the distinction between the self and the non-self is clear, we no longer lump the two together and are able to clearly see ourselves as consciousness.

When there is no identification with the individual body-mind complex, there remain no likes and dislikes. The likes and dislikes, attachments and aversions, arise only when the self is equated to the body. In consciousness, there are no likes and dislikes. Names and forms cease to matter. At present, name and form matter, as in this is good, this is not good, this is beautiful or this is not beautiful, likable or not likable, agreeable or disagreeable, desirable or undesirable etc. Whenever the world is looked at through the individual body-mind complex, it is natural that these opinions will be present and one can, therefore, not be objective with reference to what is perceived; we always judge others as limited beings separate from ourselves. When we stop judging ourselves as limited beings, we also cease to judge others. We see the same wholeness or limitlessness manifesting in all names and forms.

Like the same water manifests as the waves and the bubbles and the foam, so also, the same consciousness manifests as the entire world of names and forms. This may be understood in terms of a bangle recognizing that it is gold. First of all, the bangle has settled the account with itself that it is gold. Then, it sees that all orna-

ments are also gold, though in a different name and form; the *vastu*, their essence, is gold alone. Once the ornament sees itself as gold, it can also see other ornaments as gold. Yet, if it sees itself as a bangle, it can only see other ornaments as earrings or other forms. We see everybody else as we see ourselves. Seeing the self in all beings and seeing all beings in the self is the essence of nonduality; it lies in seeing oneself as the self of all and seeing everything as never apart from oneself.

### **The value of simple living**

Yet when does that happen? It happens when we see ourselves as the simple person, as in 'I am,' *asmi*, as in 'I shine,' *bhāmi*, and 'I never dislike myself,' *priya*. *Asmi bhāmi priya* is *sat-cit-ānanda*. We understand ourselves as simple beings when nothing else is joined or added to the self. Right now, when the word 'I,' is used, a lot of things are included, such as the mind, the sense organs, the body etc. For example, when a child comes to visit the grandparents, all kinds of things come with it—there are some toys and some clothes and other such things. So also, along with the 'I,' comes a procession! There is also a mind and an intellect that comes with the sense organs and the body. The child brings everything with it, and wherever it goes, it must have all that. Similarly, we carry all this baggage along wherever we go. So the verse simply says, leave the baggage where it is.

That is why simplicity in the way life is led becomes a *sadhana* or means to recognize that one is a simple, conscious being, with no form, no name, no attribute, and no conditioning, nothing at all. Life should be simple, with minimal needs. That's a *sādhu*, who lives a simple, non-demanding life at the personal level. In order to function in the world, you may keep whatever you need, "To function in the world, Swamiji, I must dress in a certain way." "I must have a certain kind of a car." "Swamiji, a certain kind of house is required." All right. Do what you need to do and have what you need to have, because you have to live in the world. Yet at the personal level, you can always be simple, non-demanding. When you're in

Rome, live like a Roman. Outwardly you're a Roman. Inwardly you are a Vedāntin, a simple, non-demanding person.

"But Swamiji, what will people think? If I become nondemanding, everyone will take advantage of me." All right, then outwardly appear to be demanding. Outwardly, you act the way the situation demands; that's called a pragmatic way of living. But we should not identify with that. Inwardly, we should retain our identity as it is. What I am saying is that the 'I' is so simple, so unassuming, so non-demanding, so unmanifest, and so non-claiming that it is not even seen or recognized. But it is always there and that alone is the truth; everything else comes and goes.

The truth alone is changeless; everything else is changing. The body, the sense organs, the mind, everything changes. Thus, when one sees oneself as one truly is, there is an appreciation of nonduality as in 'I am the self of all and nothing is separate from me.'

*Nānyena hetunā*, by no other means than this knowledge can we attain *brahman*. *Brahman* means limitless. We can never attain the limitless other than through knowing that we are the limitless, we are nondual.

*To be continued...*

When I look at my achievement I find that it is there because of certain opportunities I had, as well as because of my personal effort. I cannot claim to have created or commanded the opportunities; they were given to me. Therefore, there is no place for *mānitvam*, self-worshipfulness, when I see the nature of accomplishments for what it is. For whatever abilities I seem to have I should be grateful. My demand for respect from others will go away when I see its foolishness.

- Swami Dayananda Saraswati



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

*This is the twenty second part of the serial article, continuation from May 2023 newsletter.*

In the city there were none who lied, for the king and the ministers set the example and the tone of *dhārmika* life. In that kingdom there were no rogues, none who broke rules for the sake of pleasure, none who would invade the sanctity of another's marriage. Ayodhya and the other cities of the kingdom were peaceful. Being ministers of Ayodhya, these fellows dressed and carried themselves appropriately, reflecting their stature. They were looked up to and not taken for granted. The ministers maintained a certain formality of dress along with their benign conduct. They always acted with the eyes of justice in service to their king. They acknowledged the virtues and consequence of the *gurus*. They were respected for their wise decisions even in distant courts and kingdoms. They were people of insight and never proud because of their virtues. It is pride that is the beginning of the end. They knew when to fight and when to negotiate. There is always a right time to wage war, and one must know when to withdraw – all in order to be victorious in the end. They were experts in all the sacred texts and in advising accordingly. In subtle matters, where abstract thinking is required, they were adept. The details of administration can destroy one's thinking powers, but these ministers were never overwhelmed by worldly concerns. They always kept the highest purpose in mind, mindful of the value structure. The laws of justice were known and applied with suitable interpretation required for the specific case involved. Mere rule is no good, all is to be interpreted. These ministers were those in whom all virtues abide, and they were the men who served the impeccable Dasharatha.

