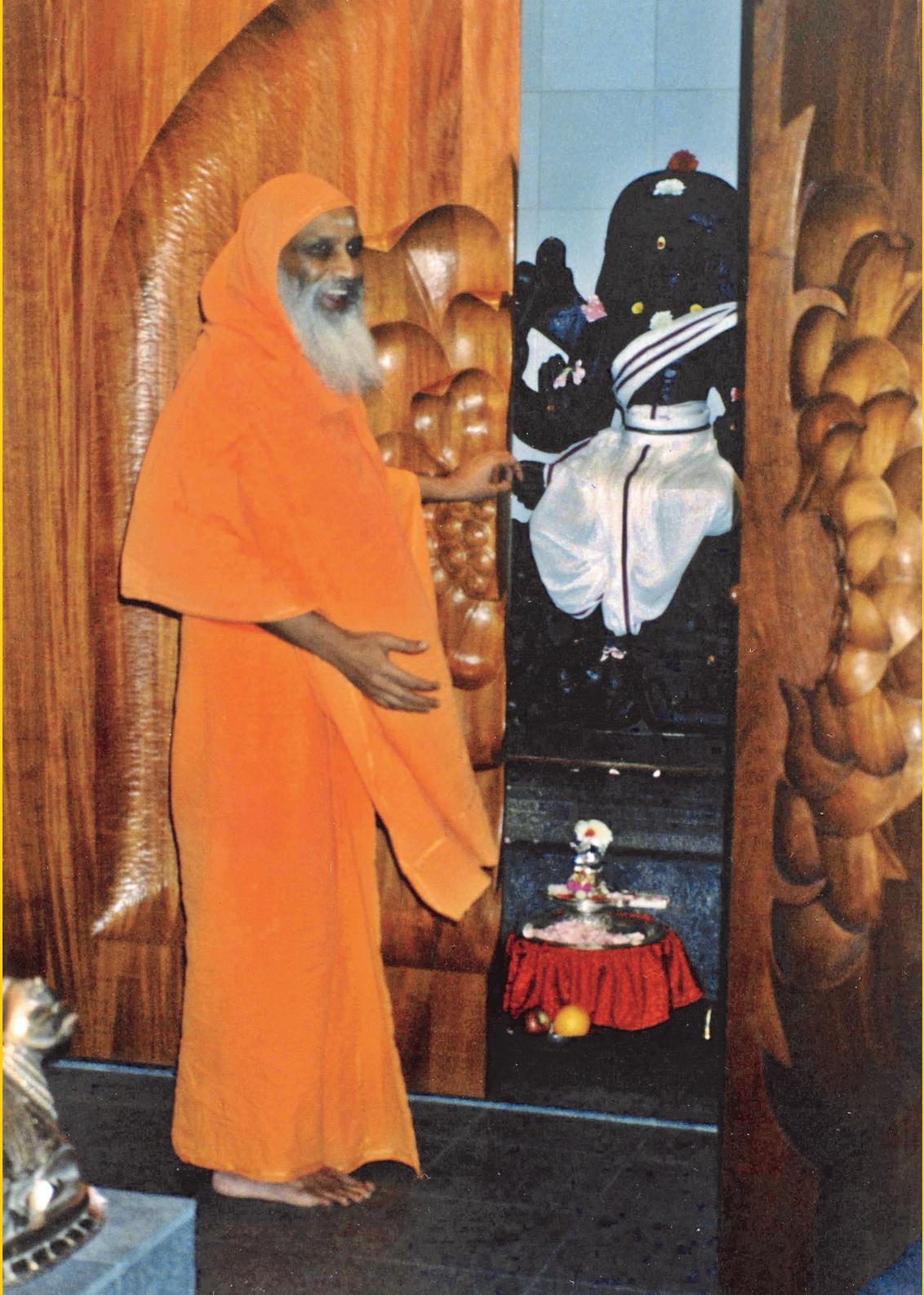




# *Arsha Vidya Newsletter*

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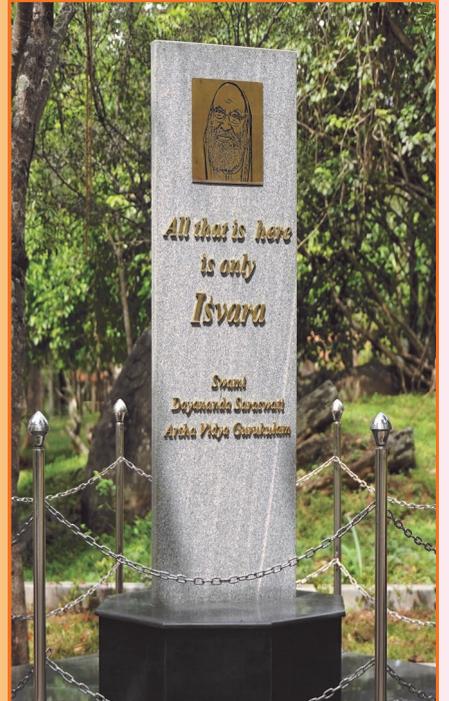
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**Sādhana-pañcakam**  
**Pujya Swamiji's transcribed talk**

*This is the twenty first part of the serial article, continuation from Oct 2022 newsletter.*

**BE SATISFIED WITH WHATEVER COMES**

*Vidhivaśāt prāptena santuṣyatām;* may you be happy with whatever comes to you in accordance with your *karma*. *Vidhi* means your *prārabdha karma* is there, the *karma* that gave you this birth. That *prārabdha-karma* has to be exhausted, so the physical body has to live. Even if you do not ask for food, food will come to you. For example, you may be living alone as a *sādhu*, sitting under a tree and you say, 'I'm not going to ask for food, I'm going to sit here.' For three days you may not get food, perhaps, but on the fourth day, I assure you it will come. And if it does not come also, do not worry. Only when you stop worrying, will you get something. Do not keep looking here and there, in anticipation. *Prārabdha* is there, this body has to continue, so food will come from somewhere. And it will come *vidhivaśāt*, meaning in accordance with your *prārabdha*. May you be happy with whatever *bhikṣā* comes to you. On one day there may be a *bhaṇḍāra*,<sup>114</sup> good food is given, so be happy. You enjoy a *bhaṇḍāra* day. Then the next day, there is nothing. The idea is that whatever it is, good or bad, you accept it happily. If some pleasant food comes, you do not run away from it saying, 'Oh, it is too pleasant for me.' It is not that food has to be made unpleasant. You should find happiness with that food, whether it is pleasant or unpleasant. *Santuṣyatām*, may you be satisfied with whatever food is there.

**ENDURING THE OPPOSITES**

*Śītoṣṇādi viśahyatām;*<sup>115</sup> may you endure heat and cold, etc. *Śīta* means cold and *uṣṇa* means hot. They are a *dvandva*, a pair of opposites. So this word means it is sometimes cold or sometimes hot with reference to the weather. The word *ādi*

<sup>114</sup> An occasion on which food is distributed to all *sādhus*.

<sup>115</sup> शीतं च उष्णं च शीतोष्णे / शीतोष्णे आदि यस्य शीतोष्णादिः

stands for varieties of opposites, like *māna*, respect and *apamāna*, disrespect, or gain and loss etc. *Viśahyatām*,<sup>116</sup> may you put up with all these opposites without complaint. You have to put up with opposites anyway, but generally you do so with complaints.

You say, 'Oh, it's so hot, so hot, so hot.'

'Then why don't you do something about it? Get into a fridge or something, or go to a place where it is very cool, like Ooty.'<sup>117</sup>

'But I don't know anybody there in Ooty. There's no one there to take care of me.'

