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Swami Dayananda Memorial lecture @ Rishikesh- Camp 1 (Mar 4 to Mar 11)



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Swami Dayananda Memorial lecture @ Rishikesh- Camp 2 (Mar 14 to Mar 21)



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Sādhana-pañcakam
Pujya Swamiji's transcribed talk

Concluding part of this serial article, continuation from Feb 2023 newsletter.

A JĪVAN-MUKTA

Living with this vision, is called being a *jīvanmuktaḥ*, one who is liberated while still alive. From here on, the discussion is about the *jīvan-muktaḥ*. *Jīvan-mukti* is very clear. You should see world as sublated, for which you should see yourself as full, complete, *pūrṇa-ātmā*. Unless you see yourself clearly in this way, the world will not be sublated. That is the problem we have discussed, known as *viparīta-bhāvanā*, habitual erroneous notion. Therefore, you should do *nididhyāsanam* to eliminate the *viparīta-bhāvanā*. Then you are a *jīvan-muktaḥ*. So now what does the *jīvan-muktaḥ* do?

KARMA IS DISSOLVED BY KNOWLEDGE

Prāk-karmapravilāpyatām; may the previously accumulated *karma* be dissolved. *Prāk-karma* means *sañcita-karma*, *karma* that was gathered previously. It is *karma* that is accumulated in your account, all the fixed deposits. *Pravilāpyatām*, let it be dissolved. To dissolve it, you need not immerse the *prāk-karma* in the Gaṅgā. There is no immersion ceremony. *Jñāna-gaṅgā*, the river of knowledge will take care of it. Therefore, you need not do anything. All the *karma* is also *bādhita* because it no longer has a doer associated with it. With the doer absent, *ātmā* is *pūrṇa-ātmā*. *Pūrṇa-ātmā* performs no action. In fact, it never performed action. Therefore even *prākkarma*, everything that was standing in the account of the doer, is gone because the doer is gone. All the *punya* and *papa* are gone by knowledge.

Then *citibalāt na api uttaraiḥ śliṣyatām*; by the very strength of knowledge, may you remain unaffected by *uttara-karma*, meaning *karma* performed even after *jñānam* is gained. You will be doing *karma*, but because of the strength of your knowledge, you are not affected by that *karma*. What is that knowledge? It is the knowledge that you are not the doer. Because you are not the doer, new *karma* will not come to you and old *karma* is also gone.

PRĀRABDHA-KARMA RUNS ITS COURSE

The only thing left out here is *prārabdha-karma*, the *karma* that has given rise to this

birth and this life. This *prārabdha-karma* is only for *bhoga*, experiencing. It is *īśvara-sṛṣṭi*, Īśvara's creation. *Prārabdha-karma* is Īśvara. If everything is Īśvara, then *prārabdhakarma* is also a fact and is also Īśvara. This body is put together by Īśvara in accordance with *karma*. Therefore *prārabdha-karma* is also within the creation of Īśvara.

Thus, *prārabdham tviha bhujiyatām; iha*, here, in this world, in this body, in this birth, may the *prārabdha-karma* be experienced. This body has already begun and therefore *karma* is there according to Īśvara's will. It will run its course. Perception will still be there. Even though the sun does not really rise, it appears to rise because the Earth is moving within *īśvara-sṛṣṭi*. The blue sky is also not there, still it is seen because there is a reason for it. Similarly, even though there is no *karma* for the *ātmā*, *prārabdha-karma* is still there because this body was created by Īśvara according to *karma*. Therefore it has to run its course.

If you say, 'I don't like this body,' that means you take yourself to be the body. You cannot say, 'I am *pūrṇa-ātmā*, but I don't like the body.' Likes and dislikes have no role to play here. It is *pūrṇa-ātmā* with a physical body. The body is a mere luxury. It is like infinity plus one. When something is a luxury, there is no problem. There is no feeling of, 'No, I don't want luxury.' This 'I don't want,' feeling is already gone because you are *pūrṇa-ātmā*. So you simply enjoy whatever is there.

ABIDING AS BRAHMAN

Atha parabrahmātmanā sthīyatām; after the fall of the body, may you abide as Brahman. *Atha* means thereafter. First he said *prārabdham tviha bhujiyatām*, let the *prārabdha* be enjoyed by you. And then what? *Prārabdha* is over now. All the *bhoga*, enjoyment is over. *Prārabdha* is over, so the *sthūla-śarīra*, gross body is dead, gone. The subtle body is also not there because the causal body, which is self-ignorance, is already gone. Therefore, *karma* is not there. *Ajñānam* is not there. The subtle body is not there and this gross body has also gone back into its own elements. Only *parabrahma-ātmā* is now left out.

Parabrahmātmanā sthīyatām means may you be forever in the form of *parabrahma-ātmā*. You understand you are Īśvara. There is no more *jīvatvam*, sense of being a *jīva*. There is no separation from Īśvara. The *jagat* continues. Vedantins will be dis-

cussing you, trying to understand you, *parabrahma-ātmā*. This is called *videha-mukti*, liberation when the body falls. It is all over now.

This completes the text called *Sādhana-pañcakam* or *Upadeśa-pañcakam*, also called *Sopāna-pañcakam* because it goes step by step, ending in *nididhyāsanam*, *jīvan-mukti* and *videha-mukti*.

॥ इति परमहंसपरिव्राजकाचार्यश्रीमच्छङ्कराचार्यविरचित साधनपञ्चकं संपूर्णम् ॥

॥ *iti paramahansa-parivrajaka-acāryaśrīmacchanīkarācārya- viracita sādhanā pañcakam sampūrṇam* ॥
ॐ तत् सत् *om tat sat*

