



Arsha Vidya Newsletter

Rs. 15/-



Rishikesh Fourth Aradhana of Pujya Swamiji



Samaaradhanaa Day Puja At AVG

Refer article at Page 25

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Sri Gangadhareshwar Trust
Swami Dayananda Nagar
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Ph.0135-2438769
0135 2430769
Website: www.dayananda.org
Email: dayas1088@gmail.com

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72, Bharat Nagar
Amaravathi Road, Nagpur
Maharashtra 410 033
Phone: 91-0712-2523768
Email: brahmapra@gmail.com

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Arsha Vidya Gurukulam

Institute of Vedanta and Sanskrit
P.O. Box No.1059
Saylorsburg, PA, 18353, USA
Tel: 570-992-2339
Fax: 570-992-7150
570-992-9617
Web Site : <http://www.arshavidhya.org>
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Arsha Vidya Gurukulam

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

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Arsha Vidya
Newsletter

In fearless voice may
we proclaim

The Rishi's message
from all house-tops

And bring the men
of different claim

To a fold of Love
where oneness lasts!

śraddhā-bhakti-dhyāna-yogād avaihi

Eighth part of the serial article continued from September 2019 issue.

DHYĀNA

The third type of *karma*, *mānasa-karma*, comes under *dhyāna*. It is also meant for earning *īśvara-anugraha*, but mainly the *phala* is different here. *Adṛṣṭa-phala* is limited for *mānasa-karma* but *dṛṣṭa-phala* is much more and which is critical in spiritual pursuit. *Dṛṣṭa-phala* here is *antaḥkaraṇa-naiścalya*, steadiness of the mind.

Is there such a thing as steadiness of the mind? The mind itself changes constantly. When you have a thought, it is *kṣaṇika*, momentary. Because it is momentary, you are able to see the motion of my hand. If the thought frame were not momentary, you would not be able to see the motion of my hand. The smoother the perception of the motion, more the frames are available; like a movie camera, you have many thought frames.

So, thought being momentary, what does this ‘steadiness of mind mean?’ If you are asked to dwell upon a given topic and maintain it, you find that you think of the topic only occasionally. You start with the topic and then move away from it. Sometimes you come back and sometimes you do not. The mind is meandering; it moves all over like the river Godāvarī reaching the ocean, creating big islands on the way. So to maintain a given topic¹ is difficult for us.

The other problem is mechanical thinking. Things happen. Thinking takes place. We do not seem to have any say over the ways of thinking. Sadness, anger, all these are *vṛttis*, thoughts. Nobody can be sad without thinking. Nobody wants to be sad. Even though nobody wants to be sad, one does become sad. By what? By thinking. Thinking that leads to sadness happens; it is not deliberate. Therefore, one has to look into oneself. *Dhyāna* is a great boon, a blessing we have for overcoming these problems. Here again, *dhyāna* is not bereft of *īśvara*.

Dhyāna really is not as it is presented today—looking at a place, looking at the tip of the nose and so on. Anything that you do mentally relating you to *īśvara* is *dhyāna*. You can do *pūjā*, *pārāyaṇa*, etc., mentally. In fact the definition of *dhyāna* is—any mental activity for which the object is *īśvara*.²Physical activity connected to *īśvara*, is *pūjā*.³When you do *pārāyaṇa*, reciting verses relating you to *īśvara*, that is oral activity.⁴

¹ *Sajātīya-vṛtti-pravāhaḥ*—flow of thoughts centred on a given topic.

² *Saguṇa-brahma-viśaya-mānasa-vyāpāraḥ*.

³ *Saguṇa-brahma-viśaya-kāyaika-vyāpāraḥ*.

⁴ *Saguṇa-brahma-viśaya-vācika-vyāpāraḥ*.

Now, you can understand what is *dhyāna*. Any mental activity is not meditation. If any mental activity is meditation, then we are all in meditation all the time, for there is always mental activity. Any activity related to *Īśvara* is also not meditation. It should be exclusively mental activity. It should be mental activity with the object *saguṇa-brahma*, *Īśvara* with attributes. This is *dhyāna-lakṣaṇa*, the definition of *dhyāna*.

Saguṇa means that which is with *guṇas*. It is a descriptive form of *Īśvara*. *Īśvara* means *saguṇa-brahma*. There is no meditation on *nirguṇa-brahma*, Brahman without attributes. *Nirguṇa* is to be understood. Is there a *saguṇa-brahma* really? What is this *guṇa*, attribute?

Take for instance a tree. A tree is *saguṇa*, it has attributes. What is the *guṇa* of a tree? Suppose you say 'tree-ness'. So a tree has tree-ness. Wherever there is tree-ness there is a tree. That a tree is *saguṇa* means it has tree-ness. Tree-ness is a *guṇa* and tree is the *guṇin*, that which has the *guṇa*. The tree-ness belongs to what? A tree or non-tree? There is a locus for the tree-ness. What is the locus for tree-ness? A tree or non-tree? If you say it is tree, that means there is already a tree. How did it become a tree? Because there is tree-ness, it becomes a tree. We will be getting into a regression.

To get out of this regression, if you say tree-ness is a quality of a non-tree, that tree-ness belongs to a non-tree, then how can a non-tree have tree-ness as its quality? A non-tree cannot have tree-ness as its quality. However, we accept that the tree-ness belongs to a non-tree, pot-ness belongs to a non-pot, chair-ness belongs to a non-chair, table-ness belongs to a non-table, and so on. So too, *jagat*-ness belongs to non-*jagat*, that is, *nirguṇa brahma*.