'Okay, then go to Rishikesh.'

'Oh, Rishikesh is hotter than here.'

'Then you can keep going up. Go up to Gangotri.'

'Oh, Gangotri is too cold.'

'That's all right, come down to Uttarakashi.'

'Uttarakashi is okay, but where will I go for food? What is the *bhikṣā* there? Lunch it is roti and dal<sup>118</sup>, night it is dal and roti. How can I stand that?'

'All right, then be wherever you are.'

'No, here it's too hot.'

So, what shall you do with this person? You cannot do anything. You cannot deal with this kind of person. So here, for a *mumukṣu* it is pointed out that you should endure everything without complaint.

*To be continued...*

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<sup>116</sup> विशेषेण सह्यताम् इति विषह्यताम्

<sup>117</sup> A hill-station in southern India located at high altitude and thus, it is relatively cool.

<sup>118</sup> Roti - a type of North Indian bread which is accompanied with dhal - a lentil soup.

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

### **Jīvan-mukti, gaining liberation while living**

*Parimucyanti sarve* means all of them become liberated. Liberation is described as two-fold: One is liberation even while a person is alive or *jīvan-mukti*, and the other is liberation after death or *krama-mukti*. Vedānta mainly concerns itself with liberation while one is alive. The teaching concerns the present life, here and now. We do engage in dialogs with people about life after death, about the law of *karma*, and so on, because people are very concerned about what happens after death, about why a given thing happened to them and why something else did not happen. When people get satisfactory affirmations of their concerns, there is relief and they can move ahead and continue their progress. If they don't get satisfactory answers to their questions, they get stuck.

However, Vedāntins do not concern themselves much with subsequent births or past births. They are concerned about one's present birth, about what is to be done here, because they want liberation here and now and not after death or in some other realm, such as paradise or heaven. What is important is *jīvan-mukti*, liberation while one is alive. *Parimucyanti* means they are *paritah*, totally, *mucyanti*, liberated. They continue to live in this world inspite of being liberated, because of their *prārabdha-karma* or actions whose results are in progress and still working themselves out. The body does not die when the knowledge takes place; it is the ego that dies. Hence, the wise person continues to live and function as he did earlier, except that he is now more like an actor playing a role and conscious of it. He is not a real beggar, but the actor-beggar; that is how the wise person functions. At the time of the death of the body, upon the *prārabdha-karma* coming to an end, he is liberated once and for all. That is called *videha-mukti*, liberation or deliverance through release from the body.

The first part of the verse has been explained as referring to an aspirant. It can also

be explained as describing a wise person. The explanation will then be as follows: The *vedāntavijñānasuniścītārtāḥ* are those who have ascertained the *vijñāna* or knowledge that Vedānta imparts, which is that one is *brahman*, *sannyāsayogāt*, because of which they are *sannyāsīs* or renunciates in a primary sense. The renunciation that one takes to as a way of life is renunciation in a secondary sense. Renunciation in the primary sense is to discover that *Sādhana* and *Sādhya*: Means and End one is ever a renunciate, *sannyāsyaham*, or that one is ever actionless. The 'real' renunciation is called *vidvat-sannyāsa*, renunciation as a result of the knowledge that one is *brahman*. Whether or not the wise wear ochre robes, they are *sannyāsīs* by virtue of this knowledge. A *vividīṣā-sannyāsī* is a person who has taken *sannyāsa* for the sake of knowledge and has yet to become a renunciate in the real sense, a *vidvat-sannyāsī*.

### ***Krama-mukti*, gaining liberation in stages**

In some places, the Upaniṣads also talk of *krama-mukti*. There are two forms of liberation: *sadyo-mukti* or *jīvan-mukti* and *krama-mukti*. *Sadyo-mukti* means liberation in the present. *Krama-mukti* means liberation in stages. It is believed that if, for some reason, a person does not gain total abidance in knowledge and is therefore not a *jīvan-mukta*, such a person will go to *brahmaloka*. Earlier, we saw the word *brahmaloka* to mean *brahma eva lokah*, meaning, *brahman* itself is the *loka*, in referring to a wise person, who is liberated by the knowledge of *brahman*. When referring to one who did not quite gain *jīvan-mukti*, *brahmaloka* would mean *brahmaṇaḥ lokah*, the world of Brahmā, meaning that such people would go to the world of Brahmājī. The word *parāntakāla* would then be the time when Brahmājī's life-span comes to an end. At the end of the cycle of Brahmājī, *parāmr̥tāt*, from the power of *māyā*, *parimucyanti*, all of them become liberated along with Brahmājī. That is the description of *krama-mukti* in some Upaniṣads. For us, however, the primary interpretation would be that this is a description of *jīvan-muktas*, the aspirants who become liberated even as they live their present lives.

*To be continued...*

## The Wholeness of You by Swamini Saralananda

*This is the seventeenth and concluding part of the serial article, continuation from Oct 2022 newsletter.*

### **How Does This Relate To Me?**

“What does this all mean to me, in my life? Philosophically and intellectually, if I agree that God and I are not separate, still, that is just words. So, we need to bring the discussion closer in ‘to home’ where we live right here and now. If “god and I are one” how can we understand what our relationship to god should be. If god is everything and everywhere then it should be obvious, that is, the easiest thing to see. Ironically, it is and it isn’t. We need to turn our attention and ‘eyes of inquiry’ to the task, to want to understand and see.

The All-knowing, all-powerful god can be seen in the palm of my hand. I hold in it one leaf. Think about the phenomenon of photosynthesis. Keeping in mind that no human mind has yet learned to replicate it, we can only continue to study it. What is there in the leaf is a whole mini universe of intelligent laws working to give me air and food. The intelligent laws work so that my toxic exhalation is taken in by leaves and given back to me as fresh air. “Laws” means they never fail to do what they are meant to do. Maybe I need to look at all the flora, all the greeneries around me differently. They also give protection. Trees protect us from the scorching rays of the sun and vouchsafe our water. Not to speak of beauty. All given to us by a Giver who is the Lawmaker. (Remember, no personage implied). And this is more perfectly expressed as the infinite, intelligent, infallible Order.

Think about the sun: It is the source, the ‘parent body’ of the earth. For that to be so, earth coming from the sun, it involved an unimaginable complex of intelligent laws for that to happen in just the way it did. Because of that we can exist on this living planet. A new creation Earth came into being directly from the sun. All... Intelligent creative energy at work. And further, the sun’s energy sustains us, in fact, all energy is heat which means that the source of all energy for our Earth is the Sun. All secondary forms of energy trace back to, are sourced in, are dependent on the sun.

Typically, people think of it as only a big, gaseous, burning ball in the sky. But it is the ‘great generator’ in the sky generating energy for absolutely everything. The sun sustains our life, our body warmth, the growth of our food, all happening according to definite,

dependable laws, intelligent laws. The sun maintains our electro-magnetic field with the intelligence that the earth as we know it, is neither too close to it to burn nor far enough away to totally freeze. That same field keeps us intelligently in orbit and maintaining our law of gravity so we can sit comfortably without floating up.

### **A Real Understanding of Dependency**

We can easily understand with this example: A mother is like a god for her child; she gave birth to it and she is the one to sustain it. As the child grows up, mother has many capacities, ways in which her child can ask for help. If he asks for help with his homework, mother is the tutor. If he is hungry he can ask mom to cook something; she becomes a cook; if the child asks her to take him to soccer practice, she becomes his driver and if they reach there and the child says, “please mummy stay and watch me play “he is invoking his all-powerful mom through her eyes to watch him. When he needs to tell mom something he invokes her through her ears. There are countless things that mother can be for her child, while all the time she is only one mom.