साधनपञ्चकम्

वेदो नित्यमधीयतां तदुदितं कर्म स्वनुष्ठीयतां
तेनेशस्य विधीयतामपचितिः काम्ये मतिस्त्यज्यताम् ।
पापौघः परिधूयतां भवसुखे दोशोऽनुसन्धीयतां
आत्मेच्छा व्यवसीयतां निजगृहात्तूर्णं विनिर्गम्यताम् ॥ १ ॥
सङ्गः सत्सु विधीयतां भगवतो भक्तिर्दृढाऽऽधीयतां
शान्त्यादिः परिचीयतां दृढतरं कर्माशु सन्त्यज्यताम् ।
सद्विद्वानुपसृप्यतां प्रतिदिनं तत्पादुका सेव्यतां
ब्रह्मैकाक्षरमर्थ्यतां श्रुतिशिरोवाक्यं समाकर्ण्यताम् ॥ २ ॥
वाक्यार्थश्च विचार्यतां श्रुतिशिरः पक्षः समाश्रीयतां
दुस्तर्कान्सुविरम्यतां श्रुतिमतस्तर्कोऽनुसन्धीयताम् ।
ब्रह्मैवास्मि विभाव्यतामहरहर्गर्वः परित्यज्यतां
देहेऽहंमतिरुज्झयतां बुधजनैर्वादः परित्यज्यताम् ॥ ३ ॥
क्षुद्ध्याधिश्च चिकित्स्यतां प्रतिदिनं भिक्षौषधं भुज्यताम्
स्वाद्वन्नं न तु याच्यतां विधिवशात् प्राप्तेन सन्तुष्यताम् ।
शीतोष्णादि विषह्यतां न तु वृथा वाक्यं समुच्चार्यताम्
औदासीन्यमभीप्स्यतां जनकृपानैष्ठुर्यमुत्सृज्यताम् ॥ ४ ॥
एकान्ते सुखमास्यतां परतरे चेतः समाधीयताम्
पूर्णात्मा सुसमीक्ष्यतां जगदिदं तद्वाधितं दृश्यताम् ।
प्राङ्म प्रविलाप्यतां चित्तिबलान्नाप्युत्तरैः श्लिष्यताम्
प्रारब्धं त्विह भुज्यतामथ परब्रह्मात्मना स्थीयताम् ॥ ५ ॥

This is the twenty first part of the serial article, continuation from Feb 2023 newsletter.

उमासहायं परमेश्वरं प्रभुं

त्रिलोचनं नीलकण्ठं प्रशान्तम् ।

ध्यात्वा मुनिर्गच्छति भूतयोनिं

समस्तसाक्षिं तमसः परस्तात् ॥ ७ ॥

umāsahāyaṁ parameśvaraṁ prabhuṁ

trilocanaṁ nīlakaṇṭhaṁ praśāntam

dhyātvā munirgacchati bhūtayonim

samastasākṣim tamasaḥ parastāt

उमासहायम् - the consort of Umā परमेश्वरम् - the highest Lord प्रभुम् - powerful त्रिलोचनम् - the three-eyed one नीलकण्ठम् - the one with a blue neck प्रशान्तम् - ever tranquil ध्यात्वा - in meditating upon मुनिः - the contemplative sage गच्छति—reaches भूतयोनिम् - the source of all beings समस्तसाक्षिम् - the witness of all तमसः परस्तात् - beyond the darkness (of ignorance)

In meditating upon the consort of Umā, (Lord Śiva), the highest Lord, who is powerful, three-eyed, blue-necked, and ever tranquil, the contemplative sage reaches Him who is the source of all beings, the witness of all, and beyond all the darkness (of ignorance). (7)

Umāsahāyam means one who is the consort of Umā. Umā refers to Pārvatī, who stands for *śakti*, the creative power, as in *śiva* and *śakti*; the *puruṣa* and *prakṛti*. The *puruṣa* is the conscious principle and *prakṛti* is matter. We know that everything in the creation is the product of the union of the *puruṣa* and *prakṛti*, the spirit or consciousness and matter.

Parameśvaram means one who is *parama īśvara*. *Īśvara* is the Lord, the ruler, and *parameśvara* is the highest Lord. The creation has many rulers; every *devatā* or deity is a ruler in his or her own jurisdiction. For example, the wind-god is the *devatā* of strength and, therefore, controls all the functions requiring strength, while the

sun-god is the deity of light and rules that realm. *Paramēśvara* is the ruler of all such other rulers. He is the ruler of everything, while he is himself not ruled by anybody or anything. Even our local rulers are rulers all right, but they are also ruled by somebody. You might think of a dictator, who doesn't seem to be ruled by anybody, but even he is ruled by somebody. If not by a person, he is at least ruled by his own likes and dislikes and his own passions. Whatever be the cause he espouses he is also ruled by something, because everybody has an agenda.

***Īśvara* has no agenda**

Īśvara has no agenda at all. While he rules everyone and everything, he is himself not ruled by anyone. That is a very difficult situation to be in, even though it sounds very good. We sometimes wonder how nice would it be if we were rulers and not answerable to anybody. However, such a situation would be very tough, because not being answerable to anybody implies much more responsibility. Normally, there are natural checks and balances or there is somebody to question the ruler and correct him. In *īśvara's* case, there is nobody. If his rule must be just, he must act as his own checks and balances. His rule can be fair only when he has no personal agenda at all, when he has no likes and dislikes, and when he has no wants, no lacks, no needs, and no expectations. And, only when he is complete in himself can there be no lack, no want, and no needs at all; then, being non-demanding and having no need at all, what he does will not be for fulfilling any personal needs.

Whenever there is some agenda, either an open agenda or a hidden agenda, whatever one does will necessarily be for the purpose of fulfilling that agenda; therefore, a wanting or lacking person can never be totally fair. If there is no justice or fairness in the universe, there cannot be any order either. The fact that there is order in the universe, and there is harmony, shows that there is fairness.

How *īśvara* rules the world

The way *īśvara* rules the world shows how things may be managed most ideally. Who is the ideal ruler or leader? It is one who is himself non-demanding; he has

no needs or expectations of his own. There is nobody like that in the world except for *īśvara*. *Parameśvara*, the supreme Lord and ruler, is *svatantra*, totally independent, because he does not rule in the way we might visualize such a ruler to act. The truth is that everything gets ruled by his very presence. We need not imagine that he rules the world with a scepter or thunderbolt in his hand. That kind of rule will not work, because the world is so vast. If he looks one way, something happens elsewhere and, if he looks that way, something will happen here. How is he going to rule? Instead, the ruler, Lord Nārāyaṇa, is depicted as reclining on a serpent bed in *yoga-nidrā*, a state of half contemplation and half sleep, and his eyes are not even open. How is it possible to rule that way? It is possible only when everything happens in one's mere presence. There is no effort on the part of the Lord to 'rule' anything.

