



# *Arsha Vidya Newsletter*

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Rishikesh Ashram Sivaratri Puja



## AVG Anaikatti, Katopanishad Bhashyam Completion Puja Photos





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

## INTRODUCTION

There are a number of small texts, consisting of five, eight or a hundred verses which are attributed to Śrī Ādiśaṅkarācārya. A text with five verses is called a *pañcakam*, eight verses is called an *aṣṭaka*, ten verses is a *daśaka*, and a hundred verses is a *śataka*. There is a *sahasra* also, a text with a thousand verses, called the Upadeśa-sāhasrī.

One of the more popular books by Śaṅkara is the Dakṣiṇāmūrti-aṣṭakam. This book actually has ten verses, although the main verses are eight in number. Then there is Daśaślokī, a book with ten verses discussing the *svarūpa* of the *ātmā*, the self. The verses look simple, but it is a very important work according to Vedānta *śāstra* and *sampradāya*, the tradition. Śrī Madhusūdana Saraswatī, the author of Advaita-siddhi, wrote a commentary on Daśaślokī, for which there is a huge sub-commentary called Gauḍabrahmānandīyam, written by Śrī Gauḍabrahmānanda. It is a highly logical and analytical work.

The text being presented here is known as Sāadhanapañcakam because it consists of five verses that talk about the *sāadhanam*, the means for *mokṣa*, self knowledge. It is also called Sopāna-pañcakam because it introduces the subject matter gradually. *Sopāna* means a flight of steps. Like a flight of steps, the text progresses step by step and is a very popular *pañcaka*. In the tradition, this text is attributed to Śaṅkara. Regardless of whether it was written by Śaṅkara or somebody else, it has some very beautiful instructions on what one has to avoid and what one has to do as a seeker. Certain do's and don'ts are mentioned for *mumukṣus*, seekers. The verses are of great value, thus we never omit to talk about them during any course. These five verses are like the verses from the Bhagavad Gītā on values, *amānitvamadamabhitvam-ahimsā kṣāntirārjavam*.<sup>1</sup> Whether we read the entire Gītā or not, these verses are always discussed. In fact, even though they come in the thirteenth chapter of the Gītā, I will not wait until that chapter. I introduce them at the very beginning of the course because they are to be cultivated over a period of time.

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<sup>1</sup> Bhagavad Gītā, 13.7–13.11



The Sādhana-pañcakam is also part of the teaching, being one of the important *pañcakas*. This is why we are looking into these five verses.

#### VERSE 1

वेदो नित्यमधीयतां तदुदितं कर्म स्वनुष्ठीयतां  
तेनेशस्य विधीयतामपचितिः काम्ये मतिस्त्यज्यताम् ।  
पापौघः परिधूयतां भवसुखे दोषोऽनुसन्धीयतां  
आत्मेच्छा व्यवसीयतां निजगृहात्तूर्णं विनिर्गम्यताम् ॥ १ ॥

*vedo nityamadhīyatām taduditam karma svanuṣṭhīyatām  
teneśasya vidhīyatāmapacitiḥ kām्यe matistyaajyatām ।  
pāpaughah paridhūyatām bhavasukhe doṣo' nusandhīyatām  
ātmecchā vyavasīyatām nijagr̥hāttūrṇam vinirgamyatām ॥ 1॥*

वेदः *vedaḥ* - Veda; नित्यम् *nityam* - always, i.e. daily; अधीयताम् *adhīyatām* - may it be studied (by you); तत् *tat* - that; उदितम् *uditam* - mentioned, enjoined; कर्म *karma* - action; स्वनुष्ठीयताम् *svanuṣṭhīyatām* - may it be performed well; तेन *tena* - by this means; ईशस्य *īśasya* - to Īśvara; विधीयताम् *vidhīyatām* - may it be done; अपचितिः *apacitiḥ* - worship, atonement; काम्ये-मतिः *kām्यe-matiḥ* - desire for a particular result; त्यज्यताम् *Tya-jyatām* - may they be given up; पापौघः *pāpaughah* - sum of all *pāpas* (demerits in this birth and past births); परिधूयताम् *paridhūyatām* - may it be destroyed; भवसुखे *bha-vasukhe* - experiential pleasure; दोषः *doṣah* - limitation; अनुसन्धीयताम् *anusandhīyatām* - may it be seen, remembered continuously; आत्मेच्छा *ātmecchā* - desire for *ātmā*; व्यवसीयताम् *vyavasīyatām* - may it be entertained (and pursued); निजगृहात् *Nijagr̥hāt* - from one's home; तूर्णम् *tūrṇam* - quickly; विनिर्गम्यताम् *vinirgamyatām* - may one go out, leave

‘May you study the Veda daily. May you perform well, the *karmas* enjoined by the Veda. By performing your duties in accordance with the Veda, may you worship Īśvara. By doing what is to be done, may you give up the desire for things intended to enhance your security or happiness. Through the resulting purity of mind, may you destroy all the *pāpas* accumulated in this life and past lives. May you see and remember the limitation inherent in experiential pleasures. May you entertain and pursue a desire to know the *ātmā*. May you quickly leave ‘your home’ behind, i.e. discard the notion of ownership as exemplified by the house.’

## DAILY STUDY OF ONE'S SCRIPTURE

*Vedonityam adhīyatām*; may the Veda be studied by all of you daily. *Nityam* means always or daily. There is a rule in the Veda: *svādhyāyo adhyetavyaḥ*, one should study one's own Veda. Based upon this technical issue, there are a lot of arguments. The rule is meant for the three *varṇas*,<sup>2</sup> the people who are supposed to study the Veda. That is why the *upaniṣad* says *svādhyāya-pravacanābhyām na pramaditavyam*,<sup>3</sup> let there not be any indifference in *svādhyāya*, the study of Veda and *pravacana*, the teaching of Veda, because it is a scripture.

This body of knowledge known as Veda is handed down from one generation to another. Thus, it has to be studied. How many people study that? Even though not many people study it, somehow the Veda gets to you. In fact, we find that the Vedic knowledge has entered into all the scriptures, the world over. Either the Vedic knowledge has entered into them, or that knowledge is common and therefore all the scriptures talk about it. We do not know which is the case. But one thing we do know is that the Veda is the most ancient body of knowledge, and whatever is talked about in the Veda is talked about elsewhere also.

## HEAVEN IS NOT THE ULTIMATE END

All of the ancient texts talk about this knowledge, whether it is the Old Testament or New Testament, or even the Koran to some extent. All reach only up to the level of heaven. The Veda talks about heaven, and these other texts also talk about going to heaven and so on. The only problem is these other texts do not talk about anything beyond heaven. Heaven is within the world of experience alone. Heaven is not the ultimate solution. It is a holiday home. That is not understood. Therefore the solution offered by the other texts is only partial. If it is to be complete, the *mahāvākya*<sup>4</sup> has to be included. From a spiritual perspective, heaven-going is within *saṁsāra*, the life of becoming. Getting out of *saṁsāra* does not mean going to heaven. Heaven itself is within *saṁsāra*. To get out of it, one has to know the reality of oneself, the self being everything.