The child can ask her for anything, sometimes mom will give him what he wants and sometimes she won't because mom knows better, she has more knowledge. Sometimes she will say “maybe later you can have what you want”. You can say the child ‘prays’ to his mom... This can give us a better idea of our relationship with the One God who is anything and everything for us. And we do implore and invoke Gods’ grace in whatever way we so choose because within the laws we are also given the faculty of choice. We are given the capacity to envision god in this more enlightened way by the use of symbols.

### **The Symbology Of Vedic Deities**

Keeping all this in mind, the Vedas had a lot to say about deities, all the different specific aspects of power that belong to ‘Only God’ which can be looked at from many different standpoints. Those aspects are appreciated because of what-for do I wish to relate. Deity is a word we can use for ‘the powers that be’. What was recognized by the ancient seers was that we are connected to the universe in a relationship of total dependency from countless aspects; all these aspects can be conceived of as deities.

One cannot deny this as a reality, that we are dependent on this dynamic creation, all the realms of powers affect my life. And thus, the whole universe was variously and specifically deified, in all its realms near and far. Water is a deity because water is/has living energy, power; air is deity, fire, mother earth, all the stars and planets are energies/powers. The Universe is said to be the Totality of all the deities, the ‘powers that be’ that govern all the various spheres of laws. Every time we use the word ‘law’ it means intelligence,

plus its power. All these laws are a manifestation of the infinite, intelligent, infallible order. It is this Order which is God. In other words, it is not that God is the Universe, it is that this infallible Order called the universe is God.

### **Knowledge Made Manifest**

The totality of all the deities are the one infallible Order, the cosmos. Because it is the total intelligence running the universe, we can say it is intelligence/knowledge made manifest. It is not any different than your knowledge of a cake recipe made tangibly manifest into a cake when you use your power to make it. So, knowledge made manifest means knowledge tangibly brought into being.

In all the endlessly different specific ways and forms of this phenomena, the Vedas, refer to them as 'deities'. And all the laws are envisioned as deities. In the Sanskrit language of the Vedas, the definition for the word "deity" is far beyond Western conceptualization. Literally, it means 'a shining being' and 'shining' means that it is consciousness, never inert. To be infused and pervaded by the light of consciousness is to be 'shining' when we speak of a manifestation of intelligence/ knowledge, knowledge cannot be anywhere outside or away from consciousness. Can I have non-conscious knowledge of my house or anything? Non-consciousness cannot have any knowing in it. So, a deity means existence-consciousness and it is never separate from the total infinite all-knowing conscious being which has been referred to as Brahman.

[I would like to interject here: Can you notice how the words have to be used in such a novel way; we are trying to explain something so esoteric and subtle that both writer and reader needs to be careful not to slip into the everyday meaning of the words used like 'consciousness', 'Order', 'infallible' etc.]

Therefore, when we want to give our attention to the Universal Conscious Being from a specific stand point of one particular realm of a functionary power, then it gains the status as a specific 'deity'. (Like mom playing the role and having the power to be a driver, she becomes driver god because of her knowledge and the child's dependency.) Each deity governs a specific sphere within the Total Universe. The Total-One-Whole-God is the one All - knowing Organizing Principle 'over-seeing' and 'wielding them all'. None of them is separate or outside of God –the- Total.

Still, how does all this relate to You, Me, Us? The gods: Sun, Water, Air, Earth Wind, Moon and Ocean, let's just say there are as many, as you are willing to 'see'. How near or far away from us are they; how immediately are they affecting my life; how dependent am I on all these? How separate am I from all of them? They are my world. In fact, they

are all in me, as the very substance of my body: space, air, fire (warmth of aliveness, water and earth. This is exactly the microcosm. And it is not mere poetry to say that we are nothing but star-dust.

I am not on the earth; I am of the earth. Land cannot really belong to me, I belong to the land, as most 'primitive' peoples intuitively knew. I am born of earth, sustained by the earth and go back unto the earth. The Vedic culture of ancient India is spoken of as being polytheistic only because this understanding of 'deity' is wrongly construed. The envisioned countless deities are symbolic of all the universal energies.

### **'Only God'.... All That Is Here .....**

It is only one god who includes all the specific powers that be. In fact, it is not one god which the seers taught about, they said there was ONLY GOD. Where would there be any cause to fight amongst religions if this were understood.

This, then implicates that the entire universe deserves reverence. If someone places a picture of the sun on an altar as worshipful, is it so far-fetched? (Actually, a lot of Westerners are their own kind of 'sun worshippers' who lie on the beaches, but of course the intent does not involve 'reverence'.) Yet not only does it make sense, it is based in the factual realities of my existence.

And what can be a prayer to the Sun as a Deity? "Oh Lord Sun, I thank you for this day, for you are the daymaker". This is the day the Lord hath made, let me be grateful in it. The sun is a Lord because it lords over my entire life. The sun is the deity governing all-life-energy. It is never away from me, always sustaining me. To have the profound appreciation of this fact and an attitude of gratitude is absolutely real prayer.

"ONLY GOD" can be looked upon as all the many deities and how we choose to relate to God will be according to our hearts desire, according to our specific needs and wants. I can invoke their grace, their help, and even if I just entertain this 'biggest picture' understanding with an attitude of "thank you for all that is given" it is enough.

This is all a matter for a spiritually oriented life because here 'god' is not to be merely believed. In this, the One Whole, is to be discovered and understood-known. It is the most intimate relationship I can have with god and myself, since God and I are, and have always been ONE.

### **Absolute Identity, I And God Are One**

With a bigger picture understanding, my vision broadens and I can see the entire universe as a temple. It is a temple where all living things are sacred, every mountain, river,

mother earth. I can come to understand I am always connected to everything. It is all ONLY GOD.

**Following are poetic verses for contemplation on the Sun as a Deity:**

*Oh Lord I meditate upon you as the Sun.....from Your rising to Your setting Your presence is writ in everything I see and do and feel. You are the absolute source of all aliveness...You give me life.*

*Whenever I lift my eyes to You, remembering to think of You, I seek to comprehend Your power and omniscience that pervades everything I see. There is order, an intelligent order, everything is in its own place. You are that order oh Lord....and everything is perfect whether I understand it or not...I pray to understand Your order.*

*You are the Lord of all gods, the various powers that be, for they all, like me, have their source in You. You are the parent body of our world. How stunningly majestic is the sight of You...all the colors of the spectrum are in You, come from You since you are the source of all light. You are the fire golden rays at rising.... You are the blue and white skies of day...you are the pink and lavenders when softly setting. Amazing brilliance and all colors You are...all shades and forms of light are only You.*

*In this play of colors, You gift me the tranquility of dawn and dusk.*

*When I behold You in the form of the little flame I light.... I am at once calm because I know You can grant me fearlessness. I meditate upon You now as the flame of life in my heart....as the warmth of aliveness pulsating all through my body.*

*When I look out around me.... I see the warmth of Your life touch everywhere. I can trust in this perfection and love the beauty of Your Grand Order. You are the maker of the day, the maker of the seasons so you alone are the Lord of time. You alone are the maker of all the meteorological conditions we call weather.... how can I miss that You are the Intelligent Order.*