The example of a magnet and iron filings illustrates this very well. The very presence of the powerful magnet makes iron filings move and align themselves. They are 'ruled' without any effort on the part of the magnet; it rules simply by its very presence. Similarly, *īśvara* rules by his mere presence, and what a powerful presence *īśvara* must be! The presence is one of fullness, completeness, *ānanda*. We should not imagine God, *parameśvara*, as some supreme ruler who needs to exercise his power and gets angry or as one who punishes. Some religions say that God will get angry if you don't do this, that, or the other. Some other religions say that God judges everybody and that everyone will have to face a day of judgment. When you judge somebody, there has to be an agenda. But here is a nonjudging, nondemanding *īśvara*, the very nature of the truth!

To be continued...

Vālmīki Rāmāyaṇa

As Taught by Swami Dayananda Saraswati

This is the nineteenth part of the serial article, continuation from Feb 2023 newsletter.

After Ravana's death, Rama enthroned Vibhishana in Lanka in Ravana's place. All the terrible *rākṣasas* were gone, and all the *rākṣasīs* and lesser demons became normal under the rule of Vibhishana, king of *rākṣasas*. The coronation and the enthronement ritual were done. All Rama had to do in the forest was done. Half of Rama's life was over. Kaikeyi, Mandara, Shurpanakha, Marica, Hanuman: they were all *nimittas*, means for Rama to achieve this particular end. Now it is over, the negation is done, no longer is there anxiety over the course to be taken. Indeed, Rama became all happiness. Receiving all blessings and certain boons from the *devatās*, Rama gave back the lives to all the Vanaras who had died at the hands of Kumbhakarna and the other monsters. They were all revived and given life again. Surrounded by his friends Hanuman and Sugriva and the others, riding in a large *puṣpaka*, Rama started back to Ayodhya. As they rode to Ayodhya, Rama told Sita the story of all that had happened after she had been kidnapped by Ravana. He told her of the trickery of the golden deer and the whole journey. In Ayodhya, Rama, the one of strength and committed to truth, came to the *āśrama* of *muni* Bharadvaja. Those *āśramas* were all there in those days. You must know that this is also a kind of an *āśrama*, even though we call it a school. School is a Western term, but because of our subject matter we know we are in an *āśrama*.

Rama was not sure whether to go back to Ayodhya or not. Perhaps his brother Bharata had changed over these fourteen years. Suppose Bharata wanted to continue to rule the kingdom. Why should Rama disturb him? Let Bharata rule the kingdom. Hanuman, who is always the first to find out anything, was sent to find out. Hanuman is always the great ambassador and he was sent first to Bharata. When Hanuman returned, the great monkey reported that Bharata had been doing *tapas* for Rama to come back. Bharata was emaciated, living as a *sādhu*, waiting in Nandigram just outside Ayodhya, all the time saying Rama's name, keeping Rama's sandals before him and Rama's feet in his heart, ruling the kingdom very well. Hearing this, Rama rushed to meet Bharata.

प्रहृष्टमुदितो लोकस्तुष्टः पुष्टः सुधार्मिकः । निरामयो ह्यरोगश्च दुर्भिक्षभयवर्जितः ॥ १-१-९०

न पुत्रमरणं केचिदः द्रक्ष्यन्ति पुरुषाः क्वचित् । नार्यश्चाविधवा नित्यं भविष्यन्ति पतिव्रताः ॥ १-१-९१
न चाग्निजं भयं किन्चिन्नाप्सु मज्जन्ति जन्तवः । न वातजं भयं किन्चिन्नापि ज्वरकृतं तथा ॥ १-१-९२
न चापि कशुद्रयं तत्र न तस्करभयं तथा । नगराणि च राष्ट्राणि धनधान्ययुतानि च ॥ १-१-९३
नित्यं प्रमुदिताः सर्वे यथा कृतयुगे तथा । अश्वमेधशतैरिष्टवा तथा बहुसुवर्णकैः ॥ १-१-९४

prahr̥ṣṭamudito lokastuṣṭaḥ puṣṭaḥ sudhārmikaḥ ।

nirāmayo hyarogaśca durbhikṣabhayaavarjitaḥ ॥ 1-1-90

na putramaraṇaṁ kecid drakṣyanti puruṣāḥ kvacit ।

nāryaścāvidhavā nityaṁ bhaviṣyanti pativratāḥ ॥ 1-1-91

na cāgniyaṁ bhayaṁ kincinnāpsu majjanti jantavaḥ ।

na vātajaṁ bhayaṁ kincinnāpi jvarakṛtaṁ tathā ॥ 1-1-92

na cāpi kśudbhayaṁ tatra na taskarabhayaṁ tathā ।

nagarāṇi ca rāṣṭrāṇi dhanadhānyayutāni ca ॥ 1-1-93

nityaṁ pramuditāḥ sarve yathā kṛtayuge tathā ।

aśvamedhaśatairīṣṭvā tathā bahusuvarṇakaiḥ ॥ 1-1-94

Rama met the overjoyed and greatly relieved Bharata in Nandigrama. Soon thereafter, Rama was entrusted with the throne. He untangled the matted hair gained by his life as an ascetic and reassumed the look of a royal member of the kingdom. With his brothers and Sita by his side he received the scepter and the kingdom from the hands of Bharata. As Rama and the others re-entered Ayodhya from Nandigrama, the people heard of the return of the great prince. Everyone lined the path and shed tears of joy at the end of the reign of the *rākṣasas* and the return of the king. The happiness of the people was beyond words. Inside they were full. This was no passing joy, no football team victory joy. The people felt stronger because Rama was around. They felt as though a new health had surged into them, as though one who had no backbone suddenly got one. In that very fullness and happiness the people became righteous. It is only when you miss something, when you feel you miss something, that you begin living a life of *adharma*. When you are full, when you feel that Rama is around, you are *sudharma* and free from any disease.

All mental illness, all fear of drought, all anxiety about famine was gone because a good rule was there. Everything was proper. Rama was around. In that kingdom there no longer was infantile mortality, no one lost their child. A perfect ruler brings that to a country: The people live in harmony; Mother Earth gives of

her bounty and you find the whole atmosphere is entirely different. No one was left a widow by the early death of her husband. All remained united with their partners. Such was the ideal kingdom of Rama. The living beings no longer feared disastrous fire or drowning in torrential storms. There were no earthquakes, no cholera or epidemic fever, and no thievery. All fear was gone from the hearts of the people. All were full and happy and lived a life of *dharma*. With Rama around, what was there to be afraid of? He eliminated all the *rākṣasas* and he was all mercy and compassion. With Rama as ruler, the people changed completely. As the king, so the subjects. The face of the society changed because Rama was sitting on the throne.