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<sup>2</sup>Specifically *brāhmaṇa*, *kṣatriya*, and *vaiśya* .

<sup>3</sup>Taittirīyopaniṣad 1.11.1

<sup>4</sup>Statement pointing out the oneness of the *jīva* and *Īśvara*, i.e. the individual and God.



## KARMA IS COMMON TO ALL

Thus we find that whether or not one studies the Veda, one does the *karmas* that are supposed to be done. Everyone knows what is to be done and what is not to be done, regardless of whether they do it or not. In the form of *karma*, it is there in every home that follows the Veda. Wherever Vedic *dharma* is followed, certain do's and don'ts are common in all cultures. These are all *veda-uditam karma*, actions enjoined by the Veda. What is to be done and what is not to be done are all said by the *śāstra*, scripture.

The concept of sin etc., also comes from *śāstra*. When you do a wrong *karma*, you attract both *dr̥ṣṭa-phala* and *adr̥ṣṭa-phala*, seen and unseen results. Stealing attracts a *dr̥ṣṭa-phala*. *Dr̥ṣṭa-phala*, a seen result, is punishment and so on. But stealing attracts *adr̥ṣṭaphala* also. You may escape imprisonment, but you cannot escape *pāpa*.<sup>5</sup> You have to pay in terms of pain, in this life or later. This concept is found in all the scriptures, and thus *pāpa* is accepted by all of them. Even the Buddha accepted the idea of *karma*. In fact, Buddhism is much more committed to reincarnation than we are.

In Vedānta, we do not care about reincarnation at all because we do not believe in it. We do not think of incarnation, let alone reincarnation. We say that the self is never born nor does it die,<sup>6</sup> therefore we are not concerned. For them, it is a progression. So you require a number of births, as many lives as the leaves on a tree, in order to gain *nirvāṇa*. Even to reach the level of *bodhisattva*, some kind of *adhikāritvam*, half the leaves on the tree should fall. The tree is no ordinary tree with a few miserable leaves. This is a tree full of leaves, small leaves also. An example like this is given in Buddhist literature. Therefore, they believe in reincarnation and progression. Even the Dalai Lama is selected solely because of the the reincarnation. So, the concepts of *puṇya* and *papa* have gone from this *śāstra* to all these literatures. These are the do's and don'ts, the right and wrong actions. This is common.

*To be continued...*

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<sup>5</sup> The unseen result of a wrong action, which causes an unpleasant experience at some later time, is called *pāpa*. The unseen result of a right action, which causes a pleasant experience later, is called *puṇya*. These terms have no exact equivalents in English.

<sup>6</sup> (आत्मा) न जायते म्रियते वा कदाचित् (Bhagavad Gītā, 2.20)

**Camp at AVG by Swami Vidadatmananda Saraswati**  
**From December 14 to 18, 2019**

**Value of Values - Part 08**

**Value 12 — *janmamṛtyu-jarāvyādhī-duḥkhadoṣa-anudarśanam***

Seeing again and again – *anudarśanam*. Seeing pain and suffering involved repeatedly in *janmamṛtyu-jarāvyādhī*. Lord Krishna asks us all the time to deliberate on pain. Suffering is involved at every stage in life. This human life is full of pain, it looks like a negative way of doing. We are always asked to think positively. Why this negative thinking. Vedanta does not describe negative or positive thinking, it wants the right, realistic thinking. Thinking about things as they are.

Krishna is not asking us to create suffering. Suffering is involved all the time, just be aware of it. When I become aware of suffering, then there is this impulse in me to be free from it. *Sukha-prāpti* and *duḥkha-nivṛtti*, that is what every body wants. When we see the pain and suffering involved in life, dispassion happens. Here Krishna tells us few important things.

In *Śiva-aparādha-kṣamāpana sthotram* Śaṅkarācāryaji describes, Oh Śiva, this *aparādha* of omission and commission please forgive. I have done so many things that I should not have done. When I was in my mothers' womb because they see that it is not the cosiest place in the world, fetus is full of urine, blood, stomach fire, being baked up in the filthiest thing in the world. This is how I had to spend my time when I was in the womb. Who can describe the pain I was giving to my mother when I was moving in the womb? He told "God! please release me from here and I will worship you". So he is released from the womb. If child does not cry at the time of birth, doctors slap the child, to make it cry. Dwelling in the womb is painful. Birth is painful. Dwell on this and arrive at conclusion that I do not want this suffering again.

Lord Krishna wants us to deliberate on the pain at the different stages of life. Not only birth is pain even childhood also is painful says Śaṅkarācāryaji. As a child all the insects come and sting me, I was helpless. I had no energy even to remove those mosquitoes causing me pain, helplessly I was suffering. My body was anointed with filth, all the time craving for mother's milk etc. Pains that I went through in the childhood. We do not remember it. There was so much pain that I had no occasion to worship you in the womb and in the childhood. In youth I was intoxicated by all kinds of impulses so I could not worship you. My mind was occupied with pride, but not Śiva. I have become old now, all the time worried what will happen to me and my children. I cannot again worship. Thus the whole life goes away without worship.



So, *janma* — birth , lot of pain, *mṛtyu* — death much more pain. Purāṇa talks about the pain of death elaborately. Also meditate upon the pain involved in that. I do not want *prāṇa* to go, I want to hang on to this life. If I prepared for that, then no issue. Like on junctions you change from one train to another train. I think death is end of it. I equate with body and think of death of body as death of self. Strong attachment to the body. Strong fear from death. Death also very painful because of our attachment with the body. Jara- old age very painful, I cannot sit, get up, climb up , climb down. Every thing is painful.

We suffer because we feel helpless. People also treat you with contempt. “*yavadvittopārjanasaktaḥ..., paścājjīvati jarjaradehe...*” Said in Bhaja-govindam. Old age is painful both physically and emotionally because you don’t count for others. People don’t care. Once you retire all the problems start. Birth is gone, *jarā* is far away ,death is far away. So I have nothing to worry than *vyādhi*. *Vyādhi* - disease, all types of viruses etc. Reflect on all the pain associated with this human body.

Lord Krishna says so much pain and suffering involved, so think about it and develop *vairagyā*. I do not want not be born again. In chapter 9 Krishna says, this world is *anītyam*, this body is perishable, unpredictable, so worship me. Life is as momentary and is a drop of water on a petal of lotus says Śaṅkarācāryaji in Bhaja-govindam.