The words such as *nirguṇa* and *saguṇa* are technical words. They have to be understood. One has to commit oneself to the study of *śāstra* and know their meanings. One cannot understand them over ordinary discussions. *Nirguṇa-brahma* is not available for *dhyāna*. So, we restrict ourselves to *saguṇa-brahma* in meditation or in any other type of *karma*, like *pūjā*. *Saguṇa-brahma* is *Īśvara*, the cause of the *jagat*. He is *sṛṣṭi-sthiti-saṁhāra*karṇ, author of creation, sustenance and withdrawal. *Saṁhāra* does not mean destruction. There is no destruction at all; nothing is destroyed. *Saṁhāra* means withdrawal. What is manifest becomes unmanifest in *saṁhāra*. The one who can wind up the show is *Īśvara*.

Some people can create but cannot wind up. Some can wind up but cannot create. Some can create but cannot run it, cannot maintain, run the whole show. *Īśvara* is capable of all three functions. For *sṛṣṭi-sthiti*, creation and maintenance, we need all the *guṇas*. So *sṛṣṭi* presupposes *sarvajñatva*, all-knowledge, and *sarva-śaktimatva*, all power. These qualities cannot be placed elsewhere. They can be placed only in one locus and that is only *Īśvara* whom we refer to as *saguṇa-brahma*, and who is the object of our mental activity.

to be continued...

Book of Enlightening Laughters

Collection of Stories & Anecdotes From the Talks of Swami Dayananda Saraswati.
(Sri Swami Dayanandaji's lectures)

(004) A BRAHMACHARI'S ANGER

I would like to narrate an experience from my own life that made me acutely aware of my problem with anger. As a brahmachari, I had resolved to deal with my anger. I thought I had succeeded. I did not get angry for three years and I concluded that I was rid of my anger. Although no one else knew, I was quietly elated about this achievement.

Once, I took a group of a hundred children from Bangalore to a children's festival in Chennai. I had written to the person responsible for travel arrangements in Chennai to make suitable arrangements for our return trip by train. The children were travelling without their parents and I was responsible for their safe return. The person I had written to a month in advance was a railway official and it was easy for him to make the arrangements I had requested. I had asked him to reserve one compartment for all the children so that I could look after them. When I reached Chennai I contacted him and enquired about the ticket arrangements. He replied, "Yes, it has been done." I asked him once more after a couple of days about the reservations. He said, "It is all taken care of." I was relieved to hear this and did not question him anymore. The day we were to leave, I reached the train station with all the hundred kids. The man was there but no reserved compartment. With total nonchalance, he said, "Ten children will go here, ten children will go there, and so on." "But who will go with them?" I shouted! With a wise man's smile he said, "You are a brahmachari, you are not supposed to get angry." This was the last straw! All hell broke loose. The floodgates of my anger which were closed for three years burst open.

That was my last anger. One thing my final outburst accomplished was to make me wiser. At that time I was struggling to learn and I was honest with myself. I faced up to my lack of mastery over my anger. I knew I had to find a better way to manage my anger. My acceptance of my powerlessness over anger had taken me more than half way towards my goal.

Mauritius Camps with Sri Swami Sakshatkrtanandaji August-September, 2019



Beginning on August 11, 2019, students from overseas joined local seekers at the Arsha Vidya Ashram in Mauritius for the first of three one-week camps with Sri Swami Sakshatkrtanandaji. During this first camp Swamiji and 14 students were accommodated in the newly constructed housing block. Each of the eight rooms is comfortable and well appointed with an ensuite bathroom. Additional students were housed just a two-minute walk from the ashram.

Prior to the morning class, daily *abhiṣekam* in the Lord Dakshinamurti temple took place. The flowers, bilva leaves, dhurva grass and even some fruits used for *pūja* were all grown in the ashram compound itself. In the evenings the beach directly opposite the ashram provided a beautiful place to walk and contemplate upon the day's classes.

Swamiji took Kenopaniṣad in the mornings and Bhagavad Gītā Ninth Chapter in the evenings. The topics for all three camps were the same.

The teachings of the Kenopaniṣad as presented by Swamiji, in a nutshell, follows. The *upaniṣad* begins with a question from the student about that in whose presence the respective functions of the body-mind-sense complex take place.



The teacher beautifully answers the student saying that it is *śrotrasya śrotram*, the ear of the ear, etc. It is not the ear that we know, nor it is another ear, because it is also the eye of the eye. Rather, it is one invariable presence in all variable things that enables the diverse organs to do their respective jobs. That invariable presence cannot be anything other than oneself, 'I'. I, the self alone, is *satyam*, that cannot be negated at any time.



Everything else is subject to negation, including the body-mind-sense complex that is negated in sleep. The teaching is complete here and so, since 'I' cannot be known through any means of knowledge at our disposal, not being an object of knowledge, the teacher proceeds to talk about the method of teaching handed down by the tradition. 'I' is revealed as that which is different from the known and also the unknown. Both the known and the unknown, are known to me. That which is different from both known and unknown is I, the self.



Lord Dakshinamurti

In the second chapter of the *upaniṣad* the teacher negates any possibility of the *vastu* being misunderstood as an object by saying that one who knows it very clearly (meaning, as an object) does not know it. The teacher continues on to say that the one who does not know it (as an object) knows it. In the fourth mantra the teacher unfolds how this self is known in and through every thought that arises in the mind as the consciousness that is manifest in those thoughts; thoughts arise in consciousness, exist in consciousness and go back to consciousness. Thus, consciousness is present in every cognition and as such is known as the very self manifesting in the thoughts.