All the provinces and all the cities that made up Rama's kingdom increased their production and wealth. Commerce flourished and the granaries and treasuries swelled. We have heard that as the *yuga* comes down the *dharma* also comes down. That the previous *yuga* is better than the next *yuga* is the idea. Our Kaliyuga is said to be the most difficult, the dark one. But there, in *rāmarājya*, Rama being on the throne had converted it to *kṛtayuga*. All were as happy as in the *satyayuga*. When the story was told by Narada to Valmiki, Rama was still ruling the kingdom. There were still great deeds and great sacrifices to be done as a king should do. Hundreds of *aśvamedhas*, *yāgas*, would be performed, and great distribution of *dakṣiṇā*, gold *et cetera*, would be accomplished. Countless cattle would be distributed to the *brāhmaṇas* who attended the sacrifices. That was one measure of the spirit. These cows were not offered into the fire but given to the people. The numbers involved indicate the greatness of the king involved, because to properly do a *yāga* there should be no challenge from other kings. Only then can such profound sacrifices such as *aśvamedha* be done. A very stable kingdom is required for that and the kingdom should enjoy vast prosperity. Only then, with wealth beyond count, can a king give away things in such a manner. King Rama, after living on a number of years, would leave this world for *brahmaloka*. Having done all to be done, Rama disappeared from this earth for the seventh *loka* up.

To be continued...

Swami Dayananda Memorial Retreat - Camp 1 (March 4 to 11 2023)

The first of five residential Retreat Camps was conducted by Sri Swami Sadatmanandaji, the Chief Acarya of Arsha Vidya Gurukulam, Anaikatti and it started with a full house. Having selected 31 mantras of the Svetasvatara Upanishad over eight days, the retreat was attended to capacity by students from India and all around the world. Three one hour classes were held daily and at night a 45 minute satsang was conducted where engaging questions were taken up and answered by Swamiji based on the day's classes. Students were absorbed as he took them through the first chapter consisting of 15 mantras in great detail.

Every mantra was chanted by Swamiji after which the students repeated the mantras on their own as is his unique tradition and established by him during the courses conducted by him at Anaikatti. In addition to the complete first chapter, mantras 5 and 15 of the second chapter; mantra 19 of third chapter; mantras 3, 5 & 10 of the fourth chapter, mantra 10 of the fifth chapter, and mantras 8, 9, 11, 18-23 of the sixth chapter. For each mantra the *anvaya* was given for the benefit of the students.

The beautiful imagery of this Upaniṣad was presented in a manner that both first time students who were exposed to the Brahma Vidya of the Upaniṣad and advanced students were both benefited. Citing grammar he made sure that the new students were not overwhelmed by the technicalities. Requesting the students to absorb the teaching with an open mind and “brutal honesty” and not feel ashamed if they did not immediately grasp the vision of Vedanta. He further revealed that it was important for the students to indulge totally in *śravaṇa* during the class and only later practice *manana* and *nididhyasana* by spending time with the *upadeśa*. He also brought out the fact that Vedanta gives the highest self esteem especially relevant at a time when the world having been afflicted by a pandemic followed by war had created extraordinary stress in society at large.

Sri Swamini Chidekarasananda took chanting classes for the participants teaching Ganga Stotram and Lingashtakam and also explained their meaning. Participants enjoyed Swamini's melodious voice and benefitted from her teaching. Br. Punya Thiru took yoga classes every day and many participated.

During the camps several bhandaras were held for the sannyasis residing in Rishikesh. Tickets for these bhandaras are much sought after by the sadhus here. On the penultimate day Swami Sakshatkritanandaji conducted the satsang at the invitation of Swami Sadatmanandaji and the students enjoyed interacting with Swamiji listening with awe at the answers to their doubts. *Om Tat Sat*

Sri Swamini Brahmaprakashananda affectionately referred to as “Mataji” by her students taught Kenopaniśad and as an added bonus Sadhana Pancakam to an international audience. An accomplished grammarian herself, Swamini waded through the Upaniśad using the Bhaśya to explain the nuances of the unique presentation of the Kenopaniśad with a fluency and ease that engaged all the students present.

Swamini regaled the audience with numerous anecdotes of Pujya Swamiji so that those who have not had the awesome pleasure of being with Pujya Swamiji would get a glimpse of such a great teacher whose compassion and wisdom is without measure or comparison. Her love for her Guru was evident with the passion she recalled the teachings of Pujya Swamiji during the first course conducted at Anai-katti. Often quoting Pujya Swamiji, “To understand I am seeking the limitless requires one extra ounce of *punya*.”

Swamini is the Chief Acharya at Arsha Vijnana Gurukulam, in a remote area near Nagpur which she helped set up at the behest of Pujya Swamiji and has been running single handedly since; having completed two three-year courses with a third course commencing later in July this year she is both an accomplished teacher and administrator. This course is offered both online and in a Gurukulam setting.

Her extolling the vision of the Upaniśads, presenting the Veda as a thousand mothers and fathers revealing that you don't need a pramana to know you exist as the self is self evident but since the senses are turned outwards it is important for the student to find a teacher rooted in the sampradaya to get this knowledge. She cautioned the students not to fall for the many self proclaimed modern day Gurus who have not been taught in the traditional way proclaimed by the Veda.

Sri Swamini Chidekarasananda taught chanting of Artatrana Parayana Stotram with meaning during the Camp. Every day one verse is chanted during the arati since it is dedicated to Lord Gangadhaśwara. Students so enjoyed the chanting and requested classes for Ganga Stotram and Lingashtakam also. Br. Punya Thiru conducted yoga classes and many availed of this facility also. *Om Tat Sat*

RETREAT 1: Arshabodhini conducted their 5th camp at Jnanapravaha facility at Manjakkudi from 1st to 5th February 2023. Guru Lavanyaji taught Advaita Prakaranam of Mandukya Kārika in the camp

The camp started with a pooja and an inauguration event attended by Srinivasanji and Swami Rameshvaranandaji. A total of 20 classes were covered in 5 days.

More than 45 vidyarthi attended the camp and benefitted greatly from the traditional and systematic teaching of the Guru parampara through Guru Lavanyaji. Vidyārthi also had the opportunity to visit the Car festival of Mahalingaswamy temple at Tiruvidaimarudur.

Apart from the classes, Swami Ramesvaranandaji also conducted meditation sessions and Satsang every day in the morning.