Dasharatha was married to three wives. The king was allowed, if he chose to, to marry more than one woman if no successor had been born. Otherwise, only *ekapatnī*. When there were no children to fulfill the royal succession it was important for the king to choose another wife. Dasharatha had three wives and no children. Dasharatha felt that the unbroken lineage of the *raghuvamśa* was going to

be snapped. It was a great dynasty that was threatened, the Solar dynasty. It would not be correct for this to come to an end. Nevertheless, Dasharatha did not seek a fourth marriage. Instead he chose *daivam*. A thought occurred to him that he should perform a ritual, the *aśvamedhayāga*, with the intent of gaining the birth of a child. *Aśvamedha* is not itself specifically intended for this purpose, but that intention, *saṅkalpa*, can be there for the blessing of a child. *Aśvamedha* is the last word in ritual. To complete it takes one full year. Only a king, and only a king with an abundant treasury, is a suitable patron and beneficiary for this ritual.

For the ritual, the king should send forth a riderless horse. An army should accompany the horse wherever it goes. No other kingdom around should be able to touch the horse. If someone ropes the horse and captures him there is a fight. The horse, the sacred horse, should freely go for one year and then return. He should move about the entire empire. Then with that horse the great sacrifice is done. All the *devatās* are invoked. The *brāhmaṇas* and *ṛtviks*, everyone is given gifts. The gifts received will support each recipient for an entire year. We see that here with all the collected Halloween candy that a mother only gradually doles out to her children. The *dakṣiṇā* from a great ritual will keep everyone going for months. All the kings are called, and they come and are respectfully received and they are given gifts. They bring gifts as well. It is a huge affair, a one-year celebration. This is what Dasharatha planned. Only an established and accomplished and confident king will sponsor this ritual. For if it fails, that king loses face, and it is not good. The *yāga* must be done properly, exactly, whereby the king will gain the blessing. Improperly done, the king loses his life, automatically. It cannot be done by every king.

Dasharatha consulted with Vashistha, and Vashistha said, “Okay, that will be a good thing. We will do it.”

The ministers and the other Brahmins and those well-versed in the *śāstra* were consulted. All agreed, “The time is good; we should do it now. We should perform the *aśvamedhayāga*. Let the horse go.”

Dasharatha's minister Sumantra, the king's close personal advisor, who at times drove Dasharatha's chariot, told the king a story of a great *brāhmaṇa*, Rshyashrngā. Rshyashrngā had grown up in the forest, serving and learning at the feet of his father Vibhandaka, a great sage. Rshyashrngā had never crossed beyond the forest. He lived on fruits and roots and leaves, and he knew nothing of the outside world. His father was an invalid and required the boy's constant attention. As a grown up young man, Rshyashrngā had no experience with women or with the world.

In the forest where Rshyashrngā lived with his father there ruled a king named Romapada. Romapada was a negligent king. In his realm there were no rains, there was famine, and other problems. If a ruler rules properly, *dharma* will be there, the deities all do their jobs. If a king does not do his duties, he will find the whole order, all harmony, is disturbed. The *rājaguru* advised King Romapada, "Hey, you must go and get that Rshyashrngā if you want to straighten things out here. That boy is a *tejasvī*; if he just enters your kingdom the sustaining rains will come at the proper time. You must have him marry Shanta, your daughter, for all to turn out well." The king knew the *brāhmaṇa* boy would not come just because they wanted him to. The boy, a *brahmacārī*, had his own activities, as well as his father to look after. Moreover the boy would probably run away if he saw unfamiliar people approaching. The *rājaguru* said, "Gradually you must convince him. Send the right people to entice him." It was girls who were sent to retrieve Rshyashrngā.

The girls brought fruits and sweet sandwiches and all they could carry. When they got to the forest they cooked delicious fresh food. They went to the hut where Rshyashrngā was helping his father. When the boy came out, he saw these strange people. He was astonished at their dress and their ornaments. For him it was all a new thing. He approached and carefully looked them over, "I have never seen such animals before. They seem to be like people, but they are entirely different." Young as he was, something welled up inside of him. That was Brahmaji's



trick. Something welled up inside and began working. He did not recognize this nice feeling. He found that he was fascinated but unsure how to deal with this situation.

The girls asked, “Who are you?”

Words he knew brought the boy back to this world, and he said, “I am Rshyashrngā. I live here with my father. Please come and see our place.”

They all came to the simple hut in the forest. Rshyashrngā offered the girls the fruits and simple things that he had. In turn they gave him the things they had brought. Unfamiliar with these foods, he thought the cooked grains and rice and breads were all fruits, some of them soft, some of them crunchy. He enjoyed them all and finished them. Then the girls turned and went away. The next morning, Rshyashrngā finished serving his father and returned to place where he had first met the strangers the previous day. He could not resist the attraction. The plotters from the kingdom were there waiting. They knew he would come, and they knew they had trapped him by what he had seen and sensed. Again they fed the boy, and then they said, “Why don’t you come to our *āśrama*? We have more fruits for you.” The boy followed out of the forest and to the king’s palace. He was amazed at all he saw that was new to him. Even as he entered the royal city the heavens all broke and the beneficial rains came.