*Even in the darkness of night, You are there as my heart warmth, granting me the blessing of sleep. While all the beings are asleep You are ever awake as the abiding aliveness of consciousness in all. Oh Lord, Giver of all life, I hear You in the birdsong, I taste You in the fruit and grains. You are the fragrance in the rain and the rose and the herbs. I feel the kiss of soft breezes which come all from You alone. Yet I respect and fear Your scorching rays. I see Your fierceness when You bring drought and famine to the earth. You who is the giver of all life also takes it away. Yes, You are also Lord of Death being the All Encompassing ONE.*

*Oh Lord You are the Infinite Order; nothing is outside of You. In You time itself stands, therefore the beginning and end of all things is in Your keeping. A tender sprout turns its leaves towards Your light and also forest fires roar in wild flames by Your hand alone. You are the great author of time passing and therefore the bringer of death.*

*Oh Lord You are the great purifier...whatever is laid down before You is made clean. I invoke Your grace - oh Lord to purify me...keep the lamp of my hearts devotion burning...always turned towards You. For You alone purify my darkness to become light. You give me warmth when I am cold. You bring forth all that is new and fresh to nourish me. For no reason at all You gift me the rainbow and the showering trees of flowers. You gift me the autumn leaves, a splendorous show of Your fire golden colors.*

*Oh Lord I see you as every form of light and I bask in that all pervasive stillness. When I am still in Your light, I can know that I am not separate from You. You alone are my sanctuary, my refuge, for You are The All. You are the one source being of all things and me.*

*Seeing Your splendor and power in everything moving and unmoving, You are the omniscient presence everywhere. I can be free of fear. I ask, oh Lord, please teach me to be more grateful. May I remember all that you bring forth, sustain and renew.*

*I now meditate upon You as All Knowledge and All Power pervading All things. In any time or need or affliction I know You are with me for I am in You and there is none else.*

*This offering is an embellishment of the prayer from the Ramayana "ADITYA HRIDAYA".*

*Om Tat Sat*

*\*\*\* This is the concluding part of this serial article. \*\*\**

#### **About The Author:**

Swamini Saralananda was one of Swami Dayananda's senior most disciples. 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, she was on the teaching staff when Pujya Swamiji taught the same course in California. Besides being a well-seasoned Vedanta teacher, she was well versed in cross-cultural issues. She had taught in Arsha Vidya Gurukulam, Saylorsburg, USA, in Canada and Europe.

*Due to printing space constraint, we cannot publish the serial article "Valmiki Ramayana - As taught by Pujay Swamiji" in this month's newsletter — Editor*

## Atma Bodha Camp at Arsha Vidya Gurukulam, Anaikatti, Coimbatore

Atama Bodha camp (in Tamil) was held in Arsha Vidya Gurukulam, at Arsha Vidya Gurukulam, Anaikatti, Coimbatore. This camp was conducted by Swami Jagadatatmananda Saraswati, from 7<sup>th</sup> November to 13<sup>th</sup> November 2022. Totally 40 students participated in this camp.



It is said in our scriptures that the mind is the cause for both bondage and liberation. Mind here means your notion about yourself – your conclusion, “I am this much alone.” This notion, this self-judgment is the problem and therefore self-clarity, self-knowledge is the solution. In the vision of the *Upaniṣads*, the self is free.

My natural longing to be free from unhappiness is the further proof of the validity of the vision that I, the self, is free and happy. There is a natural longing to be free from being unhappy. I love what is natural and I want to get rid of what is unnatural. If unhappiness, littleness, were natural to me, if they were the essential characteristics of *ātmā*, the self, I could never give them up. But in deep sleep and in moments of happiness, I do give up all the notions that make me feel small, limited. I find myself happy when those notions are absent.

- Swami Dayananda Saraswati

The 2022 Fall Vedanta Retreats conducted by Swami Tattvavidananda consisted of two one-week Vedanta programs focusing on Vishnu Sahasranama Stotram text, and Ramayana covering Sundara Kandam. The five-week program covered second, and third Brahma Sutras with every word associated with Sri Sankaracharya's bhasya and supported by tikas of luminaries such as Ratnaprabha, Bhamatikara and Anandagiri. Appropriate namas from Vishnu Sahasranama Stotram text was also covered during the five-week program that amplified the importance of focus on the upasana aspects of learning.

From the great epic Mahabharatha emerged important Vedantic texts such as Bhagavad Gita, Vishnu Sahasranama Stotram and Vidura Niti. Swami Muktatmananda used the text Vidura Niti to teach Sanskrit fluency and Kalpesh Jasapara did the same with rigors of Panini Grammar utilizing a verse of Bhagavad Gita. The retreat was augmented by daily practice of yoga led by Srimathi Vijaya Darve and Srimathi Monica Larenas.

At the start of the five-week retreat, as expected, the onsite enrollment had reached its limits and students were attending from many continents around the world. We are ever grateful to Swami Viditatmananda for realizing the vision of Pujya Swamiji to build such a facility where tranquility and peace speak their own unique language. We are thankful to the ashram staff for their role in maintaining a learning environment and the kitchen staff who worked hard to keep everyone happy with healthy meal options.

### Highlights

There were many Vedantic topics covered in this retreat. The selected highlights are provided below. As always, the presentation by Swami Tattvavidananda was multidimensional, multidisciplinary, integrated, original, ever fresh and taught with unconditional and non-directional love for all the learners. Swamiji assumed that each attendee to be a true jignasu and treated everyone as such both in class and outside.

### Critical Importance of Saguna Brahma Upasana to Spiritual Growth

The two consecutive week's retreat in the study of Vishnu Sahasranama Stotram text coupled with study of Ramayana provided a right frame of mind to delve into the meaning of second Brahma Sutra during the five-week program. Swami Tattvavidananda emphasized the importance of cultivating the consciousness through proper devotion to Isvara in order to realize the truth of our essential nature. The spiritual awakening is kindled, and a radical inner transformation is made possible when one learns to develop love for Isvara and further learns to relish that love.

Profound significance of each name in the Vishnu Sahasranama Stotram text were re-

vealed often over a whole hour of class to expound the glory of Isvara. It provided not only for opportunities to engage with an advanced vedantic text similar in scope to Brahma Sutra Bhasya in terms of its richness of content, but also provided for cultivating the vision of Isvara for bringing upasana in the listener's life. During the Brahma Sutra class, Swamiji brought in very fitting Vishnu Sahasranama Stotram names, which in a very uncanny manner happened to be a natural sequence of the names in the text. Here are two names and their significance, to provide a brief illustration as to how the names were covered and how they fit in the flow of topics.

### *Vidhata*

The sutra jamadhyasya yathah points to the cause of jagat. Yathah is shown as mainly the material cause using the explanation of Ratnaprabha's tika which states that this sutra should be understood together with the sutra in the Prakrti Adhikaranam. Brahman is also called nimitta karana or efficient cause only to dispel attribution of this cause to any other agency. It was also shown that for Brahman to be both material and efficient cause jagat has to be apparitional and it is chetana Brahman. This can be understood as follows: In dream experience, the experiencer and the experienced are I alone; subject and object is I; material and efficient cause is I. I am creating a world out of myself. In the same way, Brahman creates the jagat out of itself. So, the jagat created by Brahman is like the dream world I created. Therefore, I am that Brahman – tat tvam asi! Suppose the jagat created by brahman is as unreal as the dream world then an enormous burden of samsara is likely to become less because the waking world is as unreal as the dream world. It must be understood that Brahman does not create anything since the entire creation is apparition just like there was no creation of the rope-snake.