On the final day, there was a feedback session, after which the felicitations took place. Rajagopalji and Prasenjitji were felicitated for their constant support and hospitality. Heartfelt feedback was shared by vidyarthi about the benefits they have gained, Guruji's method of teaching, and the facilities.



RETREAT 2: Pedro Kupfer (Brazil/Portugal) conducted a retreat on Ādi Śaṅkarācārya's Brahmajñānāvalīmālā from 12th to 15th February 2023 at Jnanapravaha, Manjakkudi

The 18 people group was mainly from Brazil, but included also Portuguese and

Senegalese Vedanta students.

Some of them have been Pūjya Swāmijī's devotees for many years, and all of them had a good appreciation and understanding of Vedanta prior to the retreat.

They stayed at the wonderful and comfortable Anugraha Guest House and enjoyed their delicious vegetarian satvik meals at the Koodam.

The study of Ādi Śaṅkarācārya's Brahmajñānāvallīmālā started on the 2nd. February in Auroville, then continued in Tiruvannamalai (7th. to 12th. Feb.) and came to a perfect conclusion during the days the group spent at Jñānapravāha, Manjakudi.

During the retreat, the group took part in the early morning Śrī Rudram chants at the Swāmi Dayānanda Shrine & Meditation Hall, besides the daily recitation and meditation on the 20 stanzas of the Brahmajñānāvallīmālā.

After the study sessions, which took four hours each day, Haṭhayoga and nididhyāsana sessions were also conducted at the end of each day.

Swāmi Rāmeśvarānanda Sarasvatijī, the Jñānapravāha Resident Ācārya, guided the group in a visit to the Swāmi Dayānanda Vedapaṭaśālā, Kodavasal, where the group members had the occasion to meet and greet the students.

The group also visited the Swāmi Dayānanda Campus, Pūjya Swāmijī's ancestral home, the Reading Room, Study Centre, Digital Archive and nearby Mandirs.

The Vedānta students loved their stay at the auspicious Pūjya Swāmijī's Janma Bhūmi and went home with their hearts and minds full of the eternal wisdom of Advaita Vedānta.

Pedro, the teacher and guide of this group, is a disciple of Swāmi Dayānanda Sarasvatī. He took part in all of the Vedānta Camps with Pūjya Swāmijī at the Dayānanda Āśram, Rishikesh, from 2003 until Swāmijī's mahasamādhi, in 2015.

He has been practising and teaching Yoga for over 40 years. He was born in Uruguay, 56 years ago. Pedro considers Yoga to be not just a set of techniques, but a way of life and a vision on how to live it wisely and happily.

He wrote nine books on Yoga and translated two traditional texts on the matter.

He maintains a Portuguese website on Yoga and Vedanta: www.yoga.pro.br, which offers over 1000 free articles on Yoga, Vedanta and Hindu Dharma. He lives in Portugal with his wife Ângela and travels regularly to Brazil and India.



RETREAT 3: Miguel Homem (Portugal) conducted a 5-day retreat on 'Hastāmalakīyam' by Ādi Śaṅkarācārya's from 19th to 23rd February 2023 at Jñanapravaha, Manjakkudi

We had a wonderful retreat at Manjakkudi on Hastāmalakīyam Stotram. Coming from Portugal for a pilgrimage travel in India, we visited Shankara Nilayam, birth house of Sri Shankara, had darshan at Meenakshi temple in Madurai, then proceeded to Ramesvaram, Pillayarppati temple and finally arrived at Manjakkudi. Everyone could feel Pujya Swamiji's presence in Manjakkudi and to have classes at Jñanapravaha is a unique experience. All the arrangements for one's stay are perfect, the rooms are very comfortable, the people working there are extremely caring and the food is very healthy and delicious.

We had all the conditions to teach and learn, to dwell on the teaching and contemplate. Plus, now that Swami Ramesvarananda is there as the Resident Sannyasi, we had very lively and clear satsangas with Him. Swamiji's clear cut style re-

moved students doubts, brought the Vedanta as Pujya Swamiji would unfold for everyone to appreciate, remembering Pujya Swamiji's examples and quotes.

It was a privilege for both me and the students to teach and learn there. We congratulate all the team working to make Jñanap ravaha what it is and to host retreats.



RETREAT 4: 5-Days retreat on 'Freeing our Freewill – Living Life with Inner Leisure' conducted by Swami Shankarananda Saraswati from 13th to 17th March 2023 at Jnanapravaha, Manjakkudi

We, the Sishyas of Swami Shankaranandaji would like to place on record our appreciation and feedback of the 5 day retreat 'Freeing our Freewill ' from 13th-17th March 2023 at Manjakkudi.

Our key observation: Attention to detail is evident in every aspect of SDET's work at Manjakkudi.

☆ Accomodation @ Anugraha Guest House

- Impeccably clean rooms & restrooms
- A well-equipped pantry manned by courteous staff
- Express (same-day) in-house laundry service.

☆ 'Koodam' Dining Facility

Our respects to Shri Prasenjit and staff of 'Koodam' for providing us meal after nourishing meal of hygienically prepared Satvik food served lovingly & true to tradition.

We were impressed by the discipline maintained by the staff, their courteousness, silence, measured service of food and water achieving zero wastage.

An informative write-up of the home-grown organic rice used for each meal added to the value of eating hitherto unheard of fragrant rice from Swami Dayananda farm. Our visit to the farm was enhanced by the input from Alagar, the farm in-charge.

We would like to acknowledge the tremendous commitment and effort that goes into the Swami Dayananda farm in order to revive the unique 'rice tradition of India' and bring healthy food to people.

☆ Jnana Pravaha's aesthetic design

This starts with a deceptively humble entrance that opens up into a green oasis of calm, conducive for Vedantic Study and introspection.

Shri Dakshinamurthi, ensconced by a grove of parijatam and paneer pushpam trees, presiding over the Jnana Pravaha lent an aura of auspiciousness to our study setting.

We thank Sw.Shankaranandaji for giving us the opportunity to start our day by worshipping Shri Dakshinamurthi with flowers from the grove, accompanied by guru ashtotram mantras explained word by word so that we could pray with an understanding of the meaning. It was a very holistic experience that maximized the benefit of having a retreat in such sylvan surroundings.

Our takeaway from this retreat - it has been a reinforcement of our learning thus far and we will commit to bringing inner leisure to our lives by following the precepts laid down by Vedanta, as revealed by Swamiji.