One man comes to Saint Eknath, you are so peaceful, I am so worried, anxious. What is the secret? Saint says, I will talk about that later but from the lines on your forehead I see that you are going to die in a week from today. After one week saint went to that person , he was in bed all peaceful . Saint asked ‘ You seem to be at peace ,what happened?. He said I thought I am going to die I settled account with people, sought pardon of people hurt by me, pardoned those who hurt me what is the point holding on to anything I have nothing to worry about now so I am at peace now. So all sorts of accounts they are holding, they are creating stress, trouble. Settle accounts , need not wait for death. It is not that death is unfortunate, it has some lessons to teach us, prepare for death means settle all the accounts. No baggage left with me, the next birth will be there if I still have accumulated baggage. Baggage of *raga* and *dveṣā*, forces us to take birth. Settle all those accounts, become free from baggage, no birth. So death can also teach us a lesson, how to live life.

Whenever Vedanta talks about death it is about life. Chapter 8-6, *yam yam vāpi smaranbhāvaṁ tyajatyante kalevaram*—whatever is the last thought at the time of death, determines my destiny. Last thought come on it’s own, we don’t have will to determine. Thoughts that are entertained during the life, that attitude itself appears at the time of death. I don’t have freedom to determine the last thought. Do we have freedom

to decide what dreams we have? *tasmātsarveṣu kāleṣu māmanusmara...* so remember me all the time, *yudhya ca..* fight also – do your duty, don't retire and go to forest, remember me along with duties, no luxury to renounce the duties. Doing duties doesn't mean remembrance of the Lord cannot happen while doing duties. If we have entertained the thought of Lord all the time, that's what will present before us at the time of death. Discussion about death is to educate us how to live. It is to live the life intelligently. Right now help me to get my mind locked up in your feet, don't know what will be my condition at the time of death. We have limited time, intelligently use the time.

Kenopaniṣad says, while we are here, if we attain the goal, the life becomes worthwhile. Otherwise we do not know what is waiting for us. So reflection upon the *doṣā* involved in all these stages to make us realistic, to recognize that this is not what I want. *Vairāgyā* should be a healthy thing, based on the realities of life. Realist *vairagya*, not *smaśāna vairāgyā*. Vedanta will teach *vairāgyā* based on the understanding of life. Look at rope as rope. That is called *vivekā*. Seeing things as they are that is *vivekā*.

### Value 13 — *aśaktiḥ*

*Śakti* is attachment, *aśakti* is freedom from attachment. You are already told about *vairāgyā*, freedom from *raga-dveṣā* passion. Again *aśakti*, now we come to different class of objects, they are different from sense objects. We can avoid objects of senses, create a distance from them, but there are certain things we cannot create distance from, like my house, furniture, and many other possessions. We cannot create distance from them. These are the things like house, like furniture, clothes, many of these things required for our day today life. Detachment with reference to this kind of things is *aśakti*. When I come home from work I like certain chair, certain kind of dining chair, certain kind of shirt, certain kind of shoes, certain kind of home. Which is okay, have them use them. Sometimes slowly our relationship with these things turn in to relationship of attachment. Look at my collection of Ganesha crystals. Very often these remain the needed things. They become also pride of possession, we get attached to them. This is my pen. I am not comfortable with other kind of pen, pencil, my book. How we get attached to these things? Derive a special kind of pleasure from these things. I look upon them as a source of comfort. I become dependent upon them. This is called *śakti*.

The values which are under discussion, are taught in the context of self-knowledge that we are talking about. Even when I am listening to scripture, self is the subject matter of what teacher is talking about. Any distraction to that becomes an obstacle. When I sit here and think of a special chair in my home. Thus we become dependent upon those things, start deriving pleasure out of them. Using is one thing, deriving pleasure is another thing. This is the kind of attachment we develop with our possessions. They occupy



my mind. It is one thing to have a car and use it for transportation and another thing to get attached to that car. Lord Krishna doesn't say don't have possessions. First thing for an aspirant is to have minimum requirements. Keep life as simple as possible. They should remain only object of usefulness and not become objects of pleasure. Then separation becomes difficult.

Let us understand what kind of relationship we should have with objects of daily use. It should be the kind of relationship when we are a guest at some place. I enjoy them but I don't have ownership with them. So no hesitation in leaving them. That is the kind of relationship we should have with these things. I am using things for day to day convenience. This *mamakārā* is a big notion.

What is mine is a big question. Pujya Swamiji used to tell a story, In Mumbai Swamiji went to one house for *bhikṣā*, in an apartment on the 12<sup>th</sup> floor flat. What is yours in the flat? Because you share right wall, left wall, floor, ceiling everything with someone else. May be owner was the owner of only the space inside. I call shoes mine, shoes don't say they belong to you, if someone else wears, they go away with them. Relationship of mine-ness (*mamakārā*) that gets established that is talked about here. One should always be alert when comfort comes. Comforts come as guest, linger on to be host and stays on to enslave you.

Soon before we realize, the luxury become necessity. How many things which were luxury, have now become necessity. So we become more and more dependent on things. Vedanta does not say we should not use modern facilities. Technology doesn't create problem, it is the attachment that creates the problem. We cannot blame any gadgets. They empower you, increases convenience. Technology is fine but now you cannot do without cell phone. Now everyone wants to be kept informed. This is how, if you are not alert, you slowly slide into dependence.

The corner of mind that is to be occupied by prayer, mediation is now occupied by cell-phone, gadgets. Items of usefulness, they become the items of comfort and pleasure and make me a slave. How they become my master, I need to be alert about that. Use everything if needed. First rule is to minimize the need and minimize the possessions. Even those things we use, we can enjoy the comfort, without having to call it mine. When I enjoy flower, do I enjoy flower or I enjoy my flower. If you observe in subtle way, am I enjoying ownership or I am enjoying the object? *Anāśakti* is same as *aśakti*, it has the same meaning.

#### **Value 14 — *Anabhiṣvaṅgaḥ***

*Ṣvaṅgaḥ*- excessive attachment, *anabhiṣvaṅgaḥ*, freedom from excessive attachment. When it comes to your spouse, friends, relatives you cannot be indifferent. There is a re-

lationship. My son is different from neighbour's son. I give him love, care, attention. As far as the people and relations are concerned there should be care and concern. It should be a nourishing relationship. Newly born baby and mother, mother takes care of baby, but mother also gets nourished. Baby by just being there nourishes mother. That's how it should be with humans. That is why we have family, friends, guru, disciples, co-students. This kind of attachment that enables me to nurture, take care, that is a requirement in a relationship.