Bhasyakara states that there are two attributes to the cause, sarvajnam and sarvasakti. Sarvajnam defined as 'sarvam janati iti sarvajnam,' means one that knows all, like the pot maker who knows all about making a pot. Sri Sankara uses the term Brahman and Isvara synonymously. Hence, we can understand Isvara as sarvajna, the one that links the karma-to-karma-phala which unfolds in an undetermined future. Hence Isvara is called karma-phala data.

The name Vidhata from Vishnu Sahasranama Stotram text means Isvara is the giver of karma-phala. This grand vision is sullied by the widespread belief that Isvara is the one who punishes 'bad' people and rewards his devotees. This is incorrect for Isvara is closer to the understanding of 'God of Spinoza' that Einstein underscored when asked about his views of God. Einstein famously said, "I believe in Spinoza's God who reveals himself in the orderly harmony of what exists, not in a God who concerns himself with fates and actions of human beings." If so, how do we understand Isvara as Vidhata?

Associated questions that arise are: Can one avert karma-phala and more importantly what is karma-phala? If a person runs a business that results in gain or loss that cannot be viewed as the karma-phala for it is all part of one unitary karma. Karma-phala that is addressed here is really the adrsta (unseen) phala and it always appears as sukha or dukkha. Further, when sukha or dukkha occurs in one's life it is not possible to associate which karma resulted in that phala.

Isvara is likened to a highway which can be source of joy for a driver or a nightmare for a drunkard. Isvara only provides the conditions and context or nimitta for the phala to unfold. It is our vasanas of seeking pleasure or avoiding pain that turns those conditions into sukha or dukkha. Hence it is possible to not suffer by rising above the vasana-driven experience of karma-phala. There are many methods to go beyond the impact of vasanas one of which is understanding and realizing that true surrender to Isvara leads to harmony and peace in life as it unfolds.

There were powerful meditation sessions every day that reinforced the teachings with opportunities for contemplation.

### *Aprameya*

While unfolding the third sutra, 'sastrayonitvat,' bhasyakara describes two interpretations of this sutra, one of which is that sastra which is Veda is a pramana. In this context, it is important to reconcile that with the understanding that Brahman is aprameya, and that it cannot be described or objectified. Hence no pramana is needed to reveal brahma/atma which is self-shining. Gita bhasya (2.18) was covered in detail to correctly understand how Veda is a negative pramana in this context.

Though aprameya, Isvara is supremely accessible as one's own svarupa. One must develop sadhana to seek the truth inwards and attain a calm mind by being desireless. In the silence of the mind that ensues, one realizes Isvara as one's own essence.

### *Temple worship*

The daily satsang sessions offered to explore the teachings from a variety of perspectives. Swamiji explained how one must relate temple visit to commune with Isvara. Swamiji exhorted us to approach a temple only with one thought and that is 'I am a devotee of Isvara.' There cannot be any other thought arising out of desires, sense of self-pity or insecurity. This exhortation is only to jignasus who have undertaken study of Vedanta since any desire-based karma or upasana will come in the way of their inner transmutation.

Then upon entering the temple with the right attitude of devotion it is important to superimpose the form of Isvara with the nameless and formless anchor or alambana of the di-

vine sound om. This helps to negate all the vasanas of nama-rupas in the mind. At this point, visualize om in the heart and descend from the mind to the heart and abide there in meditative silence. The emphasis is in the inner silence which is freedom and represents boundless love of Isvara. Aprameya Isvara is supremely accessible.

### **Enquiry into Brahman – Janmadhyasya Yathah**

The first sutra, covered in depth during 2021 camp, emphasized that after commitment to realize the wealth of ‘sadhana chatustaya’ let the enquiry of Brahman begin. The sadhana consists of asserting viveka, vairagya, gaining of six-fold virtues of the mind and developing an intense longing for freedom. One must not conclude that one must gain the sadhana fully and then begin the enquiry of Brahman because that would introduce a time sequence in gaining a timeless reality. The sadhana itself is sadhya and vice versa. It is the enquiry alone that matters and not a conclusion which is always from the ignorant mind.

The second sutra, Janmadhyasya yathah is all about the enquiry of Brahman. Briefly put, without brahma jijnasa life is a waste. Dharmarthakama are not real, which is where most of our life is spent. They are fleeting and terminated by time. Realty is not touched by time. When we say Brahman is the Real we are familiar with the word, but word is not the thing. The feeling is Brahman, not the word. That this is the inner most reality must become a reality for every jignasu. Sastra and outer guru can only provide pointers to that supremely accessible and yet unknowable reality. That is why this exploration is said to be a timeless journey in a pathless land where the destination is already reached and yet the journey continues.

Brahman supports the appearance of mind and the universe and is purnam or whole. Mind and universe are like pairs of dipoles that always appear and disappear together and are in the realm of space time and hence unreal. Brahman is the source of all and in all. Brahman cannot be proved within the mind and when the mind transcended it need not be proved since all such questions are only within the mind. Reality is not result of a process or effort. Going beyond the immediate is a process which is karma resulting in phalam and therefore time bound. Reach Brahman by looking within and reach the frontiers of the known, the edge of memory. Bring all the known to the surface of the mind and negate them. Do the same with the unknown. Now it is possible to be in the embrace of that Reality. Brahman is the very foundation of that knowingness.

### **Svarupa lakshnam and tatastha lakshnam**

Lakshnam is a definition that helps to understand a thing. Satyam-jnanam-anantam is svarupa lakshnam of Brahman because it applies directly to the defined, but that is not what the sutra janmadhyasya yathah implies. Here it is tatastha lakshnam, the definition to the

relative standpoint, meaning, in relation to the absolute. It is like a pointing finger. The thing that brings about the birth, sustenance, annihilation of the universe is the definition for Brahman. There is a well-known logic named sakachandra nyayam, wherein the pointed tree branch is taken as the definition to the moon. Tree branch has no connection to the moon, yet it helps to locate the moon. It is superimposed on the moon. The definition for Brahman can be arrived at only in this way because it unknown and unknowable. It is not a thing, so you superimpose the jagat.

This profound meaning of the sutra serves to remind us that everything that appears to be born, sustained or resolved points to that Isvara. As examples, it could be a mental state of pleasure or pain that arises and resolves, a birth of a fruit or a birth/death of a person. They all serve as a pointer to Isvara, and one can transcend the unreal jagat to God consciousness. This transcendence includes crossing barriers of intellect and realize the wonderment of Brahman in seemingly ordinary events. It leads to brahma avagatih accomplished through an open mind wherein creative intelligence can take root. This is the purport of the sutra.

### **Sarvajnam and sarvasakti**

Brahman as material cause has two aspects, sarvajnam (all knowing) and sarvasakti (omnipotent). Swamiji brought in the definition of sarvajnam from Mandukya Karika wherein Sri Sankara considers sarvajnam as a karmadaraya samasa namely, 'sarvam ca tat jnapti svarupam.' Sarvam here means the 'is-ness' in this jagat referring to sat. The jnapti svarupa is cit referring to the knowing element that upholds the appearance of the jagat. Therefore, sarvajnam means sat-cit of nirguna Brahman.

From the omnipotent Brahman this jagat originated. It is saguna Brahman, which is sarvasakti, meaning infinite power. The cosmic soul is this power. It is easy to appreciate the unity of this power through the laws of nature. The entire jagat is the display of this power, which points out to the glory of saguna Brahman.