The third chapter presents a story highlighting the distinct presence in every organ that is responsible for its functioning. The ear of the ear, etc., is the common presence in the form of consciousness while the presiding deities, who bless the functioning, are the distinct presence in the form of various laws/order responsible for the functioning. The story illustrates how the deities are unable to function without the blessing of Īśvara in the form of order. Symbolically, the deities refer to various organs that they preside over. The fire-deity, wind-deity and Indra were not able to know the Lord when the Lord appeared in the form of an effulgent being and when Indra surrenders to Īśvara, in the form of Brahmanvidyā, he was taught this knowledge and Indra passes on that knowledge to Agni and Vāyu. The fourth chapter has certain meditations connected to the story and the *upaniṣad* ends with restatement of the result of this knowledge.



Residential Block

Bhagavad Gītā Chapter 9, is titled '*rājavidyā rājaguhya yoga*.' Swamiji explained the importance of the Bhagavad Gītā within the tradition; having the same status as the *upaniṣads*, it generally receives more attention because it addresses everyone, not just the *uttama adhikāri*, the most qualified and prepared student, that is usually found in the *upaniṣads*. The Ninth Chapter first presents the glory of this vision as the most purifying one, that which releases one from all inauspicious things and never diminishes. Then Lord Kṛṣṇa straightaway unfolds the nature of the self in less than two verses after which he states both the results of gaining self-knowledge, and what happens when one instead follows various other pursuits.



Camp 2

In the nightly satsangs during the first camp, after Swamiji had answered any question, we were treated to musical performances by Darshana and on the last evening a fascinating presentation by Krishnan about a visit he and Indu made to Kailasanatha Temple in Ellora.

During this first camp two special events took place at the ashram. On the 11th August we had the *kumbhabhiṣekam* of the temple for Pujya Swamiji. Located off of the lecture hall, this small temple houses *pādukas* and pictures, including a life-sized one of Pujya Swamiji. Each morning *naivedyam* and *ārati* are offered. Additionally, students are free to sit and meditate here during the day. Two local priests presided over the *homa*. The second event marked Pujya Swamiji's birthday on 15th August. On this day the deities each received milk *abhiṣekam*, the students having had the opportunity to do *pradakṣina* around the temple carrying the milk prior to the *pūja*.



Throughout our stay Swamini Prajnananandaji made sure that all the details regarding the accommodations and necessary transportation were taken care of. She also took us onto the roof which proved to be an excellent observation point for watching the night sky and the rising and setting of Lord Sūrya Bhagavān over the ocean. Additionally, we had two sightseeing trips and a ride in a glass-bottomed boat. Swaminiji's attention to these details and more made the camp comfortable and allowed us to fully engage with the teachings.

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Arsha Vidya Research and Publications Trust

4, Srinidhi Apartments

Mylapore

Chennai 600004

avrandpt@gmail.com

Mobile: 095007 77910

Swami Sakshatkritananda ji's Address to Students at AVG Anaikatti on 4th September 2019

Swami Sadatmanananda the acharya of gurukulam introduced Swami Sakshatkrtanandaji to the students. He said Swamiji is one of the senior disciples of Pujya Swamiji and for last four decades he is teaching. He is known for his saintliness, composure and intense devotion to Pujya Swamiji. He is a great Mahatma and is a role model for many. I thank him having accepted my invitation to address all of us.



Swami Sakshatkrtanandaji started his talk acknowledging Swami Sadatmanananda and whatever was told in praise of him, he transferred it to Pujya Swamiji. He continued.....

All of you are very blessed to be a part of this course, and all of you are in safe hands! You will get the purest of Vedanta. Whatever he said of me is applicable to him also, I won't repeat them, I will say that that it belongs to him also! So I wish you all a great time here, and I will say a few things which will be useful, you must have come across them, just to remind them. Useful things for completing the course successfully.

We have many Upanishads in the tradition that are taught, one Upanishad is the Kaivalya Upanishad. *Kevalam* is one without a second, so an Upanishad that talks about *kevala vastu*, is Kaivalya Upanishad, a very beautiful Upanishad. Student of the Upanishad is not one of us, an ordinary student, he is a great sage, Ashvalaayana, he is the student, a Rishi, a sage.

He goes to Brahmaji, says 'adeehi bhagavo' please teach me Brahman!

adeehi bhagavo brahmavidyaam varishThaam,

sadaa sadbhihi sevyamaanaam nigooDhaam,

yayaa chiraat sarva paapam vyapohya

paraatparam purusham yaati vidvaan

brahma vidyaam adheehi! Please teach us *brahma vidya*, and what kind of *brahma vidya*? *sadaa sadbhihi sevyā maanaam*.....that which is sought after by great people - *sadbhihi. nigooDhaam* - it is not available freely, it is hidden, it is a secret, secret because the *vastu* is yourself, therefore it is a secret. Because it is you, you can never doubt, that I could be the truth that I am searching for!

NighooDhaam.....*yayaa chiraat sarva paapam vyapohya*... by knowing which one crosses all *paapas*, all *karmas*, all sorrows... *paraatparam purusham yaati vidvaan*.....one gains the ultimate, this is Aashvalaayana's prayer to Brahmaji.