Our immense gratitude to Sw.Ramesvaranandaji, Rajagopalji, Prasenjit & Ms.Alagammai for the smooth facilitation of this retreat & Shri Kayesh for facilitating recording of Swamiji 's classes for us to revisit & further study. It is perti-

nent to mention this was the first 'hybrid' retreat with 32 resident students as well as around 33 regular online students who attended all meditations, classes and satsangas online. This has set the standard for maximizing Jnanapravaha facility for such retreats by all acaryas in the paramapara.

☆ The Veda Paatashala, Swami Dayananda farm, Goshala, the adoption of quasi government schools have all transformed this little village into a model village that promises hope for more villages in our country to emulate and restore it to its former glory of an agrarian society.

Our prayers for the SDET team to continue the good work with the blessings of Pujya Swamiji.

Our prayers for Sw.Shankaranandaji's good health.

May Pujya Swamiji 's blessings be bestowed upon Smt.Sheela Balaji and all those who work behind the scenes to make this a living tribute to Pujya Swamiji.



Om Tat Sat

ARSHA AVINSH FOUNDATION'S RESIDENTIAL SPIRITUAL CAMP

With the blessing of Pujya Swami Dayananda Saraswati, Swami Paramarthananda, Swami Sakshatkritananda and Swami Sadatmananda, Arsha Avinash Foundation conducted a residential spiritual camp. The camp was held for two days on March 11 and March 12, 2023. Around 45 students from Coimbatore, Tirupur, Coonoor, Chennai, Madurai, Thoothukudi, and Trivandrum participated in the camp. They were from the age group of 25 to 90.

INAUGURATION: Swami Jagadatmananda, Trustee, Sruti Seva Trust inaugurated the camp. He told that everyone starts with the pursuit of dharma, security and pleasure initially. Later one discovers that whatever he achieves does not give fulfilment. Then his spiritual journey begins. He discovers that liberation is possible only by the pursuit of moksha. He develops shraddha for the Vedanta Sastra and sampradaya Guru. Then he follows the instructions of the Vedanta Sastra and sampradaya Guru. Finally he will be able to achieve the goal of moksha. Swamiji also explained about the proposed one month course on Mundaka Upanisad in Tamil at Anaikatti Gurukulam. Swamiji blessed the students for success in their spiritual pursuit. Swamiji also blessed Arsha Avinash Foundation for sharing the Vedantic wisdom with more and more seekers.

BHAGAVAD GITA SESSION: Smt. Ponmani Avinashilingam taught Bhagavad Gita Chapter 6. She taught the entire 47 verses in two days. She explained the six topics of the Chapter- General discipline, Specific discipline, Nature of Meditation, Benefits of Meditation, Obstacles and their remedy in Meditation and the future of a spiritual seeker who could not attain abiding self knowledge in this birth.

She also explained the importance of self effort and sameness of the mind, in the spiritual journey. When one understands that wherever the mind goes there is Isvara, his contemplation becomes pleasant. By repeated practice and objectivity one learns to keep his mind focused. His mind becomes calm like a lamp protected from the wind.

Arjuna asked what will happen after death to the one who has put efforts, but has not gained moksha in this birth. Lord Krishna assured that such a seeker will be born in a home where there is wealth and values and Vedic tradition. Or he will be born in the home of a jnani. The progress made in this life is not wasted and in the next birth, he starts his spiritual evolution from where he left off.

OTHER SESSIONS: In the meditation session, Sri N. Avinashilingam conducted Guided Meditation on the topic of Vedantic Meditation. Smt. Visalakshi Ananthanarayanan taught Gita Chanting. Prof. R. Varadarajan, a 90 years young camper spoke about his experience about Meditation taught in other places and the superiority of the traditional meditation taught in Arsha Vidya sampradaya. Sri R. Ganesh shared the stages of his spiritual pursuit. Smt. Uma Ravichandran sang beautiful devotional songs and captivated the audience with

her sweet voice.

FEEDBACK FROM THE CAMPERS:

Arrangements were excellent, temple puja was soulful, food and accommodation were great, Swamiji's talk and Gita classes were inspiring. – **Kumari M. Bhavani**

I liked the Guided Meditation, Gita classes and the ambience of the Gurukulam. – **Ms. M. Kana-gavalli**

The punctuality of the programme, temple worship and Vedanta classes were admirable. – **Smt. R. Rhama**

I am new to Vedanta. I liked the topics of the camp and the Gurukulam environment. – **Ms. S.T. Mayadevi**

I had the benefit of Swamiji's address and the simple, lucid explanation in the Gita classes. – **Prof. Dr. S. Bhaghyalakshmi**

The class schedule with adequate intervals and food were good. – **Sri S. Krishnan**

The simple presentation of Gita, natural surroundings, hygienic food and organised functioning were all splendid. – **Sri P.K. Natarajan**

I appreciate the discipline, arrangements, humility, and clarity of the people conducting this programme. – **Sri R. Ganesh**

The systematic approach, simplified explanation and peaceful atmosphere were impressive. – **Dr. N. Krithikaa.**

I enjoyed the Vedanta classes, temple worship, calm atmosphere, clean food and room. – **Sri G. Murugesan.**

The camp was well organised, punctuality was maintained and the profound wisdom was taught in a simple way. – **Dr. G. Sivaramakrishnan**

The teaching was nice, quality of food was good and the atmosphere was serene. – **Smt. R. Uma**

I am carrying pleasant memories of Swamii's lecture, Sri Avinashilingam's Guided Meditation and Smt. Ponmani's Gita classes. – **Sri K.S. Jayaraman**

Report by N. Avinashilingam

Vedanta camp in Rishikesh

Vedanta camp in Rishikesh by Swami Brahmaavidananda and Swamini Brahmaprajnananda (20th – 24th February, 2023)

The blessings of Ganga ji, the blessings of Pujya Swami Dayananda ji and the teachings of the Rishis flowed in full measure in our recent Vedanta camp. We were delighted to return to Rishikesh to conduct our biannual camp after six years especially with many first timers.

Participants were able to live 'the gurukulam life' with an intensive yet relaxed lifestyle including Pujas in the temple, Puja at Pujya Swami ji's adhishtanam, Vedanta classes, Meditation, Satsanga, Sadhu bhandara, Sacred dips in the Ganga, animated discussions and laughter, river-rafting for some and much more! Smiles became wider, steps became lighter, hearts became bigger!