There are people from whom we seek love, affection, care and they also in turn will expect that from us. But soon we realize that the attachment become over attachment, concern become over-concern. Child goes to school, mother get worried. In relationship of healthy attachment we nourish, nurture and take care but we don't control. Without demanding a reciprocal affection. In a non-demanding relationship, I exhibit affection, care, concern but at the same time I don't demand that they also should do this for me. How in whatever we do, there is a hidden agenda of reciprocal relationship, care, benefit. When expectations are not fulfilled, we get hurt. Relationship is meant to give me happiness, comfort and nourishment. That now becomes a source of anxiety, hurt. Then we understand this is becoming a problem now. We start controlling people in relationships. If they don't submit, we start emotional blackmail, throw tantrums. All these things creep in your relationship if you are not careful.

The enjoyment should come from your care and affection, not what the other person should do for you. All of these things, pull my mind away, drag my mind away. Instead of becoming a source of joy they become source of anxiety and hurt that is anabhiṣvaṅgaḥ. Attachment is in order, the one that enables me to provide them what is necessary to raise them and enjoy the process. You cannot do that without attachment. The excess of attachment is not right. Anabhiṣvaṅgaḥ, putra-dhāra-grhādiṣu. Certain attachment / concern is in order, need to be careful that it doesn't become excessive.

*To be continued ...*

“From there you moved, which was once a ‘here’, and ‘there’, when you reach it, shall be a ‘here.’ Can you ever move from ‘here’? Is there a there? And when such a there is known, is it here or there .”

- Swami Dayananda Saraswati



**5<sup>th</sup> Swāmi Dayānanda Saraswati Memorial Lectures**  
**(11th Ārsha Vidyā Indological Conference)**  
**organized by Ārsha Vidyā Vikās Kendra, Bhubaneswar**

Ārsha Vidyā Vikās Kendra, Bhubaneswar organized the fifth **Swāmi Dayānanda Saraswati Memorial Lectures** from 6<sup>th</sup> - 8<sup>th</sup> March 2021 in Bhubaneswar due to current pandemic.

Sixteen speakers presented sixteen scholarly papers on the Vedas (2), Upanishads (1), Bhagavadgītā (1), Vedāṅga (1), Catuskoti (of Nāgārjuna) (1), Vaishnava Vedānta (1) Purāṇas (1), Sanskrit Literature (4), Self-Management (1), Women Empowerment (1), Contribution of Swami Dayānanda Saraswati to Advaita Vedānta (2).



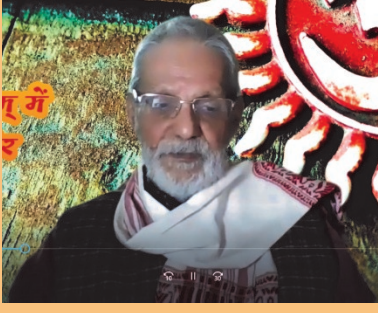
The conference was partly physical as well as virtual. It was live-streamed on the Youtube.

There was a **संस्कृत-कवि-सम्मेलनम्**, wherein three poets participated.

During the Conference, the book **Suktas and Stotras** compiled and edited by Ātmaprajñānanda Saraswati, published by Parimal Publications, Delhi was released. The book has sixteen popular Vedic sūktas, and twenty-one stotras mostly chanted in our AVG, Anaikatti Temple with Roman transliteration and English translation with elaborate footnotes and connections with other sūktas.

## The Speakers

### 5<sup>th</sup> Swāmi Dayānanda Saraswati Memorial Lectures - March 2021



वाक्यपदीयम् में स्फोट और  
शब्दब्रह्म - by Dr. Suresh Pant



Women Empowerment -  
By Dr. Nandita Sen, MBBS



Self-management - by  
Prof. Chakradhara Behera



Conference Director  
Atmaprajananda



अलङ्कारशास्त्रमें रससिद्धान्त - by  
Prof. Satya Narayana Ācharya



Sakuntalā, a notable  
woman - by  
Dr. Bharatbhushan Rath



Catushkoti & the Para-  
dox of Ineffability - by Er.  
Partha Bandopadhyaya



Vedic Interpretations: A  
link between Tradition &  
Modernity - by Dr. Bibhuti  
Mohapatra



My understanding of the  
Bhagavadgītā - by  
Ācāryā Māheswari





Short Story: A new genre of Modern Sanskrit Literature - by Dr. Sukanyā



Theory of Vedic Interpretation Wrt Siddhānjana of TV Kapāli Shāstry - by Dr.Kabitā



A Preliminary study of Purānas - by Sanghamitra Mohanty



Saptavidha-Anupapatti Of Rāmānujāchārya - by Sri Sathvik Rayala



Essential of Vedanta in the view of Swāmi Dayānanda Saraswati - Nirupama Pani, M.Phil.



Contribution of Swāmi Dayānanda Saraswati in Indian Philosophy - by Chandan Nayak, M.Phil

Following the tradition of honouring the scholars, AVVK honoured three Indic scholars this year – Dr. Suresh Pant, an eminent philologist, Dr.Bibhutibhusan Mohapatra, Vedācārya and Sāhityācārya, and Ācāryā Māheswari from AVG, Coimbatore.

Inspired by Pūjya Swāmi Dayānanada Saraswati Ji, AVVK by now has honoured 54 Indic scholars since 2009. The Sammān carries a memento with Mānapatra and an honourarium of an undisclosed amount.

The Conference was convened and directed by Ātmaprajnānanda Saraswati. Dr.Bibhutibhusan Mohapatra, OES from Rajdhani College was the Organising Secretary

*Om Tat Sat*



## FOUR GENERATION IN "GITA JNANA JAJNA"



Swami Tannisthananda of Sundargarh, Odisha has been visiting Mathura, Charbahal, Jaipatna etc. of Kalahandi, Odisha for "Annual Gita Jajna" for the last 25 years. Interestingly, in all the centers three generations of a few families attend his classes. For the last 3/4 years, Swamiji noticed four generation of Panigrahi family in the Yajna. Sri Padmanabha Panigrahi (Aged 90) is seen here with Swamiji along with his children, grand-children and great-grand-children. Swamiji says - "I'm extremely happy in creating a unique record of teaching Vedanta simultaneously to a family of four generation. This is my great Guru Dakshina to my Guru".

Report by: Pabitra

AVS, Mathura.

## The Conversion is Violence Swami Dayananda Saraswati

The Citizen's Committee for Dharma Rakshana Sammelan, Chennai, convened a Seminar on "Violence to Hindu Heritage" on Saturday, the 17th of July, 1999, at Satguru Gnanananda Hall (Narada Gana Sabha), TTK Road, Chennai. Reproduced below is an excerpt of the Key Note Address delivered by Puja Sri Swami Dayananda Saraswati

### *Continuation from the previous month edition...*

*Mokṣa* is not a word which is equivalent to salvation. It is derived from the root *muc* = *mokṣaṇe*. It means freedom from bondage. All of them use the word *mokṣa*. Even *Sāṅkhyas* use this word. *Vaiśeṣikas*, *Naiyāyikas* and all others use this word *mokṣa*. In fact, if *mokṣa* is not an end in view, it is not a school of thought to talk about. We all have a *mokṣa*. Even *Cārvākas*, the materialist, has his own concept of *mokṣa*. 'Body goes'; that is *mokṣa* for him. He says, *bhasmībhūtasya dehasya punarāgamanam kutaḥ*.