Brahmaji gives three *upaayas* for gaining the knowledge: *shraddha, bhakti, dhyana, yogaat avaihi*. He does not give the knowledge immediately, he gives 3 *upaayas*: *shraddha, bhakti, dhyana yogaat*, very good to assimilate these three. *shraddha yogaat avaihi, bhakti yogaat avaihi, dhyana yogaat avaihi*.....*avaihi* means understand, come to know with the help of these three *yogas*. If these three are there *shravaNam* will be fruitful. *shravaNam* will give whatever you expect from it. The freedom from all *paapas* like Aashvalaayana said, one will be free from all *paapas*, all *karmas*. Let us see what are these three *upaayas*...what is *shraddha*, what is *bhakti yoga*, and what is *dhyana yoga*.

Shraddha yoga, Swamiji calls *shravaNam*, how is this *shravaNam*? You have to understand the meaning. If *Shraddha* is there, one has made it. *Shraddha* is translated as trust, not faith, sometimes also as belief. *Shraddha*, I have belief in you...I believe in you...I have *Shraddha in you*... I have trust in you...and here what is the trust? *Guru vedanta vaakyeshu vishvaasa* ...trust in the words of *shastra*, and *guru*. How to get this *shraddha*...for *shastra* and *guru*, because we are listening to them, through a *guru*. So we should know. This *shraddha* is looking at *shastra* as valid means of knowledge, *pramaaNam*.

Shastra is *pramaaNam*. This is very important to know. What is the means of knowledge; *pramaaNam*. That which gives knowledge is *pramaaNam*. When you open eye you see variety of colors and forms, open your eyes you get knowledge. Eyes are means of knowledge for form and color. Mind has to be behind the eyes. Eyes are a means of knowledge. We don't have any doubt...you see the color that is conclusive knowledge...there is no doubt.

Do we doubt after we see form and color? If we keep doubting then we cannot live. Every time I see something and I get a doubt...is this right? Is this the same person I saw one hour before...you can't recognize your spouse, or children....if you doubt, (so eyes are) conclusive knowledge, doubt free knowledge, error free knowledge, vague free knowledge (for form and color).

Ears also, with reference to all sounds ears are a means of knowledge, every sense organ is a *pramaaNā*, means of knowledge, having its exclusive subject matter and object. So these are all very important. Exclusive means of knowledge. You cannot corroborate with other means, eyes you see the colour, if I have doubt do I use my ears to see whether the color is what I thought? You have to know the colour only by using your eyes, not by any other means.

The entire world of objects we can know through sense organs, and sense organ based and knowledge based other means, like inference etc. It covers the entire world. There is an inner world also, inner world also I can know directly. You come to know all the emotions inside, knowledge inside, whatever I know I know, whatever I feel I feel, I know, whatever I remember I know, the whole world of inner world of objects I can know. That is also objects. We have means of knowledge for everything on this earth - external and internal - which are objects of knowledge.

Shaastra talks about one who wields all this means of knowledge...the knower. The knower who wields all the means of knowledge at his disposal, to know everything on this earth. The subject matter of *shastra* is who is that knower? We don't have means of knowledge. All means of knowledge can know what is objectified, but what is the means of knowledge for the one who objectifies? One thing you have to know there is no other means of knowledge available at my disposal to know the knower. Second thing to know is that means of knowledge has to come from outside only, knower cannot know himself.

Knower can't know himself. How can knower know himself, for knower to know himself, he has to objectify the knower, then who is the objectifier? If he objectifies himself who will know, who is the subject to know? I cannot be both subject and object. Therefore to know myself, the means of knowledge has to come to me from outside. That is what we call words of Upanishad, it comes from outside, and is handled by the teacher. Then only it can come from outside, if I read myself, then I am the knower who is reading, therefore the knower gets more and more strong.

Whereas the truth of the knower is the reality. The knower is resolved by knowledge. Truth of knower is not known by retaining the knower, but by resolving the knower. The knower has to be resolved. Knower is not known retaining the knower. The truth of the knower is *sat chit ananda aatma*. The knower is resolved as even I hear the words of Vedanta. *shravaNam* will resolve the knower, it has to come from outside and be an independent means of knowledge.

Vedanto naama upanishad pramaaNam. Vedanta Saara's first sentence is this, it reveals the importance of this. Therefore I have to look upon Upanishad as an independent means of knowledge. So we arrive at this: words are means of knowledge. They can give two types of knowledge. Words can give indirect knowledge if the object is not in front of you - it is indirect knowledge. For example, if I describe Flower Valley, I describe it elaborately - Flower Valley, giving elaborate knowledge about Flower Valley, where is it, what is it, when you should visit etc. You have got clean knowledge which you can share with others. What is this knowledge, indirect knowledge which becomes direct knowledge when you go to Flower Valley, and experience Flower Valley. This is the conversion, indirect knowledge becoming direct knowledge. Words give indirect knowledge when the object of knowledge is away from you.

Suppose the object is in front of you? Imagine I am holding a fruit in my hand. Now this fruit is in front of you, it looks like Jackfruit. I say it is not Jackfruit. It appears like Jackfruit, and has a very strong smell, one who is not used to the smell cannot sit in class with it, you have fruit *ajnaanam* now, you want to know what is this fruit? Where is this fruit from? This is called Dorian, it is special fruit from Malaysia. Taste will be similar to Jackfruit, you did not know what it was when I described it, you get the total picture only when object is in front of you, you can even taste and see. Words can give you get direct knowledge when object is in front of you, you don't have to go anywhere, fruit is in my hand. Direct knowledge.