Romapada and his *rājaguru* saw the rains and knew this special boy had arrived in the kingdom. One good fellow, *sādhū*, completely innocent, sage-like, free of *rāgadveṣa*, had come. The boy was brought before Romapada and offered salutations. He was asked to marry Shanta. Rshyashrngā did not know what marriage was but he learned quickly. With the blessings of his father he did marry the princess. He became a great *śāstrajñā* and a great *ṛṣi* as a *gṛhastha* there in Romapada’s kingdom. It was this Rshyashrngā who came to preside over and advise and conduct the *ṛtviks* and Dasharatha in the performance of the *aśvamedhayāga*. His presence assured that the ritual would be complete and that King Dasharatha would gain the blessing of a child. There would be no doubt about it. The whole thing

had been the portent of Sanatkumara, who foretold the story of Rshyashrng and Dasharatha's eldest son. Dasharatha and Romapada had become friends as Romapada's fortunes had improved. With his three queens, the king of Ayodhya visited Romapada. He asked that Rshyashrng and Shanta come to Ayodhya for the sacrifice. Romapada said, "No problem. That is a good thing. *Tathāstu*." That is how Rshyashrng came to preside at Dasharatha's *aśvamedhayāga*.

When the horse returned after being released for twelve months, the ritual site was prepared on the banks of the River Sarayu. Rshyashrng was the *brahmā*, the supervising priest. The other qualified priests are the *hotā*, *adhvaryu*, and *udgātā*. The *hotā* invokes the gods by reciting the Rgveda *mantras*. The *adhvaryu* measures the ground for the altar and collects the sacrificial vessels, fetches wood and water, and lights the fire while reciting *mantras* from the Yajurveda. The *udgātā* chants the hymns of the Samaveda. The explicit instructions for the ritual procedure are held in the Kalpa Sutras. The sequence is given in the Mimamsa Shastra. There are minor and auxiliary rites conducted in addition to the principal. In the morning the Soma, juice of a specified and sanctified vine, is pressed with stones from its plant and offered to Indra. It is his preferred fare. This extraction ritual is the Savana, and it is done three times. With that and the proper *mantras*, Indra and the gods are invoked into the sacrificial hall. Along with the *devatās*, all priests, all ascetics, all Brahmans, all nobles, all *brahmacārīs*, and all attendees were fed and made comfortable through the offerings of the sponsor-king.

There are differences between the *aśvamedha* and other rituals, different materials and different instructions. In the Kalpa Sutras and in the Brahmanas, the first Savana, the Soma extraction, is called Chatushtoma or Jyotishtoma. The second is called Ukthya. That of the third day is Atiratra. For the *aśvamedha* there are sacrificial pillars made of different specified woods, including Bilva. The pillars are twenty-one in number, scripturally prepared, octagonal and smooth, plated with gold, covered with cloth, worshipped with flowers and sandal-paste. Clay bricks of a prescribed size were baked and used to build the altar. All who worked

with these materials were eligible by birth and learning. The altar took the shape of the divine sky-being Garuda, his wings and tail distended, his head looking downward facing east. The sacrificial fire would burn in that altar. Eighteen fire-pits are in the altar of the *aśvamedha*, six in less complicated rituals. The *aśvamedha* of Dasharatha was an extended affair. Jyotishstoma and Ayushstoma, two rounds of Atiratra, Abhijit and Vishvajit and two rounds of Aptoryama were the eight great sacrifices supporting the *aśvamedha*.

In order to maintain the *kuladharma*, his family lineage, Dasharatha had done one of the most expensive, difficult, drawn out rituals, the *aśvamedhayāga*. The smallest ritual is called *agnihotra*, the largest is *aśvamedha*, all others are in-between. They would say that, “*Agnihotra* to *aśvamedha*.” All the materials required for the ritual were gathered and offered as oblations, and the sacrifice was completed according to the *sāstra* by the *ṛtviks*. Dasharatha and Rshyashrnga were happy that it had been well done. Raja Dasharatha venerated Rshyashrnga and said to him, “By this you are now qualified to bless me with a son or sons and to preserve the succession of the Ikshvaku family.”

ततोऽब्रवीदृष्यशृङ्गं राजा दशरथस्तदा ॥ १-१४-५८

कुलस्य वर्धनं तत् तु कर्तुमर्हसि सुव्रत । तथेति च स राजानमुवाच द्विजसत्तमः ।

भविष्यन्ति सुता राजंश्चत्वारस्ते कुलोद्वहाः ॥ १-१४-५९

स तस्य वाक्यं मधुरं निशम्य प्रणम्य तस्मै प्रयतो नृपेन्द्रः ।

जगाम हर्षं परमं महात्मा तमृष्यशृङ्गं पुनरप्युवाच ॥ १-१४-६०

tato'bravīdṛṣyaśṛṅgaṁ rājā daśarathastadā || 1-14-58

kulasya vardhanam tat tu kartumarhasi suvrata | tatheti ca sa rājānamuvāca dvija-sattamaḥ |

bhaviṣyanti sutā rājānścatvāraste kulodvahāḥ || 1-14-59

sa tasya vākyaṁ madhuraṁ niśamya praṇamya tasmai prayato nṛpendraḥ |

jaḡāma harṣaṁ paramaṁ mahātmā tamṛṣyaśṛṅgaṁ punarapyuvāca || 1-14-60

Rshyashrnga, most exalted among the *brāhmaṇas*, said, “*Tathāstu*. Let it be. Those who will carry the royal name into the future will be born to you. You



asked for one, you will be blessed with four.” Dasharatha, king of kings, was greatly pleased hearing these fulfilling words from a *brāhmaṇa*. With great *śraddhā*, faith, in the *mahātmā*’s words, Dasharatha rejoiced at this blessing.