Swami Brahmaavidananda ji unfolded Advaita Makaranda by Lakshmidhara Kavi and Swamini Brahmaprajnananda ji unfolded Sri Rudram

The Advaita Makaranda or 'Nectar of Non-Duality' by Lakshmidhara Kavi talks about how 'you' are but a witness, 'Sakshi' to your ego and proceeds to prompt thinking as to whether you really are the witness, or you just are one, without a second? This nectar of non-duality says; 'स्वरूपमेव मे ज्ञानं' - 'consciousness alone is my nature' and 'अहमेव सुखं नान्यद', 'happiness alone is my nature'; emphasizing that consciousness and happiness are not 'attributes' but simply 'oneself' – the limitless consciousness.

For me, hearing that 'happiness is not an experience, we sometimes put conditions to our happiness and say – "I will be happy when" – only to realize that you ARE!' is something I will spend a lot of time thinking about before I am able to grasp it fully.

Sri Rudram was unfolded by Swamini Brahmaprajnananda ji. Divided into 11 'Anuvakas' or 'sections', it is a prayer to the all-encompassing Lord Shiva. The opening anuvaka is a supplication to Lord Rudra, requesting for his compassion and generosity. The subsequent anuvakas, spanning from the second to the ninth, comprise of salutations to Lord Rudra in his various forms - as the essence of all existence, the sustainer of inner order and the master of the universe. [The word 'namah' is used three hundred times in the first nine sections of the Rudram]

The tenth anuvaka involves prayers addressed to the Lord, while the eleventh anuvāka invokes the Lord in the forms of numerous devatās, responsible for diverse domains of human experience.

We were blessed to be a part of Pujya Swamiji's 'Adhishtana Puja' and also be a part of a 'bhandara' organized for 100 sadhus as well as the Ganga puja.

For some, an important highlight was going river rafting! Overall, the setting of the ash-

ram, by the Ganga, in a place where we were making no decisions, enabled us to focus on our learning.

Some more takeaways from other participants –

I learnt how much the identities I had created around my likes and dislikes as well as roles I play, were making me feel alienated plus fearing rejection.

Letting those identities drop off is giving me an abiding sense of connection and freedom.

All of the various forms in which we learnt to see Bhagawan while studying Sri Rudram is really helping me to deal with every day situations with a whole new perspective and ease. – Shilpi Banerjee, Delhi

Being an online student from UK, I wanted to have an in-person immersive experience & no better place than Pujya Swamiji's ashram being the fountainhead of knowledge in Rishikesh in the lap of mother Ganga.

Studying Advaita Makaranda & Sri Rudram, interacting & bonding with my fellow classmates & long-time students in the ashram was a transformative experience.

My Gratitude to Swamiji & Swaminiji for organizing this camp with every little attention to detail. - Nirmala Iyer, UK

By slowly going along with the words of Advaita Makaranda and recalling the unfolding, contemplating on the same, I can see systematically and logically, what I am (by negating what i am not)

By seeing the details of this beautiful prayer of Sri Rudram, I am inspired to be more awareful of all things, persons, circumstances in my life and of my life, and see each and every minute detail as Bhagavan and The Divine Order..which makes me infinitely more accepting of everything and everyone..dulls the 'sting' of my papa karma – Bharati Chandiramani, Mahabaleshwar

Immersive camp in which Rudram unfolded the auspiciousness of Shiva. 2. Advaita makaranda clarified doubts, 3. One drops roles, even that of the seeker 4. The ashram with its purity and grace helped to contemplate. 5. Everything was comfortable and taken care of. Enjoyed the ride. – Dr Bina Nangia, Delhi

I am so blessed that my dream of gaining knowledge on the banks of Ma Ganga by my Gurus came true. Got some drops of Jnanaganga as well as tirtha from Ma Ganga which will purify my mind and body. It was amazing. Thank you Swamiji and Swaminiji for giving this opportunity and grace to all of us – Sanjeevani, Mumbai

Om Tat Sat

Mahashivaratri, the great night of Lord Shiva, is celebrated with great fervor and devotion at the Arsha Vidya Gurukulam in Saylorsburg, USA. The celebrations began with the Rudrabhishekam to Lord Dakshina Murthy, followed by Akhanda OM Namah Shivaya Mantra Japa organized by Suddatma chaitanya, which continued from morning to evening. A large gathering of close to 500 devotees assembled for the evening Pooja and celebrations, marking this auspicious day.

The evening began with the Priest Ganesan reading out the sankalapas of all the sponsors for the Pooja, and a Maha Sankalpa was made for the Loka Hita. The Rudrabhishekam was then performed in the evening with Mangala Dravyas. A beautiful flower alankaram was done.

Sri Swami Veditatmananda ji, the President of Arsha Vidya Gurukulam, delivered his anugraha Bhashanam through a pre-recorded video message sent from India, despite his busy schedule. In his message, Swamiji highlighted the significance of Shivaratri and Shivalinga. Swamiji explained that the Shiva Linga is the representation of the flame of knowledge, Lord Shiva is the very embodiment of knowledge, which dispels ignorance and fills the devotee's heart with Ananada. Sri Swamiji also quoted a story from shiva Purana associated with Shivaratri.

Swami Sachidananda ji gave a talk on the significance of Bhava in the worship. He quoted from a poem Emi setura Linga, which Puja Swamiji used to like. He highlighted the limitations of Vidhi Pradhan Bhakti and the importance of Bhava Pradhan Bhakti in one's spiritual path. Swami sachidananda ji highlighted that the attitude with which offering is made is more important than what is offered.

The Mahashivaratri celebrations at Arsha Vidya Gurukulam saylorsburg were grand and a perfect blend of devotion, Vichara and tradition.

OM NAMAH SHIVAYA

#Photos in the cover page #31 and #32

7th SWAMI DAYANANDA SARASWATI MEMORIAL LECTURES 13th ĀRSHAVIDYA INDOLOGICAL CONFERENCE

ORGANIZED by : ĀRSHA VIDYA VIKAS KENDRA, BHUBANESWAR

Ārsha Vidya Vikas Kendra, Bhubaneswar organized the seventh **Swami Dayananda Saraswati Memorial Lectures** from 4th - 5th March 2023 in Bhubaneswar.

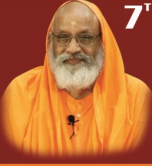
Nine speakers presented nine scholarly papers on the Vedas (1), Vedantic Literature (1), Upaveda (1) Sanskrit Kavya (2), Sanskrit Language (1), Swadharma (1), Women and The Teaching Tradition of Advaita Vedanta (1), Buddhism (1).