What about the knowledge of Self? For the knowledge of the Self, the *pramaaNam* is words. These are all *laukika* words, we have got now words of the Upanishad, the words are the *pramaaNam* for the Self. Words of Upanishads are handled by the teacher to reveal the Self. Where is the Self? Self is hidden somewhere? You have to go and reach and find out, or you have to dive deep inside and find out? Self is I.

'I' is always evident, not hidden. It is called Self-evident, 'I' the *aatma* is Self-evident. *jaagrat svapna sushuptishussphuTatara...yaa samvit vijrumbhate..* in all the three states waking, dream and sleep *sphuTatara....clearly... vijrumbhatae*. Consciousness I, always evident as 'I'. At no stage is the 'I' hidden. "Swamiji my Self is hidden", whoever says that my Self is hidden, that Self is 'I'. You are talking something else. Walking, talking, eating, gossiping everything, without this 'I' there is no statement. "I" is self-evident. About this self-evident "I", the words of Upanishad reveal this "I". You have mistaken that 'I', and have done a lot of superimpositions on that "I", you have brought (made) that "I" into a *samsaari*. It is a sorrowful "I" due to this confusion. You have to remove the confusions and superimpositions.

Shaastra reveals this I, this knower, it says that the "I" is *sat chidaananda aatma*. What should these words give you? Direct knowledge. It is not even direct knowledge, we don't have words, we call it *aparoksha jnaanam*. Because it is you yourself, not an object on my hand that is being talked about. Thus the words of Vedanta are the means of knowledge for the self-evident "I".

There is no theory, and then experience. Generally people think I will listen to Vedanta, and later practice, what is that practice? What is that practice? I have listened - like a cow. What does a cow do? It eats a lot of grass, then it goes, and sits and brings it all back, and digests. It practices! This is what a cow does. You have to observe, it keeps on munching, quietly sits and munches, digesting all the grass. I have learnt a lot about the *shastra* Swamiji, so now I have to digest! What will you do to make this into direct knowledge?

This knowledge has to be gained while doing *shravaNam*, afterwards whatever you do means that the knower is doing. Knower can be resolved only in *shravaNam*, after that the knower is there. That knower will do everything. Whatever you do later like *mananam* to remove doubts etc is objectifying the knower. Knowledge takes place only in *shravaNam*, whatever you do later deals with the knower, you are going to objectify the knower afterwards.

We have to do contemplation Swamiji. *nidhidhyaasanam*...meditation..this comes much later after one does a lot of *shravaNam*. People want to experience...this means objectifying the Self then only you can experience. There is no theory and practice. *PramaaNa* gives you *aparoksha jnaanam*. To stay with this knowledge you have to do *nidhidhyaasanam*, where there is no duality.

Shraddha means looking upon words of the *shastra* as a means for *aparoksha jnaanam*. *Shraddha* is subject to verification. How long should you have *shraddha*? Until I discover myself, and own up this knowledge, until I discover this knowledge, claim this knowledge, own up this knowledge, have clarity. Every other *shraddha* is not subject to verification. Whole *karma kanDa* is not available for verification. It talks about *swargaa*. You have to have belief in that. You can't verify it here. In order to know it you have to die first. You can't go to *swargaa*, and come back to tell about it. Once your puNya is exhausted you have to come back. Whole past is erased. The knowledge of *karma kanda* is *nitya paroksha* ever indirect not available for verification. You have *shraddha*, you do ritual you get *phalam*. If you understand *shraddha* with reference to *aatma*, if you have *shraddha* for this, you will have natural *shraddha* for Vedanta because from *karma kaanDa* alone you have to come to this. You cannot say I have *shraddha* in Vedanta alone not in *karma kaanDa*, one cannot say this. You have to have a Vedic way of life to have *shraddha*. When the vision is Vedic having *shraddha* is easy. *Shraddha yogaad avaihi*. *Shraddha* alone gives you *jijnaasa*, desire to know, so *shraddha* is necessary.

Why guru is necessary that also we have seen. *Guru* is necessary because he brings the words of Veda to us. Once enquiry about the *guru* is over, then you must have total *shraddha* in *guru*. Here you don't have that problem also as teacher is an established teacher, the vision is also established.

If *shraddha yoga* is there then next you need *bhakti yoga...karma yoga*. *Bhakti yoga* is *karma yoga*. Love for God. Everybody knows what is love, when that love is directed towards the Lord, that is *bhakti*.

Every other love is not *bhakti yoga*. ...Somebody loves you or vice versa, as long as the other person evokes the pleasing Self in you then you love. In his presence I am happy, that means he invokes a pleased Self in you, the moment that does not happen, then the pleased Self dies. So *aatmanastu kaamaaya sarvam priyam bhavati*.

If this love is for Lord it is *bhakti*, love for *ishwara* is based on an understanding who *ishwara* is. He is *sarvajna* you must understand. Understanding *ishwara* means how this world is created you have to understand. That creator must be all knowledge and all powerful and being the material cause, that must be understood, that he is non-separate from creation, and so on. Material is always there in the effect, clay is never away from pot, so too *Ishwara* is the material cause, never away from this creation, so all that is here is *Ishwara* manifest in the form of the world, he being material cause then the world is nothing but *ishwara*. The world is nothing but name and form of *ishwara*, then *bhakti* for *ishwara* becomes unconditional, you are a *jinaasu* now, you want to know *ishwara* that is your goal, you are no longer an *artharthi*, such *bhakti* Lord also loves.....I am in them they are in me. And you have to express that love also, that greeting, this greeting, birthday greeting, for what? What is that greeting? Expressing your love, love has to be expressed, 'I love that person', then you have to express that. All attitudes have to be expressed, all dispositions have to be expressed, then only it stays, every emotion requires a form to be expressed, devotion requires a form to be expressed, therefore you do your prayers, charities, etc.