मेधावी तु ततो ध्यात्वा स किञ्चित्तिदमुत्तरम् । लब्धसंज्ञस्ततस्तं तु वेदज्ञो नृपमब्रवीत् ॥ १-१५-१

इष्टिम् तेऽहं करिष्यामि पुत्रीयां पुत्रकारणात् । अथर्वशिरसि प्रोक्तैर्मन्त्रैः सिद्धां विधानतः ॥ १-१५-२

*medhāvī tu tato dhyātvā sa kiñcitidamuttaram ।*

*labdhasañjñastatastaṁ tu vedajño nṛpamabravīt ॥ 1-15-1*

*iṣṭim te’haṁ kariṣyāmi putrīyāṁ putrakāraṇāt ।*

*atharvaśirasi proktairmantraiḥ siddhāṁ vidhānataḥ ॥ 1-15-2*

Rshyashrnga, the wise man, the one who knows the *veda* very well, the *medhāvī*, he of great memory, closed his eyes in thought. Then as though coming back to this world, having seen inside what was right, Rshyashrnga again spoke to Dasharatha, “By the *mantras* of the *arthaveda* it is said that the ritual known as *putrakāmeṣṭi* is done for the sake of bringing forth a son. O king, I will perform for you this ritual according to that *veda*.” All the preparations were done, and Rshyashrnga did that ritual as it was and is to be done. That too was a successful ritual.

In the meantime, Valmiki’s story goes somewhere else. It goes to the *loka*. All the various *devas* and *yakṣas*, the various celestials, go to Lord Brahmaji and pray to him, the father of all parents, “ Hey, *pitāmah*, the people are all suffering at the hands of this great *asura* Ravana. Ravana has given a great deal of *tapas* to you, O Lord, and you gave that Ravana the great boon of being invulnerable to *rākṣasas asuras devas kinnaras*. You gave him this boon that none of these fellows could kill him. This has made Ravana very confident that he cannot be defeated. Now he is taking advantage of this boon and creating turmoil among the *devas* and the *ṛṣis*. Brahmaji, we ask you to do something about this.”

तेन गन्धर्वयक्षाणां देवतानां च रक्षसाम् ।

अवध्योऽस्मीति वागुक्ता तथेत्युक्तं च तन्मया ॥ १-१५-१३

*tena gandharvayakṣāṇāṃ devatānāṃ ca rakṣasām |  
avadhyo'smṛti vāguktā tathetyuktaṃ ca tanmayā || 1-15-13*

Brahmaji agreed to do something, “Yes, I gave him this boon, but he should not be using it to be a problem. What we need now is to find the right man, a human being. Only a human being can destroy this potent *rākṣasa* and get things back on track.”

You now see what's behind the action. There are many forms, many *upādhis*. *Rākṣasa upādhi*, *deva upādhi*, none of these Brahmaji mentioned in the boon can deal with the *ahaṅkāra*. Only a human *upādhi* is capable of this task. *Adhikārī* is only this human *upādhi*.

Nobody else can destroy this *rākṣasa* Ravana. In a human being alone all the strength that is necessary to destroy this *rākṣasa* can be found. Such a human being, who is he? Who can set things straight? To answer this, the *devatās* go to Lord Vishnu. In fact Lord Vishnu, he whose job it is to sustain the creation with *dharma*, comes to them. The *devatās* all complain to him about what has been happening. Lord Vishnu gives them their answer: Vishnu himself will take human form as what is called an *avatāra*. We will talk about this in detail when we study Bhagavad Gita. There is no *karma* involved on the part of the *avatāra*. Others may use the term “divine incarnation.” The incarnation is not of a *jīva*, it is just out of *māyā*. Ishvara himself is the *māyāviśeṣa* from which an *avatāra* is born. The prayers of the people are the only *karma*, and the *avatāra* is the *karmaphala* of those prayers. The Lord assumes a particular form. If, with his *māyā*, he can create a world, the Lord can create and assume another form. The *avatāra* is Ishvara's form, with particular *upādhi viśeṣas*, certain divine attributes and powers. This is found in every religion all over the world; *avatāra* is there. *Avatāra* means “he comes down.” Without being compelled to be born due to the force of *karma*, born because of his own choice - that kind of a birth is called *avatāra*. An *avatāra* is not a *jīva*, that is why he is worshipped. Even though an *avatāra* in time will be dead and gone, as is true for Rama, *avatāras* are not objects of worship in the same way that manes, *pitṛs*, are.

*Avatāras* are not worshipped with the rituals and *mantras* of the dead. Rama's birthday is celebrated, but not his death day, because *avatāras* are not *jīvas*. They are objects of worship, and the worship goes to Ishvara. This is the story of how Rama is an *avatāra* of Lord Vishnu.

भयं त्यजत भद्रं वो हितार्थं युधि रावणम् । सपुत्रपौत्रं सामात्यं समन्त्रिज्ञातिबान्धवम् ॥ १-१५-२८

हत्वा क्रूरं दुराधर्षं देवर्षीणाम् भयावहम् । दशवर्षसहस्राणि दशवर्षशतानि च ॥ १-१५-२९

वत्स्यामि मानुषे लोके पालयन् पृथिवीमिमाम् । एवं दत्वा वरं देवो देवानां विष्णुरात्मवान् ॥ १-१५-३०