### **Rajju-sarpa drstanta : Seeing enemies and friends**

The metaphor of seeing snake in a rope is used as illustrations to describe an apparitional cause. Brahman is apparitional cause of Jagat. There is another practical purport of this drstanta. Human mind sees snake, which translates to seeing danger all the time, and everywhere. Suppose I am seeing another as an adversary then it is like seeing a snake. This problem of humanity of seeing 'serpents' occurs in all walks of life and in all stages of life from brahmachari to sanyasa ashrama, In my consciousness, I should convert the adversary into a friend in which case there can be no enemies or friends. Then there is only divinity. This is the vision of the snake-rope example. This is also the spirit of the sutra

janmadhyasya yathah.

### **Brahman is the source of all intelligence and sabda is pramana – Sastrayonitvat**

This third sutra asserts that Brahman is the origin of all intelligence in everything. It refers to nature's intelligence as well as that which is found in the heart. It is not the intellect which has its locus in the brain cells. This is one way to understand this sutra. Here, all revelations from the heart of rishis are apouruseya.

The philosophy of realism is dismissed by janmadhyasya yathah. The philosophy of idealism that asserts world is unreal but keeps the reality of mind is dismissed by this sutra sastrayonitvat.

All sutras in an adhikaranam have their origin in statements of an upanisad. When the compound word of this sutra is interpreted as sasti-tat-purusa samasa, the understanding is that cit is Brahman. The corresponding statement of this sutra is found in Brahadaranyaka upanisad.

Sri Sankara offers a secondary interpretation and that is taking the sutra as a bahuvrihi samasa. Here the understanding that results is that sastra is the yoni of Brahman. This means sastra which is the vision of upanisad is the only (negative) pramana to realize Brahman which is aprameya. The root statement for this understanding also comes from Brguvalli of Taittiriya upanisad. Sri Sankara dismisses the objection that one more adhikaranam for the same vakya is not a blemish because it establishes that sutra janmadhyasya yathah cannot be interpreted as anumana pramana but only using sabda pramana.

Janmadhyasya yathah focused on the sat aspect of Brahman while sastrayonitvat focused on the cit aspect of Brahman wherein sat shines as cit. The overall emphasis is realization and growth from local consciousness to God consciousness.

### **Sampradaya for communicating the vision of sastra for radical inner transformation**

All the lectures were focused on empowering the learners to realize that one must be a light unto oneself.

The word 'sampradaya' has many meanings in a given the context. In dharma jijnasa it means vidhi-niseda mandates. In worldly contexts, processes are codified so they are easily repeated. Even politicians have their own traditions. Translation of this word 'sampradaya' as tradition or parampara can lead one away from the purport of the vision of sastra. This is because traditions tend to propagate thoughts frozen in time.

Vision of the sastra is timeless and cannot be put in the flow of time. One definition of sampradaya is that it is a living stream of tradition as to what is communicated from the

preceptor to the listener in the present moment. The purpose of such a communication is to awaken the spirit of a jignasu to undergo an inner transmutation to be desireless and see the world as utterly unreal. All knowledge based on memory is only past ideas encased and often passed on. This is one reason for the mandate of the first sutra as brahma jijnasa so that one may enquire the truth for oneself. This example is seen in Brguvalli.

In ksetrajna bhasya, Sri Sankara says, “Therefore he who does not know the sampradaya should be ignored like an ignorant person although he has learnt all the sastras.” What this means is that learning the sastra as merely knowledge in the brain cells is not adequate. A Brahmanistha is one who is able to communicate to the listener, and enable for them to arrive at the grand vision of the sastra, here and now, leading to a radical inner transformation in the listener. Sri Sankara has made comments about sampradaya in Bhagavad Gita, chapter 18 also.

With this understanding, Swami Tattvavidananda adhered to this vision during all the discourses to ensure that every word of Sankara was fully understood by the listeners not only for the meaning but also the vision of the sastra. Living by example, and by emphasis in all aspects of formal and informal interaction with learners, Swami Tattvavidananda was able to communicate the vision of oneness of the sastra.

### **Nahi ninda nyayam in the context of mechanical rituals**

In Vedanta, there is a logic called ‘nahi ninda nyaya’ which is the logic of non-censure. Nahi ninda nindyam ninditum api tu stutyam stotum, the intent of the censure is not to censure one, but to highlight the glory of the other. Sri Sankara employs this nyaya in many situations. A mahatma is not against anything. For a casual observer the takeaway would only be the censure part.

Swami Tattvavidananda emphasized the importance of not leading a life of contradictions as a true jignasu. He pointed out many practices in the society that are rooted in avidya such as superstition which must be enquired into and avoided. He asked us to think about such things and did not provide mandates. In other instances, he used this nahi ninda nyaya to emphasize the importance of turning life itself into one stream of meditation without contradictions. He glorified the importance of love of Isvara in contrast to mechanical rituals.

### **Play**

There was a samvada, based on Swamiji’s discourses on janmadyasya yatah, enacted by the students and directed by Swamini Srividyananda. It provides for an excellent summary of many weeks of teaching. In the words of Swami Tattvavidananda, this significant effort is entirely due to the creative intelligence of Swamini Srividyananda and in his view it is a

one-of-a-kind play that was as instructive covering many topics as it was engaging the audience.

The link to the play is as follows:

<https://youtu.be/q3fei6mk7G8>

### **Comments of some of the students**

Many that attended the retreat provided verbal and written comments. Just for illustration, a select few are edited for brevity and presented. Some wanted to be anonymous and they are noted as such.

“Five weeks felt like a beautiful breeze that reminds you of janmadyasya yathah. After every class I was left with the feeling this was the most amazing class, filled with so much learning, simple and useful, brought down to us from the highest and the most technical text ... .” Pandu

“Through Swami Tattvavidananda’s teachings I was able to shed superstitions and wrong notions about our existence and the way we traverse through life. His deep knowledge of the subject and his ability to breakdown complex concepts and present it in an easily understandable way with metaphors, analogy and a tinge of humor, is priceless....” Jayanthi

“We have traveled at “warp-drive” with Sadguru Swami Tattvavidananda as he took us on a transformative journey of integrative study unfolding the vision of Vedanta; to finally arrive where we began—our inner being, to understand and to realize ourselves as Brahman.” Donna

“It has helped to trigger quiet examination of this mind and all its manifold gyrations and thought patterns, challenge cobwebbed conditioning, see the utter uselessness of doggedly holding on to ideations and the foolishness of defending them when the truth is beyond words.”

“However, also watching how the force of unconscious habits in the form of thoughts impel the mind in set rigid pathways again only to realize the way out is to befriend the mind rather than try to forcibly control it, immerse in chup meditation and apply vipaschana and prana viksana, mindfully walk and try to be aware of what is without judgment, condemnation, identification, assessing, comparing or measuring.”

“Till we were exposed to this teaching we had been totally clueless and misled by half baked understanding of the so-called Vedanta. The enormity of the gaps in understanding have been made clear and discussed threadbare during the lectures. The utter folly of living life without understanding the basics like, ‘love and do as you will,’ ‘one is fullness – purnah,’ ‘all is transient,’ ‘ego is a thought,’ ‘thinking is absence of awarefullness,’

‘accepting what ‘is’ is freedom from bondage.’”

“This mind can’t help seeking repetitive exposure to Vedanta teaching coming through Swami Tattvavidananda - as it is only natural to do so. May it happen timelessly. Om!”

“Harmony of life; breath and awareness in the present moment; just be = be attentive; being and attention are together. Attention liberates whereas thinking binds.”