So the word *mokṣa* does not mean salvation. It refers to freedom from bondage. On the other hand the aggressive religions have this belief system that you are condemned and you have to be saved.

When I look into these theologies, what I see is very interesting. I need not say anything to prove that they are illogical. I have to only state what they say!

I would like to illustrate this:

You must have heard about the 'Godfather'. You know the Mafia don is called the Godfather. He makes an offer that you cannot refuse.

He comes and tells you: "I am buying your house".

You may say, "I am not selling".

He says, "You are selling".

This type of approach was existing in Madras for some time, I am told. I hope it does not come back again. (Loud laughter and applause)

The fellow comes and tells: "I am buying your house!"

And you reply, "This is my house and I am not selling".

He says, "You are selling it and you are selling it at this price".

He decides the price also and then tells you, "I know exactly where your children are studying and when they are coming home also".

He threatens you and buys the house.

Thus, a Godfather is one who makes an offer that you cannot refuse.

Now, what about God, the Father? He is worse, I tell you, because he says either you fol-

low this person or I will condemn you eternally to hell. This is worse than the offer of the Mafia don! This too is an offer, which I cannot refuse. And it is worse.

In the other case at least, I can do something. But here he is not even visible. He is sitting in a safe place in Dubai! I cannot do anything about him. This is the non-verifiable belief on which their religion is based.

He has the right to follow that religion. Let him follow his religion. All that I say is he does not have anything much to offer to me. If he thinks he has something to offer to me, let him have the freedom to think so. But he has no freedom to intrude into my privacy.

He converts the Hindus by any means—by marriage, by some enticement or by some preaching which creates a fear. He talks about the goodies available in heaven—if you go to heaven, you will enjoy this and that. You will have beatitude and be saved. Otherwise, you will go to hell. It will be too hot etc. So, more out of fear of hell, one may choose to go to heaven.

He says and does all this to convert others to his religion. I say, this is wrong because if one Hindu or Jew or a Parsi is converted, and the other members of the family are not converted, they are all hurt. Even the converted one must be hurt underneath. He will be debating whether he was right in getting converted. It takes sometime for him to heal that. He is also hurt. All other members are definitely hurt. The community that comes to know of this conversion is hurt.

Please tell me, what is violence? What do you call this act that hurts? I call it violence. It is not ordinary violence. It is violence to the deepest person, the core person, in the human being. The religious person is the deepest. And if that person is hurt, I say, it is violence, rank and simple.

It is pure violence. And what does it do? It wipes out cultures.

I would like to go to Greece and see the live culture of the people who lived there. Where is that culture now? I have to imagine how they might have lived. I only see the huge monuments that are behind.

And like this, many other cultures have been totally destroyed. The native cultures of South America, North America and Australia have all been destroyed. What about the Hawaiian culture? Gone! All the tribal cultures in Africa have been destroyed. How many cultures, for the past two thousand years, are methodically destroyed? The humanity is the sufferer and is poorer for it.

We need all the cultures. And let the humanity enjoy the riches of the different cultures. It is a mosaic of cultures. Each one has got some beauty. With the destruction of religion comes the destruction of culture. When a new religion replaces the old, a culture is destroyed.

After converting, they may try to preserve the art forms like *Bharatanāṭyam* with the themes of the new religion. But without *Naṭarāja* where is *Bharatanāṭyam*, without de-



votion, where is *nṛtyam*?

And therefore, the culture cannot be retained if the religion is destroyed. It is true with reference to all other cultures also. But definitely it is true with reference to our culture, because, you cannot separate culture from religion.

Our religion and culture are intertwined. The religion has gone into the fabric of the culture. When I say ‘Namaste’ to you, it is culture. It is religion. When you are throwing *raṅgoli*, it is religion; it is culture. There is a vision behind all that. Every form of culture is connected to religion and the religion itself is rooted in the spiritual wisdom. This is because we have a spiritual tradition.

And therefore there is no cultural form unconnected to religion. Destruction of culture is destruction of religion. Destruction of religion is destruction of culture. If this destruction is not violence, what is violence? I would like to know?

I say CONVERSION IS VIOLENCE. (Thunderous applause) It is rank violence. It is the deepest violence.

Not only that, in our *dharma-śāstra*, it is said that if somebody forcefully occupies another’s piece of land, he is called an *ātatāyī*. For an *ātatāyī*, in our *śāstra*, there is capital punishment.

Occupying another’s land or another’s house or flat, against the will of the owner is a grave *pāpa* according to our *dharma*. Many times, when the owner asks, “Give me back my house”, the tenant invariably replies, “I am sorry. I cannot give you the house, because my children are going to the school in this area. Please find a similar house for me. Then I will move”. When the owner finds such a house for him, the tenant says, “It is too far away for the children to go to school. Please find something in the same neighbourhood”. It means, “I would like to be here”. If you go to the court, twenty five years would be gone. But occupying another’s land is not *dharma* as per our culture.

Another’s *kṣetra* is another’s *kṣetra*. It has nothing to do with me. *Kṣetra-apahārī* is an *ātatāyī*. The one who does arson or poisons somebody is an *ātatāyī*, and there is capital punishment for him. One who kidnaps another’s wife is an *ātatāyī* and there is capital punishment for him. All these actions deserve capital punishment. And if simply for occupation of a land of another, there is capital punishment, think of what would be the punishment for the destruction of a culture.

Suppose somebody is *aśastrapāṇi* and you kill him, it is not correct. *Karṇa* in the *Mahābhārata* uses this argument when he was completely unarmed. Talking to *Arjuna*, he said, I am an *aśastrapāṇi*; you should not hit me now. *Kṛṣṇa* had to tell him that *Karṇa* was not unarmed, but he was duly disarmed. There is a lot of difference between the two. *Kṛṣṇa* had to convince him.

So here, a Hindu is an *aśastrapāṇi*. A Jewish person is an *aśastrapāṇi*. A Buddhist is an

*aśastrapāṇi*. A Parsi is an *aśastrapāṇi*. That is, they are all non-aggressive. When you try to convert them, it is like hurting an *aśastrapāṇi*.

You cannot ask me to change the genius of my culture, the genius of my religion. It is the tradition of my culture and religion that I do not convert. It is not a situation where, you convert and I convert. And the one who has a better organisation is going to convert more number of people. It is not a percentage game of the market.