मानुष्ये चिन्तयामास जन्मभूमिमथात्मनः । १-१५-३१

*bhayaṁ tyajata bhadraṁ vo hitārthaṁ yudhi rāvaṇam ।*

*saputrapautraṁ sāmātyaṁ samantriññātibāndhavam ॥ 1-15-28*

*hatvā krūraṁ durādharṣaṁ devarṣiṇām bhayāvaham ।*

*daśavarṣasahasrāṇi daśavarṣaśatāni ca ॥ 1-15-29*

*vatsyāmi mānuṣe loke pālayaṇ pṛthivīmimām ।*

*evaṁ datvā varaṁ devo devānām viṣṇurātmaṇ ॥ 1-15-30*

*mānuṣye cintayāmāsa janmabhūmimathātmanaḥ ॥ 1-15-31*

Lord Vishnu is asked by all the *devas* to do something about the earthly *rākṣasa* who is consistently acting outside the *dharma* and overpowering those who follow *dharma*. Things being as they are, only a human being can destroy Ravana. Lord Vishnu agreed to take care of it, “I will be born in a four-fold way. Half of me will be on earth as one person, and the other half will be born into three. Thus I will be born as four sons to proper parents, to parents who deserve it.” Ravana has asked for it, and now he is going to get it. The *ahaṅkāra* is to be destroyed because the Lord is to assume a human form now. “*Bhayaṁ tyajata*, abandon fear,” says Lord Vishnu to the *devas*. “Everything will change. In a legitimate battle this fierce and evil Ravana, along with his hoods, the entire race of demons, including all their ministers who advise them of the right time to do the wrong thing, will be gone. In the world of men, this earth, for ten thousand years plus one thousand years I will be there.”

Thus Lord Vishnu set in motion the whole plan of where and how he was



to be born. When the *putrakāmeṣṭi* was over, the Lord decided to come to Dasharatha's family as four sons of the king's three wives. There is another story there. When Lord Brahmaji came to know that Vishnu was going to take an *avatāra*, he called together all the *devatās*. He told them, "Hey, you, do not just lay low. With your special powers make special monkeys. Each of these *vānaras* will be a *devatāviśeṣa*. Each will have the powers of the *devatā*. With Indra's power, the power of the god of battle, this Sugriva will be born. Vayu's, the wind god's, power will be in this Hanuman. All the powers of all the demi-gods will be available in these other special monkeys."

Due to their powers the *devatās* entered the wombs of the monkeys and were born as a hundred thousand elephant-sized monkeys. Walking and talking monkeys, unheard of before, were all there. Not just climbing trees and coming down, these monkeys could fly down and lift the trees out of the ground. These *vānaras* were bright and well-informed. They were *kāmarūpīs* who could assume different forms. Thus the Vanaras were born, born to help Rama.

Now go back to the *yāgaśālā*, the place where the ritual was going on. From where the *yāga* came, from the altar, from the fire, from the sacred grass, came a celestial being, a shining being carrying a golden vessel filled with *pāyasaṃ*, milk boiled with rice and sugar. The celestial addressed King Dasharatha, "Take this blessing given by the *devatās* you invoked at this ritual. Ask your wives to partake of this." This was done.

According to Rshyashrnga's instruction, Dasharatha gave one half of the *pāyasaṃ* to Queen Kausalya. The other half was divided into thirds and given. Sumitra took two thirds. Kaikeyi took one. All were well-pleased at the blessing and at the prospect of the births to come. Rshyashrnga and Shanta were honored and praised and given fine gifts, and they went off to their homeland.

ततो यज्ञे समाप्ते तु ऋतूनां षट्सु समत्ययुः । ततश्च द्वादशे मासे चैत्रे नावमिके तिथौ ॥ १-१८-८  
नक्षत्रेऽदितिदैवत्ये स्वोच्चसंस्थेषु पञ्चसु । ग्रहेषु ककटे लग्ने वाक्पताविन्दुना सह ॥ १-१८-९

प्रोद्यमाने जगन्नाथं सर्वलोकनमस्कृतम् । कौसल्याजनयदœ रामं दिव्यलक्षणसंयुतम् ॥ १-१८-१०  
 विष्णोरर्धं महाभागं पुत्रमैक्ष्वाकुनन्दनम् । लोहिताक्षं महाबाहुं रक्तोष्ठं दुन्दुभिस्वनम् ॥ १-१८-११  
 कौसल्या शुशुभे तेन पुत्रेणामिततेजसा । यथा वरेण देवानामदितिर्वज्र पाणिना ॥ १-१८-१२  
 भरतो नाम कैकेय्यां जज्ञे सत्यपराक्रमः । साक्षादœ विष्णोश्चतुर्भागः सर्वैः समुदितो गुणैः ॥ १-१८-१३  
 अथ लक्ष्मणशत्रुघ्नौ सुमित्राजनयत् सुतौ । वीरौ सर्वास्त्रकुशलौ विष्णोरर्धसमन्वितौ । १-१८-१४  
 पुष्ये जातस्तु भरतो मीनलग्ने प्रसन्नधीः । सार्षपे जातौ तु सौमित्रौ कुलीरेऽभ्युदिते रवौ ॥ १-१८-१५  
 राज्ञः पुत्रा महात्मानश्चत्वारो जज्ञिरे पृथक्œ । गुणवन्तोऽनुरूपाश्च रुच्या प्रोष्ठपदोपमाः ॥ १-१८-१६  
 जगुः कलं च गंधर्वा ननृतुश्चाप्सरोगणाः । देवदुन्दुभयो नेदुः पुष्पवृष्टिश्च खात् पतत् ॥ १-१८-१७