“We moved nearer to Arsha Vidya Pitam to spend more time in service to the fellow mu-muksus. 2022 Fall Vedanta Camp has given immense pleasure to me and to my dharma patni. I would pray, wish, and hope that Swamiji will visit USA for another decade. We are pleased with the love and care of AVP staff.” Raghu

“I wish to manifest my profound gratitude to Swamiji. His way of showing us the Brahma Sutra in this Course has been like a mild rain penetrating very deep. Consequently, watching occurs during the day, acknowledging myself as the Knowing Principle, and so there is silence, and the Real reveals itself effortlessly, naturally, spontaneously. I have attended the Brahma Sutra Course online from Spain, and also wish to thank you all for the marvelous opportunity your generous work have offered to online students.” Fatima

“We are extremely grateful for Swami Tattvavidananda’s deeper and clearer exposition of the core teachings of Vedanta, every time we listen to such lectures. He always brings out more and more subtler and more powerful insights. His talk on the four obstacles to Brahman jijnasa anubhava of fullness are of great practical value for self awareness and transformation. With gratitude,” - Raj and Meera Paripatyadar.

“Heartfelt gratitude to Swamiji for taking us on a timeless journey to a higher realm. There were many pearls of wisdom shared during this course. Few that touched my heart are: 1. Be quiet, standstill, chup - experience you will Brahman. 2. You need not reach out for something within you. In reaching out you miss the real. 3. You are running away from Brahman by running after Brahman. 4. Love, peace, joy, meditate, inner silence – brahma avagati. With love and gratitude,” -Malini

### **Concluding statements**

Swamiji does not consider himself a teacher and says he is always a learner. He mentioned many self-examples to inspire the listeners to be life-long learners and to ceaselessly enquire the truth. This is in the spirit of Dasa Sloki that there are no gurus or sisyas.

Swamiji used many examples from Indian context where he grew up and emphasized that those should not be viewed in the light of patriotism. In fact, he emphasized that he does not want to travel to USA every year. However, with deep reverence, Swamiji said that he comes only due to his deep reverence to Pujya Swamiji Dayananda Saraswathi who told

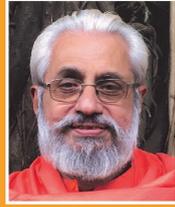
him to continue the teaching at the ashram. Therefore, Swamiji considers the visits each year as an act of pilgrimage and be in the company of jignasus.

The retreat was as though living with the heart and vision of Sri Sankara and as learner words fail to communicate my joy and gratitude to Swami Tattvavidananda. Om Tat Sat.

Written by T.K. Srinivas, Nov 14, 2022



Aarsha Vidya Foundation  
Presents  
**VEDIC WISDOM FESTIVAL 2022**



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Namaste and welcome to the fifth edition of the Vedic Wisdom Festival, a two-day online global festival with the theme of Vedic vision for a complete life. The topics range from Temple tradition from the Agama Shaastra to Ayurveda for daily living, Yoga and various other topics on Vedanta.

Some of our eminent speakers include M.R. Ravi Vaidyanaat Śivachāriar (Director of Religious Affairs at The Hindu Temple Society of North America, New York), Swami Sarvananda Saraswati, Dr R Parthasarathy (Director & Chief Medical Officer, SDJ Ayurvedalaya), a bhajan performance by Sraboni Chaudhuri, Swamini Satyavratanaanda Saraswati and of course, the founders of Vedic Wisdom Festival - Swami Brahmaildananda Saraswati and Swamini Brahmaiprajnananda Saraswati. **So don't miss this opportunity to listen and imbibe the timeless vedic wisdom**

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## 32<sup>nd</sup> Anniversary celebration of Arsha Vidya Gurukulm, Anaikatti

The 32<sup>nd</sup> Anniversary celebration of Arsha Vidya Gurukulm, Anaikatti was held on 6<sup>th</sup> November 2022. There was a huge gathering seen after the past two years of pandemic period. The program started with prayers at Guru Tirtha at 10.15 am. Dr. S.P.Thiyagarajan, Chancellor, Avinashilingam University, Coimbatore was the Chief Guest who presided over the function. The sacred lamp in front of the decorated picture of Pujya Swamiji was lighted by the dignitaries. The program commenced after the prayer song sung by Smt. Shanti Subhramanyam. The General Manger Sri. G. Vallabesan welcomed the gatherings. The Chief Guest Dr. S.P.Thiyagarajan was honoured by the Chief Acharya Swami Sadatmananda Saraswati. General Manager presented the Annual Report of the Gurukulam activity. He highlighted about the various camps conducted and organized by the gurukulam in the past one year which include the following:

2 years Vedanta and Sanskrit Course, which had been conducted by the Chief Acharya Swami Sadatmanandaji was completed in March 2022. A total of 27 students, including 13 persons from abroad successfully completed the course. The valedictory ceremony was addressed by the Swami Shakshatkritananda Saraswati on 18th March 2022. Our Honourable Chairman attended the function and offered his blessings.

A Sunday Tamil and Sanskrit class, after a gap of 2 years, has been started by Swami Jagadatmanandaji since 01.05.2022.

A Three month Tamil Vedanta Course from 16.07.2022 to 16.10.2022 was conducted by Swami Jagadatmanandaji in which 54 students participated.

### Spiritual Camps:

From 25.12.2021 to 01.01.2022. Camp on Upanisad organized by Swami Shakshatkritanandaji, in which 97 devotees participated

From 24.03.2022 to 28.03.2022. Vedanta & Meditation camp organized by Swami Buddhatmanandaji, in which 22 devotees participated

From 29.04.2022 to 03.05.2022. A camp organized by Acharya Lavanya, in which 52 devotees participated.

From 05.05.2022 to 08.05.2022. Kaivalya Shibir camp organized by Acharya Vasudevan, in which 61 devotees participated

From 14.05.2022 to 15.05.2022. Values in Bhagavat Gita camp organized by Sh. Avinashilingam, in which 33 devotees participated

From 09.05.2022 to 15.05.2022 & 16.05.2022 to 22.05.2022. Vedanta camp in English and Telugu organized by Swamini Satyavratandaji, in which about 30 devotees participated

From 21.05.2022 to 28.05.2022. Amritabindu camp organized by Swami Sachitanandaji, in which 118 devotees participated.

From 24.05.2022 to 28.05.2022. Vedic Heritage camp organized by Swamini Satyavratandaji, in which around 40 devotees participated.

From 25.06.2022 to 26.06.2022 Youth camp was organized by Swami Jagadatmanandaji, which was attended by 23 persons.

From 10.07.2022 to 13.07.2022. Gurupurnima camp organized by Swami Satatmanandaji & Swami Jagdatmanandaji, in which 72 devotees participated.

From 08.08.2022 to 10.08.2022 Vanavasi Seva Kendrah camp was conducted, in which 37 devotees participated

From 26.08.2022 to 28.08.2022 Cultural Validation & Value education camp was conducted by Swamini Vidyanandaji, in which 53 devotees participated

From 30.09.2022 to 02.10.2022 Vedanta camp was organized by Acharya Rangarajanji, in which 87 devotees participated

From 16.10.2022 to 20.10.2022 Camp by SVYASA, Bangalore, has been organized.

Dr.R.Parthasarathy Chief Medical Officer presented the Annual Report of the activities of SDJ Ayurvedalaya. He noted that due to the pandemic period the activities were less and the time was used to develop the infrastructure of the hospital which includes yoga and meditation hall, staff quarters, patients room and treatment areas.

Swami Jagadatmananda Saraswati delivered his Anugraha Bhashanam and in which he remembered the great contributions of Pujya Swamiji and the mass gatherings in those days. He marked the Pujya Swamiji's wish to provide free food to all visitors of the Ashram and the same tradition is continued even now and he prayed that it should be extended to more people. He requested all the devotees of Pujya Swamiji to visit Gurukulam frequently and extend the support. He thanked the Chief Acharya for initiating a three months Vedanta camp in Tamil for the first time.