I love the Lord, so I express gratitude to the Lord by remembering him, therefore I pray. All activities are centered on the Lord, that is what the Lord says, "*manamana bhavaa, madbhakta bhava, madyaaji bhava...*"etc. All your activities may they be centered on me, then every action becomes an act of *bhakti*, and is an *archana*. You don't need a special act.

If every action is *archana* to the Lord, what kind of action should it be, you can't offer something to Bhagavan something that is spoiled. What kind of action can you offer? Right action, actions are right when seen as *archana* to Bhagavan, this is *bhakti yoga*. *Karma* became *bhakti* when centered on the Lord. Everything is for the sake of Lord. Whatever comes you take as *prasaada* of Lord, whatever it is, you don't see what you get, but only that it has come from the feet of the Lord. Your inner dispositions is that anything that comes from there is grace (of the Lord). Not what you get, this too is grace of *ishwara*, whatever happens in life, there is cheerful acceptance, it is *samatvam*, equanimity. This is necessary for *shravaNam*. That is *bhakti yoga*.

One more thing, *dhyaana yogaad avaihi*, this is *upaasana*. *Dhyaana* is required to focus on mind. Mind may be relatively pure but aimlessly wanders all over, you have to focus the mind, *shastra* gives lots of *upaasanas*...mental *japa*, chanting the name of Lord. Any practice that helps focus. The mind's nature is to go all over, we can't do anything with that. Left to itself it will go, we have to make efforts to bring it back. Mind is not easy to handle, practice, give a job to the mind and keep on doing that. Mind will escape, bring it back, escape again, bring it back, never tire. Without a sense of failure you have to do that, this is the nature of mind.

If you want a focussing mind, practice. Something you have to practice, with repeated practice gradually you are able to hold the mind, this is called attention span. You get only by practice. If all these three (qualities) are there, when you complete the course you will be a *jeevan mukta*, you will walk out freely. You have to work for this: *shraddh bhakti dhyaana* you have to work for this.

I am very happy to share with you all this. I wish you all the best to continue the long term course, if there is space. Benefit from this rare opportunity! Pujya Swamiji used to say opportunity knocks only once! This is that opportunity, all of you put in our best. My best wishes!



Inauguration of the Dayananda Anugraha Bhavan in Haridwar

The Dayananda Anugraha Bhavan was inaugurated by Swami Suddhananda and Swami Tatatananda on 22 September, in the auspicious presence of many disciples of Pujya Swamiji who had assembled in Rishikesh. After the traditional pujas and homas, prayers were offered at the samadhi mandir of Swami Tarananda, whose former ashram is the site of our new residential facility.

The Dayananda Anugraha Bhavan is an elegant, 4-storey building with 21 rooms and complete facilities to accommodate elderly and ill sannyasis and sannyasinis from our Arsha Vidya sampradaya. This important project is the joint effort of the Sri Gangadhareshwar Trust in Rishikesh and the Dayananda Anugraha Fund in the US. Swami Suddhananda planned and supervised the building's construction with tremendous skill and attention to details.

Everyone admired its beautiful appearance and superb design as they inspected the spacious rooms, satsang hall, office, dining hall, kitchen, staff quarters, and 4-person lift that is a crucial feature for disabled residents. From the roof, the Ganga can be seen flowing nearby.

Swami Tatatananda announced the Resident Sponsorship Program in which donors can support residents with an annual contribution of Rs. 1.5 lakh. Inauguration attendees generously committed to support six residents. Many of those assembled expressed their appreciation for this new facility to care for deserving members of our sampradaya.



Dayananda Anugraha Bhavan, Haridwar

Resident Sponsorship Program

You are kindly invited to sponsor an elderly or ill sannyasi or sannyasini residing at the Dayananda Anugraha Bhavan, providing them with a comfortable room, healthy food, personal needs, and medical care, with your generous donation of:

- Rs. 1.5 lakh or US \$2,100 for one year
- Rs. 3 lakh or US \$4,200 for two years
- Rs. 7.5 lakh or US \$10,500 for five years
-

Excess sponsorship funds will be set aside in an Emergency Medical Expenses account to provide care for residents when they need it most. Please help support these deserving disciples of Pujya Swamiji.

Donations in Rupees may be sent to:

Sri Gangadhareshwar Trust
Swami Dayananda Ashram
Muni-ki-Reti, Rishikesh, 249137

For further information

please call: 0135-3430769

or email: dayas1088@gmail.com

Donations in US Dollars may be sent to:

Dayananda Anugraha Fund
Arsha Bodha Center
84 Cortelyous Lane, Somerset NJ, 08873

For further information

please call: 732-940-4008

or email: swamit@arshabodha.org

Invitation for Applications

to Reside in the Dayananda Anugraha Bhavan

The Dayananda Anugraha Bhavan is intended to provide comfortable rooms, healthy food, personal needs, and medical care to elderly and ill sannyasis and sannyasinis in our Arsha Vidya sampradaya. Requirements for admission include:

- No means of financial support.
- Manageable state of health.
- 65 or more years old (under 65 if unable to care for self physically).
- Approval by Dayananda Anugraha Fund committee members.