tato yajñe samāpte tu ṛtūnām ṣaṭ samatyayuh |  
 tataśca dvādaśe māse caitre nāvamike tithau || 1-18-8  
 nakṣatre'ditidaivatye svoccasamstheṣu pañcasu |  
 graheṣu karkate lagne vākpatāvindunā saha || 1-18-9  
 prodyamāne jagannātham sarvalokanamaskṛtam |  
 kausalyājanayad rāmaṁ divyalakṣaṇasaṁyutam || 1-18-10  
 viṣṇorardham mahābhāgaṁ putramaikṣvākunandanam |  
 lohitaṁkṣaṁ mahābāhuṁ raktoṣṭhaṁ dundubhisvanam || 1-18-11  
 kausalyā śuśubhe tena putreṇāmitatejasā |  
 yathā vareṇa devānāmaditirvajra pāṇinā || 1-18-12  
 bharato nāma kaikeyyām jajñe satyaparākramah |  
 sākṣād viṣṇoścaturbhāgaḥ sarvaih samudito guṇaih || 1-18-13  
 atha lakṣmaṇaśatrughnau sumitrājanayat sutau |  
 vīrau sarvāstrakuśalau viṣṇorardhasamanvitau | 1-18-14  
 puṣye jātastu bharato mīnalagne prasannadhīḥ |  
 sārpe jātatau tu saumitrī kulīre'bhyudite ravau || 1-18-15  
 rājñah putrā mahātmānaścātvaro jajñire pṛthak |  
 guṇavanto'nurūpāśca rucyā proṣṭhapadopamāḥ || 1-18-16  
 jaguh kalam ca gandharvā nanṛtuścāpsarogaṇāḥ |  
 devadundubhayo neduh puṣpavṛṣṭiśca khāt patat || 1-18-17

Things are counted differently now than in the time of the Ramayana. Ordinarily they counted ten months for gestation, but here there are two more because this is not an ordinary *garbha*. Twelve months after the *yāga*, on the ninth day of

the springtime month *chaitra*, when the stars and planets were in auspicious alignment, five planets exalted in five houses, Cancer the ascendant, Rama, the one who is the protector of the world, who is the refuge of all people, who has all the divine characteristics, the glory of Vishnu, the endowed one, who blesses the family of Ikshvaku, was born the son of Kausalya. The child was brilliant, with an air of wisdom and timelessness and mature love. His mother was certain that this was the divine product of the great sacrifice. She found it difficult to even touch this exceptional boy. When she did hold him, her own face shone with the effulgent brilliance of the boy, just as the face of one who sits in the dark holding a burning candle will shine. She became even more beautiful. That baby was Rama, the eldest. When Aditi, the sun, held her son Indra, he who was born with the bright *vajra* weapon in his hands, she sparkled. The same was true of the lustrous Kausalya cradling her resplendent son.

Born to Kaikeyi was Bharata, a son with the wealth of Vishnu and characteristics of a great person. To Sumitra were born a part of Vishnu. Masters of weaponry, brave and strong, Lakshmana and Shatrughna were born the third and fourth sons of Dasharatha. This is the order of the births, they say. Like the four inseparable constellations that beam down from above, none could say which of these four sons was more luminous or wonderful to behold. The *nāmakarma* was done, and names were given by Vasishtha, *guru* of the family. The gods were pleased, and flowers sprinkled down from the heavens as rain. In Ayodhya the entire city was festive, and the roads were crowded with people, celebration, dance and music. The whole place was one of happy noise and music and excitement. According to the tradition, Dashartha distributed gifts to all the scholars and worthy others. We have the four brothers now.

*To be continued...*



श्री दक्षिणामूर्ति ट्रस्ट

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Swami Pradeeptanand Saraswati: The Light House of Vedantic Knowledge enlightening entire Kachchh Region (Gujarat) since 2005.

After attaining Brahmacharya Deeksha at Arsha Vidya Gurukulam, Anaikatti from Poojya Swamiji Dayanand Saraswatiji, Brahmachari Pradeep Chaitanya came to the western most region of the country i.e., Kachchh (2005 AD) as he was ordered by Poojya Swamiji to perform his duties in this region.

With the blessings of Poojya Swamiji, Brahmachari Pradeep Chaitanya established Arsh Adhyayan Kendra, Bhuj (2005 AD) and the river of Vedantic Knowledge started flowing through various Janana Yajnas across the Kachchh District.

Gradually Brahmachari Pradeep Chaitanya started regular discourse classes on Sheemad Bhagvad Geeta and various Upanishads. 'It is easier to build Strong Children than to repair Broken Men'. So, Brahmachari Pradeep Chaitanya simultaneously started Bal Sanskar Kendra for children. In the year 2010, Poojya Swamiji Dayanand Saraswatiji bestowed Poorna Sanyas Deeksha and named Swami Pradeeptanand Saraswati.

As of now, more than 50 Jnana Yajnas have been organized and over 30 Scripture Texts have been covered in Weekly Classes. At present, every Sunday there is a class on Upanishada since 2007. Among all near and dear of Swami Pradeeptanand Saraswati one young son of India and native of Bhuj Kachchh Br. Karan Bhatt got inspired and chose to walk on the same path. He also is studying at AVG.

During all these time, Swami Pradeeptanandji continuously felt the lacking awareness about our holy scriptures and living a value based life. He had dilemma : whether he should establish a Gurukul to teach all these things or Himself should go to the students where they are. After a lot of deliberation Swamiji decided to reach the students of entire Kachchh at their schools and hostels. A new movement was started under the umbrella of Pratibha Samvardhan Certificate Course in 2014 AD. All 10 Talukas of the district is covered every year. In one academic year Swamiji go to the selected schools at least three or four times and interact with students based on Shreemad Bhagwad Geeta. As of now, over 1,75,000 students from school to colleges got inspiration from Swamiji. As a result of persistent efforts, Std. 12 Gujarat Board Exams, Kachchh district stood First among the entire State in 2023.