Swami Tatdevananda Saraswati ji in his Anugraha Bhashanam appreciated Chief Acharya for maintaining the prominence of the Gurukulam as like as the era of Pujya Swamiji with

the values and teaching tradition.

The Chief guest Dr. S.P. Thiyagarajan in his key note address praised the great contribution of Pujya Swamiji not only to the country and also to the entire world. He marked the continuity of the same values and tradition established by Pujya Swamiji without any change by the eminent leadership of the Chief Acharya Swami Sadatamanandaji. He also appreciated Swami Jagadatamananda for his academic and spiritual contributions. He highlighted the importance of love and devotion for ones spiritual progress.

Chief Acharya Swami Sadatmanandaji in his Anugraha Bhashanam stated that all our desires are motivated from our knowledge as sashtras say *Janati, Ichati, karoti*. Our happiness or unhappiness is decided through our attitude towards the situation. Situation may be the same and if attitude is proper there will be happiness and gratitude. If the attitude is not proper then there is sadness and unhappiness. So the quality of the life is depending upon the attitude towards oneself, to the world and Ishwara. Attitude comes from knowledge. Wrong understanding leads to wrong attitude, which further leads to suffering in life. That is why knowledge is very important. Our country's name itself is Bharata, Bha means light of knowledge and rata means committed. Bharata means a country committed to right knowledge. Therefore we need to understand the place of knowledge in our life. In our sashtras it is said, "*Annadanam Mahadanam, Vidyadanam Mahattaram, Annena kshanika triptihi, Yavat jivam tu Vidyaya*". Sharing food is a great gesture as the receiver says "alam(enough)", but sharing knowledge is greater than giving food as the satisfaction obtained through food is Kshanika (temporary), but the right knowledge changes one's perspective and that gives freedom from sorrow. This knowledge is also called *Raja Vidya*. Bhagawad gita says *that Panditaha nanu shochanti*. The wise never grieves. That knowledge is only imparted as Brhama Vidya, the knowledge of limitless self also called *Tarana Vidya*, that is told as *tarati shokam atmavit* - the knower of truth crosses the ocean of sorrow. The specialty of the Gurukulams established by Pujya Swamiji is that this knowledge is being taught without any prejudices and distortion.

The program was concluded with vote of thanks delivered by Sri. Nagesh, Manager, Arsha Vidya Gurukulam followed by Maha Prasadam.

*Om Tat Sat*

*Photos in the cover page #31 and #32*



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Presents

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- A SERIES ON UNDERSTANDING HUMAN PURSUITS -

“A teacher is not a professional for he/she has no clients, only students. Teacher-student relationship is one like even mother-child relationship. That means, the teacher cares. This caring for the student makes a teacher real. It is the teachers that make an institution. There was never a vidyarthikula but there was always a gurukula”

- Swami Dayananda Saraswati

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## OUR TEACHER

Smt. Suryapriya Rangarajan is a traditional teacher of Advaita Vedanta. A chartered accountant by profession, she studied with Swami Brahmayogananda and Swami Paramarthananda for over 15 years before starting her own classes. With a deep passion to take traditional knowledge systems further, she has conducted residential and online courses in Bhagavad Gita, Kamaljadayithashitakam, Navayogi Samvadam, Jiva Yatra, Tattva Bodham, Manisha Panchakam and many more. She has a natural flair for teaching and devotes her time to study, write books and to support students in their spiritual development. A home-maker, mother and living in a joint family, she has been the pen of her Guru who has authored books in Tamil and English. Currently, she is involved in translating the works of Pujya Swami Dayananda Saraswati in Tamil, and has been instrumental in bringing out Vedanta textbooks for students in Sanskrit & Tamil. Suryapriya ji, runs her own Youtube channel Advaita Bharati.

## Dayananda Anugraha Fund

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

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

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

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

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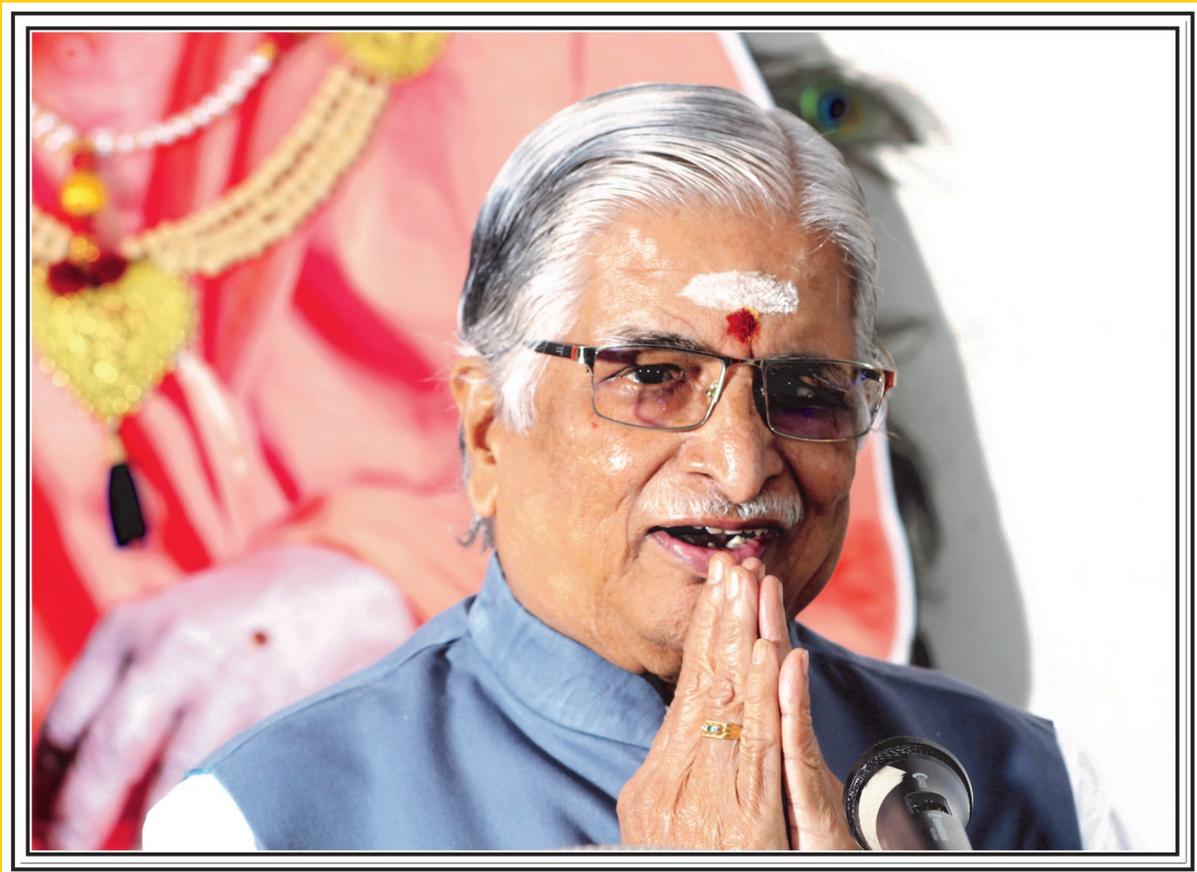
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Arsha Vidya Gurukulam, Anaikatti - 32nd Anniversary celebrations



## Arsha Vidya Gurukulam, Anaikatti - 32nd Anniversary celebrations