The Dayananda Anugraha Bhavan is managed by the Sri Gangadhareshwar Trust in Rishikesh with overseeing by Dayananda Anugraha Fund committee members who are the heads of our Rishikesh, Coimbatore, Nagpur, and Saylorsburg ashrams.

Application forms and instructions are available on the Dayananda Anugraha Fund website, www.dayanandafund.org. Paper application forms are available from the Swami Dayananda Ashram, Rishikesh.

Pujya Swami Dayananda Saraswati Memorial Lecture

Organised by Indica Coimbatore

Sri Ram Madhav, General Secretary of BJP and Board Member of India Foundation delivered the first Pujya Swami Dayanand Saraswati Memorial Lecture organized by Indic Academy and Coimbatore Committee of Hosts in Coimbatore, Tamil Nadu on September 23, 2019. In the lecture titled '**Transcending Dualities - In Search of Oneness**', he commended the services of Swami Dayanand Saraswati to the nation and called him as 'Rashtra Rishi' as he does not belong to one region or a sect.



Mohan Shankar of Coimbatore Committee of Hosts welcomed the speaker and participants. Hari Kiran, founder of Indic Academy, introduced the speaker and provided context for the lecture. Swami Sadatmanandaji, Resident Acharya, Arsha Vidya Gurukulam, Anaikatti Coimbatore participated in the event.

Sri Ram Madhav explained that Hindu Dharma is based on the innate oneness among the diverse cultures of people of different regions of Bharath. He stressed that Hindu Dharma accommodates plurality. Swami Dayananda Saraswati created awareness of Hindu Dharma; though he was a saint he always had the well being of the nation and its population in mind. He preached the importance of Hinduism as a way of life applicable worldwide.

While ancient civilizations such as Greek, Roman and Persian have disappeared, the Hindu Dharma survived the onslaught of other semetic religions and flourishes for thousands of years due to the innate nature of oneness among the people and focus on Dharma.



Prime Minister Modi is a follower of Dayananda Saraswati and accepted him as his Guru. Like Swami, the Prime Minister also focuses on the well being of the country. He works 24x7 for the country. And we should be proud of having such a great leader as the Prime Minister of Bharath. Sri Ram Madhav recollected his association with the Swami and his contribution to the nation building as a Rashtra Rishi. Swathy Rohit delivered a vote of thanks on behalf of the Committee of Hosts.

Indic Academy is a non-traditional university for traditional knowledge. It seeks to build a global renaissance based on Indic Civilisational thought by transforming intellectuals and building an ecosystem.

Members of Indic Academy, Coimbatore, including Pramodkumar, Jaganathan, and Shanmugaraj along with the Coimbatore Committee of Hosts made the arrangements for the event hosted at Kikani Vidyamandir School.

Key leaders of Coimbatore Committee of Hosts including Mohan Shankar, M Krishnan, Krishnakumar Warriar, Prof Kanaga Sabapathy, Vanitha Mohan, Swathy Rohit, Shreegopal Maheswary and Tushar Kikani participated in the event.

Report by Padmanabhan (Paddu) Govindaraj

The fourth anniversary of aradhana of Pujya Sri Swamiji

The fourth anniversary of aradhana of Pujya Sri Swamiji was celebrated with solmenity and grandeur at Swami Dayananda Ashram from 21st Sep to 23rd Sep 2019. The added events viz., the inaguration of Anugraha Bhavan, a place of residence for senior Arsha Vidya Sadhus at Haridwar, the celebration of the 50th anniversary of Arsha Vidya Pitham, Rishikesh, the Satabhishekam of Sri Piyush Shah of US and the Kanakabhishekam performed for Sri Swami Suddhanandaji on his completion of 92 years of life and bhandaras added more beauty to the celebrations.



More than seventy Arsha Vidya Swamis and Swaminis graced the occasion with lot of devotees. The celebrations began on 21st with Caturveda Parayanam in the temple and Bhashya Parayanam on Kenopanishad led by Swami Sakshatkrtananda at the Adhithanam of Pujya Swamiji.

In the evening there was a grand celebration of release of souvenir brought out on the occasion of 50th anniversary of the Arsha Vidya Pitham where many dignitaries were present from the Govt of Uttarakhand. The other events included in the programme were 1) Release of Viveka Chudamani - 108 Select Verses, a reprint of the earlier edition. 2) Donation of a high-end luxurious Ambulance by Sri Swami Divyanandaji of Haridwar in the name of Swami Dayananda Ashram to the District of Tehri Garwal.

3) Launching of Virtual Chemical Lab in the SDSSCPIC, a School run by our ashram and
4) Distribution of Kits with reference to the above project to the local Govt officials by Sri Vaidya Subramanian of Sastra University. The programme was followed by a dance recital in the night by Kum Pavitra Srinivasan on the theme Guruvandanam which elicited great appreciation by all.



22nd was reserved for inaguration of Anugraha Bhavan at Haridwar. All the sadhus and devotees travelled to Haridwar in arranged buses. The griha pravesa rituals were performed and puja done to the pratima of Sri Swami Taranandaji in a new renovated enclosure at the same samadhi place. Sri Swami Tadatmanandaji who initiated the Anugraha Bhavan project with major contributions came specially for this purpose from US and Sri Swami Suddhanandaji and Sri Swami Tadatmanandaji jointly inagurated the bhavan by uncovering the plaque and all the assembled people were provided with snacks and coffee/tea. The rules and forms for the admission of the sadhus in the Bhavan are posted in the website of the Dayananda Anugraha Fund.