An ignited teacher can enlighten at least 30 generations of students. So, on next level or higher orbit, Swamiji thought to teach the teachers to multiply the effect and reach. Swamiji put this idea before the V.C. of Krantiguru Shyamji Krushnavarma Kachchh University, and it was positively adopted. One day seminar in each term was organised for All the trainees of

Teacher Training Colleges as well as regular teachers of schools and lecturers of colleges. Over 5000 educators have been trained by Swamiji.

Swamiji felt that the teachings of Shreemad Bhagwad Geeta should help in real life situations to any and every common man. It must be included in the school curriculum. And a bingo! The Government of Gujarat decided to include the same. The District Institute of Education and Training, Bhuj-

Kachchh approached Swamiji to conduct seminars and impart the knowledge and understanding of Shreemad Bhagwad Geeta through easy discourse. The DIET organized such seminars of CRCs and BRCs (the heads of schools at cluster and block level) under the mentorship of Swami Pradeeptanand Saraswatiji. It is the mission of Swamiji that in any manner, what so ever, the knowledge and understanding Shreemad Bhagwad Geeta must reach to every student of Kachchh District so that they can live their lives accordingly.

Stagnant water loses its purity and in cold weather becomes frozen; even so does inaction sap the vigour of the mind. Swami Pradeeptanand Saraswatiji had a brilliant idea of utilising place and resources of major religious functions (Kathas) for training the youths. Swamiji gave tag line to devotees 'What You Think is Everything'. Swamiji put his idea of organizing a Shreemad Bhagwat Saptah' and 'Lakshya Vedh' Seminar on the same days before his devotees. And from 5th June 2022 to 11th June 2022 it was grand success. In the afternoon, there was Shreemad Bhagwat Saptah while in the morning, there were lectures for teens and youth by the Governor of Gujarat Hon'ble Acharya Devavratji, Renowned Padmashri Savjibhai Dholakiya, Swami Parmatmanand Saraswatiji, renowned writer orator Dr Sharad Thakar, Hon'ble Minister Res. Smriti Iraniji. This entire event was live on youtube channel also. Thousands of people got benefits of this event.

Year 2023: new year, new step ahead to make people capable of living life in the light of Shreemad Bhagwad Geeta. Swami Pradeeptanand Saraswatiji designed and started 18 weeks Certificate Course on Shreemad Bhagwad Geeta. One chapter every week. Over 100 participants are learning at present.

Next Year's Vision : Certificate course on Mahabharata and Values.

In all his activities, Swami Pradeepanand Saraswati feels Devine Blessings of Poojya Swamiji as one can hear in any formal or informal talk : "My Guru is talking to You through this Swamiji".

*Photos in cover page #2*

## Activities in May at Swami Dayananda Ashram, Rishikesh

After Swamini Samananda concluded her camp on Rama Gita, the Ashram turned into a confluence of three separate camps that came together from Coimbatore, New Delhi and Portugal. With the camps from Portugal & New Delhi having their own independent programs they came together for their short duration here for Swami Sakshatkritanandaji's talks on Atmabodha primarily for the Coimbatore Camp.

Swamiji also gave an absorbing one hour talk as an introduction to Bhagavad Gita for the Gita Home Study Group from New Delhi conducted by Sanjay Bhambhani which was greatly appreciated by those who attended it. Swamiji introduced the text as a pleasing song with content, which people love to recite. Swamiji went on to say that the Bhagavad Gita was considered a smriti (remembered) text as it was written by Veda Vyasa as part of the Mahabharata even though it mirrored the Upaniśads, but not the words of Īśvara as in the case of Upaniśads. Sanjay Bhambhani's Gita Home Study students felt blessed to continue their studies in Pujya Swamiji's satsang hall.

Sri Chinna Jeeyar visited the ashram on 16th May during his annual visit to Rishikesh and Badrinath . Sri Chinna Jeeyar did a yajna in his math and after doing Purnahuti alongwith his devotees he took holy bath in Swami Dayananda Ghat. Sri Chinna Jeeyar was received with pūrṇa kumbham and offered a cardamom garland and fruit basket. Sr Chinna Jeeyar appreciated the photo gallery reflecting the life of Pujya Swamiji, which he had visited on the previous night and was given the two volumes of biography of Pujya Swamiji as a gift to remember his visit to the Ashram.

In addition to the above Acarya Vasudevan from Chennai conducted a retreat on the Vakya Vrtti text in Tamil. A terse rendition of advaita in 53 verses attributed to Adi Sankara it outlines the interpretation of Mahavakyas. A second Tamil Retreat was conducted by Acarya Sandhil Kumar from Coimbatore on the 2nd Chapter of the Bhagavad Gita in the Satsang Hall. Both these camps were greatly appreciated by the participants.

Swamini Chidekarasanandaji before going back to London conducted a short Retreat on the Mundaka Upaniśad for her students in Chennai. Swami Sakshatkrtananda took three classes to them on select mantras from Chandogya sixth Chapter.

We are very happy to inform all that there have been improvements made to the Swami Dayananda Ghat on the banks of the Ganga for those visitors to the Ashram to take a bath/dip in this holy river. The number of devotees taking a dip has greatly increased as a result of this improvement and even those visitors not associated with the Ashram use this facility.