Here it is one sided. I cannot change the genius of my culture because I do not believe in conversion. I allow you to be a Christian. I allow you to be a Muslim. You be a Christian; you be a Muslim. You pray; it is fine for us. Even though I do not say “All religions lead to the same goal”. I don’t commit that ubiquitous mistake. (Cheers) I let you be a Muslim or a Christian.

But I give you the freedom. You please follow your religion. Don’t ask me to convert others to my religion like you, because I cannot convert. It is because I do not believe in it. My parents did not believe in it. My grand parents did not believe in it. My *ṛṣis* did not believe in it. And I don’t believe in it. You cannot change a culture in order to be on par with the others. It is against the genius of our culture.

It is not only our culture, which is like this; there are other cultures too. The number of the Parsis is dwindling. I loathe to see the destruction of the Parsi culture. They are harmless good people. But now they are the losers.

Jewish people are also the losers; their numbers are also dwindling. They are fighting to preserve their culture and religion. They are not converting. There is no evangelism in Judaism. There is no proselytization. There were never any inquisition. They were the sufferers; they were the victims of aggression, and planned aggression for ages.

And therefore, conversion is not merely violence against people; it is violence against people, who are committed to non-violence. (Prolonged cheers)

I don’t say Hindus do not fight. They can fight very well. You don’t tell me, “You put your house in order”. I will put my house in order, in my own time and in my own way.

If two brothers are fighting over an empty piece of land that is there next door, and a third man occupies the land saying, “Because you two are fighting, I am occupying this piece of land”, what is this logic? Some people advance this logic to me and say that we are all fighting and therefore they are in. We may be fighting amongst ourselves but we have to settle that among ourselves. That does not mean YOU can be violent. (Applause)

Somebody says we must have ecumenical dialogue. I had attended some of these dialogues. And I stopped attending them. Because I don’t see any use in it. On one such occasion, I said, “I can have a dialogue with a Christian, if he is ready to change, if convinced, after the dialogue”. Is he going to change his stand? Is he going to stop conversion? Don’t ask me to have a dialogue with you when you are standing on my toes. You just move away. Then we can have a dialogue.

The world religious conferences that are held are only meant to neutralise any protest against conversion. That is all. (Cheers) Because they don't want to stop conversion. So what is the use of saying, "We are all same. We are all going to the same God". It is something like saying, you know, your property is my property; my property is your property; your money is my money; my money is your money. Therefore, let my money be with me and let your money also be with me! (Laughter) So this is all wrong thinking.

All forms of prayer are valid. That I can accept. They don't accept that. I can accept because of my understanding of the *śāstra*. The Lord will understand, definitely, if I pray in Tamil or Latin or Greek. There is nothing Latin and Greek to the Lord. He will understand in whichever language the prayer is made. If I pray in *saṃskṛtam*, definitely, he will understand because it is His language anyway. (Laughter) I am very Catholic, understand! I don't have this kind of silly notions that it has got to be in one language and it has got to be in one form etc.

But we have certain special forms of rituals—Vedic rituals—which cannot be compromised with. Because we do not know how they can be different. We have no other pramāṇa for it. We do not have a means of knowledge to prove that this can be different.

They do not accept any of that. And they preach. It is not that they preach their own religion. They preach against other religions. And I consider that kind of preaching is violence. It breeds violence. I have a genius which does not permit me to convert. I cannot be asked to convert.

Therefore, the violence against me is a one-sided violence. It is a rank one-sided violence. They have gotten away with it for two thousand years. I want them to know that this is violence. Let them prove conversion is non-violence.

I am hurt and many others like me are hurt. Millions are hurt. There are so many other issues to be discussed with reference to conversion. But I have only one to discuss here. It is the violence that is allowed to be perpetrated against humanity, against cultures, against religions. That is the only issue here; there is no other issue. (Applause).

Violence is the only issue. Humanity should not stand with hands down and allow violence to be continued against a person who is non-violent.

There is another important fact in the Indian context, I tell you. I am a Swami committed to *ahiṃsā*. A *sannyāsi's* vow is *ahiṃsā*, really. It is nothing but *ahiṃsā*—*sarva-bhūtēbhyo abhayam*. I am taking this *sannyāsa* and offer a complete assurance to all the beings and to all the *devatās*, that I am not a competitor to any of them and that I will not hurt any of them — *kāyena vācā manasā*. That is *sannyāsa*. I am aware of this. I am a *sannyāsi*.

Now I sit in Rishikesh. These two people come to me. One is a Padiri and the other is a Moulvi. I invite both of them. They are religious people. I respect them. I give them

seats. They try to argue with me about something. Generally, I do not argue with them. You can argue with people whom you can convince. I don't want to argue with people who only want to convince me.

So I don't argue. I enjoy their company. I sit with them and talk to them. They pick up a quarrel with me. And then they begin to beat me. Please note that, this is just an imaginary tale. And there is a policeman standing there. They go on beating me black and blue. I implore to the policeman, "Please stop them. I am committed to *ahimsā*. I don't want to fight them back. You please do something". I appeal to him.

He says, "This is a matter between religious people. I am secular. (Prolonged cheers) I am supposed not to interfere". I appeal to him. Twice, thrice I request him. He does not respond to me positively. Then I think I have to protect myself. My *śāstra* will forgive me. Even though I am given to *ahimsā*, still I can protect myself.

And therefore I thought I will take care of myself. I am not just a weakling. I have got enough strength. And therefore, I can take care of these two fellows plus one more. I began to defend myself. The best form of defence is offence. That is what every husband does. And therefore, you defend yourself. (Laughter)

But the policeman stops me and says, "They are minorities. They have to be protected and you should not fight against them". (Prolonged cheers)

"Hey, policeman, you are supposed to protect me. You are the Government. You are the State. You are supposed to protect me. You cannot be like this.

This is the situation that prevails in India.

You have to change the whole blessed thing here. If the constitution has to be changed, let it be changed for good. (Prolonged cheers) My *dharma* is not violence. It does not allow conversion. And that *dharma* has to be protected. The State has to protect. If the protector does not protect, people should have a new protector to protect. That is all. (Prolonged cheers)

Conversion is violence. And it breeds violence. Don't convert because, by this, you are converting the non-violent to be violent. (Applause) You are doing something wrong. This is drastically wrong. This error has to be realised. The sooner it is corrected, the better it is for all of us  $\frac{3}{4}$  even for Christians and even for Muslims.

I want the Islamic culture to be there. I want the Christian culture to be there. I want the Hindu culture and every other culture to be there. Every culture is to be protected. That is secularism.