Speakers were from California Institute of Integral Studies (1), Hindu University of America (1), The Hong Kong University of Science and Technology (HKUST) (1), Visva Bharati, Santiniketan (1), Xavier Institute of Management, BBSR (1), Utkal University (1), Arsha Vidya Gurukulam, Coimbatore (2), National Sanskrit University, Tirupati (1), Dhrupad Music Foundation (1), Preksha, Bengaluru (1).





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You are cordially invited to the

7th SWAMI DAYANANDA SARASWATI MEMORIAL LECTURES
13th ĀRSHAVIDYA INDOLOGICAL CONFERENCE
— ORGANIZED by
— **ĀRSHA VIDYA VIKAS KENDRA, BHUBANESWAR**
4th - 5th March 2023 at 10am to 1pm & 3pm to 5pm
Venue – Panthanivas, Lewis Road, Bhubaneswar



Kathryn Julyan, Ph.D. Scholar
Prof. Arunranjan Mishra, Ph.D.
Ātmaprajnananda Saraswati, Ph.D.
Er. B N Shashi Kiran
Ācarya Maheswari Ji
Dr. Bharat Bhushan Rath, Ph.D.
Guru Mukund Dev Sahu
Dr. Dhanada Mishra, Ph.D.
Sriram Subramanian



The Conference was convened and directed by Ātmaprajnananda Saraswati.

The academic conference was attended by many distinguished scholars and intellectuals from Bhubaneswar. The event was covered by the local Odia daily "Sambad".

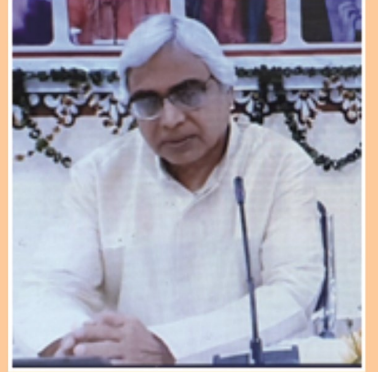
The Speakers
7th Swāmi Dayānanda Saraswati Memorial Lectures - March 2023



**Women & The Teaching Tradition of
 Advaita Vedānta - by Kathryn Julyan,
 Ph.D. Scholar**



**Finding Svadharma
 - by Er. Sriram Subramanian,
 Ph.D. Scholar**



**Some Significant
 Vedic Mantras
 - by Prof. Arunranjan Mishra**



**Nāda Yoga - by Prof. Dhanada Mishra,
 The Hong Kong University of
 Science & Technology**



**Nāda Yoga & the Primordial Sound
 – by Mukund Dev, Dhrupad Vocalist**



**Brahmasūtra Adhyāsa Bhāṣyam
 - by Ācāryā Maheśwari**



**Kāvya puroṣoṭpattiḥ
 (Story behind Kāvya)
 - by Er. Shashi Kiran**



**Pancha Mahākāvyaṣ in Sanskrit
 – by Ātmaprajñānanda Saraswati**



**संस्कृतसाहित्यस्य वैश्विकं स्वरूपम्
 – by Dr. Bharat Bhushan Rath**

Vedanta Camp at AVG Anaikatti - Report

It is always a great experience to attend a Vedanta Camp and immerse yourself for a few days in the Vedic lifestyle. Satvik food, no social media, no newspaper, no TV!

We start the day early morning with the elevating experience of watching the Rudrabhishekam to Sri Medha Dakshinamurty, presiding deity of Anaikatti Gurukulam. Sitting for a few minutes at Pujya Swamiji's Gurusmriti, in quiet contemplation, recharges one's commitment to study.

Guided Vedantic meditation by our Guru Swamini Sumatmanandaji took us to a different level. Amma taught the short text Laghu Vakya Vritti of 18 verses which clarify the meaning of the Mahavakyas- the great Vedic sentences dealing with the unity of the Jivatma and Paramatma.

Amma's crystal clear exposition of every word of these 18 verses, helped us understand the brilliant analogies given by Adi Shankaracharya.

How to gain a calmer mind?

How to reduce anxiety? What is the fruit of Japa meditation techniques?

How to be a witness to your constantly changing thoughts? How to be aware of the string of Shuddha Bodha holding together the beads of a necklace, your vrittis?

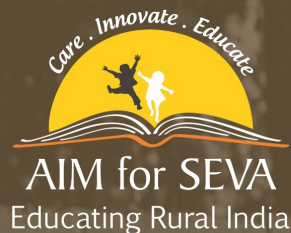
We found answers to some of these thought provoking questions in this short text.

Takeaways from the camp

1. Such camps are essential to free ourselves from the external allurements, especially the digital enjoyments.
3. Addictions and emotional ups and downs can be easily overcome and we can channelise our thoughts for better purposes.
4. The routine life at home put behind, we can connect with nature and God in a calm manner to discover our own strength.
5. We get a break from our role plays, social obligations during such camps and our priorities change and are able to recharge ourselves with positive energy, enabling us to have a balanced attitude towards life with more detachment.

Om Tat Sat

SUPPORT AIM FOR SEVA'S ENDEAVOUR TOWARDS A MORE INCLUSIVE SOCIETY



EVERY YEAR, 2ND APRIL IS OBSERVED AS WORLD AUTISM DAY

For over a decade now, **SWAMI DAYANANDA KRUPA CARE** has been providing lifetime care and support to adults (men) with developmental delays. With rising awareness on disability coupled with our 10 plus years of experience on ground, Krupa is now all set to morph into a new *avatar*. The first of this will be a **Therapeutic Centre** in the campus. The end goal for us is to bat for a more a neuro-inclusive world. We request you to make a **Special Contribution** for neurodivergent people in your own **unique** way.



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By the Grace of Pujya Śrī Dayānanda Sarasvatī
& Swami Sākṣhātkṛtānanda Sarasvatī

Vedānta Retreat



by Swamini Chidekarasānanda Sarasvatī

at SWAMI DAYANANDA ASHRAM, RISHIKESH, India

Monday 22nd May to Friday 26th May 2023 (inc)

‘Select verses from Muṇḍaka Upaniṣad (Third section)’

(**There will be one class by Swami Sākṣhātkṛtānanda Sarasvatī on
Chāndogya Upaniṣad - select verses from chapter 6**)

To register interest, please send your
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