*Om Tat Sat*

## Upcoming retreats at AVG, Anaikatti, Coimbatore, India

**Arsha Vidya Gurukulam, Anaikatti is happy to announce the following Residential Retreats Planned up to December 2023**

Retreat No.	Classes start date	Classes end date	Duration	Retreat Name	Conducted By	Language
VT 23-07	13/08/23	15/08/23	3 Days	Pujya Swamiji Birthday Youth Camp – Tamil – Self Growth for Youth	Swami Jagadatmanandaji	Tamil
VE 23-08	03/09/23	09/09/23	1 week	Introduction to Srividya Upasana	Swami Jagadatmanandaji	English
VE 23-09	03/11/23	5/11/23	3 Days	Anniversary Retreat on Ten Shanti Mantras	Swami Sadatmanandaji	English
VE 23-10	09/12/23	16/12/23	1 Week	Mundakopanishad Jeevayatra	Swami Veditatmanandaji & Swami Sadatmanandaji	English
VE 23-11	21/12/23	31/12/23	11 Days	Kathopanishad (2 <sup>nd</sup> Chapter)	Swami Shankaranandaji	English

**Note-** Orientation for each retreat will be at 8 pm on the previous evening to the retreat start date. Classes will start next day 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](mailto:office@arshavidya.in) or call our office at 91-9442646701 (9am to 5 pm)

A new website [www.turiyabodha.com](http://www.turiyabodha.com) containing the writings and teachings of SWAMI SHUDDHABODHANANDA SARASWATI (An in-depth Vedantic Teacher for over four and a half decades)

Highlights: E-books (free to download in PDF format) on Vedantic Texts such as Panchadashi (Chapter 1 and 11), Drik Drishya Viveka, Om Based Meditation, Hamsa Gita, Nasadiya-Sukta, Brahmasutra (Chatussutri). Mainly the books are in English. A few translations in Kannada, Gujarathi and Marathi are also available.

New Arrivals:

ANUBHUTI-PRAKASH of Sri Vidyaranya Muni on 12 Upanishads in 20 chapters (Around 2800 verses) with research-oriented exhaustive commentary by Sri Swamiji (expected by the end of September 2023). The text with the commentary can serve as a mini encyclopaedia of Vedantic topics.

ATMANUBHAVA: A thorough research-based thesis with scriptural authenticity by Sri Swamiji which ascertains the exact nature of ATMAJNANA / BRAHMAJNANA (expected by March 2024).

Other Texts: (a) Panchadashi (summary of 15 chapters), (b) Brahmasutras as taught by Bhagvan Shiva to Vyasa in each Manvantara, (c) Praise of Bhagvan Shiva by sage Rubhu (elder brother of Sage Vasistha), (d) Prayers to Bhagvan Shiva by Skandha / Suta as found in Rubhu Gita etc. are arriving in due course.

TEACHINGS: Bhagavadgita and Mandukya Karika with Shankar Bhashya, Many Prakarana Granthas, Arjuna Upakhyana from Yogavasishtha (Bhagavadgita in anticipation as narrated by sage Vasishtha to Rama in Tretayuga)

In Due Course: Entire Brahmasutras with Shankar Bhashya, (Glosses Nyayanirnaya by Anandagiri, Ratnaprabha and Vaiyasika-nyayamala, Bhashyas on Isha, Kena (pada and vakya bhashyas), Aitareya, Taittiriya, Mundaka and Prashna Upanishads), Yog Vasishtha (about 4000 selected verses) etc.

PLEASE SHARE WITH THOSE WHO WANT TO STUDY VEDANTA.

Trustees

Sri Visweswar Trust





## Arsha Vidya Gurukulam

(Sruti Seva Trust), Anaikatti

*is pleased to announce*

### 108 DAY RESIDENTIAL VEDANTA COURSE

*on*

### **BHAGAVAD-GITA & TATTVABODHA**

**Acharya:** Swami Sadatmananda Saraswati

**Course Dates:** 15<sup>th</sup> Jan 2024 – 1<sup>st</sup> May 2024

**Language:** English

#### **Eligibility:**

- Age between 25 to 60 years
- Diploma/Graduate in any discipline
- Conversant in English (reading, writing and speaking)
- Complete uninterrupted availability during the full duration of the course
- Interest in inner growth and self-knowledge under guidance of a teacher
- Physical and mental stamina to attend 6 sessions, 1-hour long seva and temple puja each day of the course

#### **Course Content:**

- The vision of the entire *Bhagavad Gita* with the explanation of each verse
- *Tattvabodha*, an introductory text to Vedanta
- Sanskrit with relevant grammar points
- Chanting
- Meditation

#### **Please note the following:**

- The emphasis of this course is on inner growth and receiving the vision of Vedanta
- No certificates are awarded after the course completion.

#### **How to Apply:**

- The application form for this course will be available from July 1st, 2023 on our website <https://arshavidya.in/upcoming-course>
- Last date of application submission: **31<sup>st</sup> Aug 2023**
- Date of admission confirmation: **15<sup>th</sup> Oct 2023**

For any queries or further information, please email us at [avgvedantacourse@gmail.com](mailto:avgvedantacourse@gmail.com) or call Smt. Padma Ramaswami at +91-8277633474

## VOLUNTARY SERVICE OPPORTUNITY FOR A MEDICAL PRACTITIONER

Swami Dayananda Ashram is looking for a retired medical practitioner, preferably female, to take care of the ashram OPD clinic.

The clinic extends free medical services to people residing in the area around the ashram. The working hours are 4 to 6 in the evening five days in a week. The added prospective persons are

- ♦ MBBS or MD
- ♦ Being a devotee of Pujya Sri Swamiji (Not compulsory)
- ♦ Being a student of Vedanta (Not compulsory)

Knowledge of Hindi will be very useful

Working medical practitioners can also apply if they have a desire to spend the rest of their life in the ashram.

The selected person will be provided free accommodation with all the facilities and free boarding.

Interested persons may apply to [sakshat1949@gmail.com](mailto:sakshat1949@gmail.com) enclosing your resume.

### *Arsha Vidya Newsletter*

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