Thank you. (Prolonged cheers)

*Compiled by Swamini Agamananda. This is the fourth of nine articles based on Pujya Swamiji's talks on the said subject matter.*



## The Legitimacy of Religious Minorities

### Swami Dayananda Saraswati

I welcome the recent Supreme Court directive to promote the ultimate aim of democracy in India by discouraging the practice of listing religious groups as ‘minority communities’. The purpose of identifying and listing such groups has been to assure equal status and rights for adherents of all religions, regardless of their number. It is a noble purpose, befitting a true democracy. In India, however, as in any democracy, it is redundant, as this assurance has already been provided for by the constitution which promises in its Preamble *“to secure to all its citizens: Justice, social, economic and political; Liberty of thought, expression, belief, faith and worship; Equality of status and of opportunity.”* The fulfillment of this promise is spelled out in detail in Article 15 which prohibits various and specific kinds of “discrimination on the basis of religion, race, caste, sex, place of birth.” India’s constitution is recognized as a model of liberal democracy, but constitution scholars find that it is distinguished from many other democratic constitutions in its provisions for overcoming traditional and social inequalities. The constitutional scholar, Granville Austin, suggests that no other nation's constitution "has provided so much impetus toward changing and rebuilding society for the common good." In spite of this, a Commission was formed by the Government of India in 1992, to safeguard the “interests of minorities whether based on religion or language.”

In its recent ruling, the Supreme Court has upheld the mandate of the Commission to enforce Constitutional protection of minorities based on language. But, considering the results of the Commission’s work for the last thirteen years, the court now challenges the classification of minority based on religion. While the Bench has its own judicial and constitutional arguments for questioning this classification, there is an obvious, but seemingly overlooked, reason why such a classification in India has to be reexamined.

The primary purpose for granting minority status, as envisioned by the framers of the Commission, is to secure the social benefits promised by the Constitution for a minority group that has inadequate access to resources and privileges. There are some religious

groups, however, that are claiming the privileges and benefits of minorities, though they, in fact, have a questionable minority status. While such groups may be a numerical minority in India, at the same time, they enjoy majority status globally. This status is not just in terms of number but, significantly, in terms of economic resources and political leverage. These religious groups wish to tap the resources of a nation, when they have abundant resources available to them from other sources. The interests of Catholics, for instance, are provided for and governed by a large, wealthy, multi-national organization based in Rome. Protestants are similarly cared for by the World Council of Churches, headquartered in Geneva. These 2.1 billion Christians comprise one third of the world's population and have access to substantial resources beyond the borders of their nation. They receive help from all over the world, no matter what their country of residence. So it is not legitimate to consider a transnational religion of this size a minority in any country, regardless of their number. If at all we want to protect a religious minority, we should protect the Jews, who number only 14 million and the approximately 200,000 Zoroastrians. They need protection.

In its recent ruling, however, the Bench has rightly questioned the legitimacy of minority classification on the basis of religion. It has determined that such a classification undermines the very purpose of the Commission, finding it “a serious jolt to the secular structure of the constitutional democracy,” in direct opposition to the Commission's goal of preserving secular traditions. Further, classifying minorities on the basis of religion will generate “feelings of multi-nationalism in various sections of the people.” And this will hinder the Commission's stated task of promoting national integration.

The Bench has, then, ruled in favor of the goal of the Commission rather than one of the means it has adopted. If the goal of preserving secular traditions and promoting national unity is still considered worthwhile, and a chosen means is found deficient in or even inimical to achieving that goal, it is appropriate, even wise, to abandon that means. I consider that the Bench has ruled wisely on this issue. An indispensable pillar of a nation is its national integrity. If a policy or course of action is a potential threat to that integrity, it

is in the interest of all citizens, of all sectors, to change course and move in a direction that serves the national interest. And in a democratic nation, the national interest is the interest of each and every individual, for such a nation is not a ‘super-entity’, but the collective will and hope of all of citizens. Policies that promote national integrity, promote stability and the promise of peace for all people comprising the nation. National integrity is valued in all countries, but all the more so in India, where unity is the hallmark of our long history.

### *Om Tat Sat*

*Compiled by Swamini Agamananda.*

*This is the fifth of nine articles based on Pujya Swamiji’s talks on the said subject matter.*



**Sri Srinivasan** was associated with Pujya Swamiji very closely for a long time .

He was awarded **Arsha Kula TilakaH** award by Pujya Swamiji in the year **2014** for his dedicated service with wit and wisdom as **Editor of Arsha Vidya News Letter** for **19** years.

Srinivasan passed away on 23rd March 2021.

Arsha Vidya Gurukulam and Sruti Seva Trust acknowledge his service to the organisation and pray for *sadgati*.

## The Book of Enlightening Laughters Swami Dayananda Saraswati

Collection of Stories & Anecdotes From the Talks of  
H.H. Sri Swami Dayananda Saraswati

### HEIGHT OF AVIVEKA

The self is not the whole. That was the original standpoint. I am not the whole. In fact, that is the beginning point of seeking and that is the cause of seeking also. You want to become the whole and you study the śāstra, and come to the conclusion 'I am not the whole'.

Two friends were living as neighbours. They were good friends. Each one bought a horse. They had a few acres of land as common property. They allowed these horses to graze there. They had a problem of identifying their horse. It was a big problem. What to do?

One fellow came up with an idea – “Why don’t you cut the mane of one horse and that is your horse”. Great idea! The mane of his horse was cut. But, after a month the mane came back.

Again the same problem surfaced. Then that fellow came up with the idea, “Why don’t you cut the hair on the tail of your horse?” That was done. Again the hair grew.

Then he said, “Let us do one thing. Let us paint stripes on your horse.” Then they painted some stripes on the other person’s horse. And then after a month the stripes were all gone, with the rains and sun. Again they thought, “What should we do now?”

The other fellow had an inspiration, an ingenious idea.

“Hey, let us do one thing.”

“What?” *“The white horse is yours and the brown is mine.”*



**Swami Dayananda Ashram, Rishikesh**  
**KUMBHABHISHEKAM**  
**of Sri Haimavati Sameta Sri Gangadhareswara Swami Temple**



Arsha Vidya Pitham

**Monday 17<sup>th</sup> May 2021**

**5.00 am to 9.00 am**

Caturthakala Puja, Maha Purnahuti and Maha  
Diparadhana

**9.00 am to 9.45 am**

Muhurta

**9.00 am**

Yatra Danam, Ghata Udvahanam, Kumbha Sahita  
Alaya Pradakshinam

**9.20 am**

Vimana Kumbhabhishekam

**9.35 am**

Mulasthana Kumbhabhishekam and Maha  
Diparadhana

**10.30 am**

Sankara Jayanti Puja

**11.15 am**

Anugraha Bhashanam

**12.30 Noon**

Mahaprasadam



*Swami Dayananda Ashram*  
*Rishikesh*

*Cordially invites you to the*  
*Auspicious*

***KUMBHABHISHEKAM***

*of*

***Sri Haimavati Sameta***  
***Sri Gangadhareshwara Swami***  
***Temple***

*on MONDAY, 17<sup>th</sup> MAY 2021*



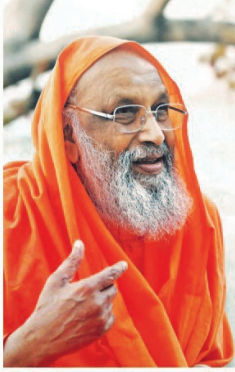
**ARSHA VIDYA PITHAM**  
**Swami Dayananda Ashram**  
**Sw. Dayananda Nagar - Munikireti**  
**249137 - Rishikesh - Uttarakhand**



**Venue:**  
**Swami Dayananda Ashram**  
**Swami Dayananda Nagar, Rishikesh**  
**Email: [dayas1088@gmail.com](mailto:dayas1088@gmail.com)**



Situated on the banks of holy Ganga is the temple of Sri Gangadhareswara at Swami Dayananda Ashram, Rishikesh.



The main deity is a svayambhu linga discovered in 1968 under a sesam tree near Ganga and Puja was performed by Pujya Swamiji himself for a few years.

The temple was later consecrated in 1975, 1996 and 2014 with expansion and renovation works.

The current renovation work was necessitated due to a damage to a murti in the main tower and loosening of ashta bandhanam of a shrine. Along with this work we decided to cover with ceiling the open part of the temple so that pujas can be done in proper way during rainy and winter seasons. The floor level of the temple too required to be raised to avoid rain waters entering the temple.

With the blessings of Haimavati Sameta Sri Gangadhareswara Swami and Pujya Sri Swamiji, all the activities of the ashram including long term course are going on well. There is great demand from many devotees around the year for special pujas to be performed for the Lord and Pujya Swamiji as these pujas give instant results for the devotees. We request all the devotees to get the blessings of the Lord and Pujya Sri Swamiji through special pujas on days that are significant in their life like birthday.

## Program Schedule

### Saturday 15<sup>th</sup> May 2021

6.00 am to 8.00 am

Anujna, Vighnesvara Puja, Dhana Puja and Gaja Puja

9.30 am to 11.30 am

Go Puja, Maha Ganapati Homam, Mahalakshmi Homam, Sri Navagraha Homam, Rakshoghna Homam, Vaastu Santi, Mrit Sangrahanam, Prasannaabhisheka Yagasala Alankara

6.00 pm to 10.00 pm

Vighnesvara Puja, Ankurarpanam, Rakshabandhana Kumbhalankara, Kalakarshana, Yagasala Pravesha, Prathamakala Puja and Puranahuti, Diparadhana.

### Sunday 16<sup>th</sup> May 2021

8.00 am to 12.00 noon

Dvitiya Kala Puja, Purnahuti and Diparadhana

11.45 am

Sadhu Bhandara in Annakshetra

4.00 pm to 5.30 pm

A thematic dance presentation on Lord Sri Gangadhareswara by Kalaksetra Foundation

5.30 pm to 9.00 pm

Tritiya Kala Puja, Purnahuti and Diparadhana

“Tether not the soul with the chords of the past and future and then say, ‘I am not free.’ Snap them there in which you have your soul.”

- Swami Dayananda Saraswati



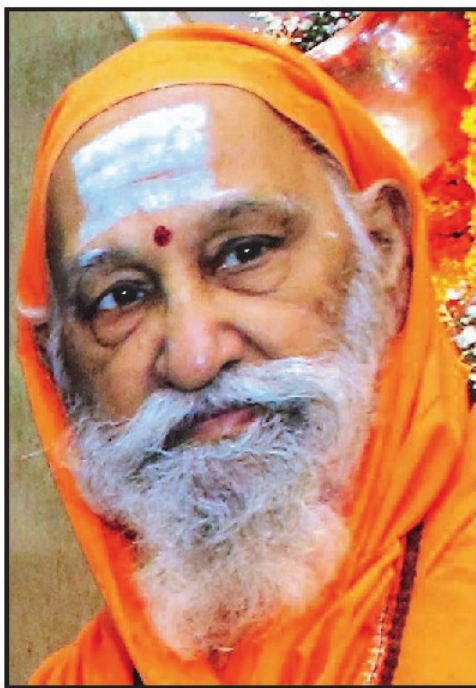
## Swamini Saralananda and Swami Suddabrahmananda

**Swamini Saralananda** (Purvasharama name Brni Kalyani, Place of residence, Maui, HI, United States), one of Swami Dayananda's senior most disciples, attained mahasamadhi on 9th March 2021. She attended the first long-term course conducted by Pujya Swamiji in Bombay from 1972 to 1975. Following that course she taught for a number of years in her native place, Hawaii. Later, between 1979 and 1982, she was on the teaching staff when Pujya Swamiji taught the same course in California. She has been teaching in various parts of the country and has also spent a total of eleven years in India.

Prior to receiving sanyasa from Pujya Swamiji she had a private counselling practice in Oregon. Besides being a well seasoned Vedanta teacher she is well versed in cross-cultural issues. She has taught in Arsha Vidya Gurukulam, Saylorsburg, USA, in Canada and Europe.



Swamini Saralananda ji



SWAMI SUDDABRAHMANANDA

### SWAMI SUDDABRAHMANANDA ,

Disciple of Poojyasri Swami  
Dayananda Saraswati attained  
Siddhi On February 17th Night.

Poorvashram:

**J. SUNDARRAMAN**

Ex-IPCL & Reliance

Final Rites were done at Besant  
Nagar Crematorium on February  
19th Noon. Hari Om



# Arsha Vidya Gurukulam

(Sruti Seva Trust )

Aniakatti, Coimbatore - 641 108.

## Tamil New Year Residential Retreat VT 21-01

Kaivalya Navaneetam Vedantic discourses on Selected verses  
from Part I Tatva Villakka Padalam-Tamil

**கைவல்ய நவநீதம் - பகுதி 1**

தத்துவ விளக்கப்படலத்திலிருந்து தேர்ந்தெடுக்கப்பட்ட பாடல்களின் வேதாந்த விளக்கவுரை

Conducted by Swami Jagadatmananda Saraswati

11.04.2021 Sunday to 14.04.2021 Wednesday

Orientation class: 10.04.2021, 8pm. Please register for the retreat through

Email : [office@arshavidya.in](mailto:office@arshavidya.in) Website: [www.arshavidya.in](http://www.arshavidya.in)

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



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## AVG Anaikatti, Maha SivaRatri Puja Photos





**AVG Anaikatti, Maha SivaRatri Puja Photos**