The Arsha Vidya Meet took place in the Ashram Auditorium in the evening where the feedback from the Swamis and Swaminis on the type of celebration from next year onwards was obtained. A separate article will be circulated on the minutes of the meet.

In the night there was a dance programme by Anita Guha's team on the theme of Nandalala which was staged in many places in the US for fund raising for AIM for Seva. It was very absorbing performance.



On the 23rd the Caturveda Parayanam and the Bhashya Parayanam were completed and a grand puja was performed in the Adhishthanam, by Swami Sakshatkritananda and kanakabhishekam done to Sri Swami Suddhananda and Satabhishekam to Piyush Shah with Avantika Shah by the side.



The Adhishthanam was beautifully decorated with varieties of flowers brought from Tamilnadu by Sri Suresh and his brothers. Two big Bhandaras were arranged, sponsored by many devotees of Pujya Swamiji with 1500 sadhus on 22nd and 900 sadhus on 23rd. The celebrations were a memorable one for all the participants to cherish forever.



Pujya Swamiji's samaaraadhanaa

Although Pujya Swamiji's puNya tithi was commemorated on September 23rd 2019 at the Arsha Vidya Gurukulam, Anaikatti, it was on Oct 9th 2019 that the actual samaaraadhanaa day was observed, as it was on ekaadashi, a day after Vijaya Dashami, that Pujya Swami Dayananda Saraswati ji took mahaasamaadhi. We, the students of the 108 day BG course, were very eager to chant the ashTottara shatanaamaavaLi once more in Pujya Swamiji's honour.

Susequent to the usual Temple puja, Anujna puja at Guru Tirtha was carried out presided over by Acarya Sadatmananandaji with the chanting of Dayananda Panchakam and Guru Stotram.

At 11.00 am we were asked to assemble at the lecture hall for the Shraddhanjali to Pujya Swamiji, which would be graced by Addhenams / Mahaasaanidhaanams from in and around Coimbatore.



A life size cut out of Pujya Swamiji seated in his aasana was at the centre stage. Soon enough the Mahaasannidhaanams arrived, and were lead to their seats by our Acharya.

Swami Jagadatmananda ji was the MC for the day and he introduced the guests one by one and also invited everyone to speak. Swami Sadatmanandaji welcomed revered Adheenams with shawls. Copies of the Souvenir that was released in honour of Pujya Swamiji by Dayananda Ashram, Rishikesh was given

Acharya ji then spoke of how Dayananda Panchakam composed by Swami Paramaarthananda ji, especially the first stanza, conveyed the greatness of Swami Dayananda Saraswati, and what an embodiment of compassion he was, with an ever smiling countenance and undisturbed disposition. All the Mahaasannidhaanams followed by paying homage to the various dhaarmika activities initiated and undertaken by Pujya Swamiji, such as the Thirumurai Conferences, the revival of the Oduvar tradition, revival of the Temple Chariot tradition, Acharya Sabha in an effort to bring all the Hindu pontiffs under one roof, and so on. Mahaasannidhaams also made note of the fact that 'Conversion is Violence' (a phrase coined by Pujya Swamiji), and how Swamiji had organized various conferences and meetings to resolve conflicts by promoting social harmony and human values. AIM for Seva, which provides free hostels in tribal and remote areas, as well educational institutions in various rural areas, was another of Pujya Swamiji's brain child that was lauded for its far reaching effects.



Swami Jagatmananda ji translated their Tamil talks into English for the benefit of the various people assembled, many erstwhile students and sannyaasis who had come to grace this occasion from across the country, and he concluded the event by requesting Acharyaji to lead Mahaasannidhaanams to the dining hall for bhiksha.

Report by Kavita Meegama

Swami Labdhanandaji's Shodashi

On 14th October 2019 the Shodashi puja of revered Swami Labdhanandaji Maharaj was held in Venkateshwara gardens , Kompally , Hyderabad . He was disciple of Pujya Swami Dayanandaji. He was 94 and attained Mahasamadhi on 29th September. It was a grand Spoorthi Sabha organised by a most devoted team of Members of Swamiji's Poorvaashrama - children , grand children , great grandchildren plus volunteers including our Swami Prakashanandaji , Kumarveluji , Sri Naresh , Sadanand and many others . Many sadhus from AVG other Swamis from Shivananda Ashram also attended the grand spoorthi sabha.



An elaborate paaduka puja was performed with much devotion individually to the sadhus by family members and devotees shared their memories about Swamiji - as a mahatma , krtasakarmakrit, mridubhaaShi (sweet natured) and most compassionate . Swami Tattvavidanandaji often spoke very reverentially and fondly about Swami Labdhanandaji . In His gracious Anugraha speech -Swami Svaroopananda described the nature of His shishyaA -“ just remember the life of Labdhananda Swamiji and one can see and imbibe the spirit of a balanced life , shraddha, cheerfulness, love , devotion , meditation , sacrifice , humility ! Sakshat Chidaananda svaroopah is the nature of such a sadhu . Hence Swami Labdhanandaji is with all of us , with each one of us !”

The grand function concluded with festive bhiksha for all. Indeed a memorable satsang which will be etched in our minds !!

Report by SK Velu



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Founder of the Centre and author of the book ‘Own Your Self & Enjoy Completeness’, the manual on Self-knowledge that guides to Enjoy the Unlimited Happiness, Satisfaction Peace & Security, the Goal of Human Life. It is the outcome of Contemplative listening for about Ten thousand hours of more than 1 lakh pages of Scriptures. The book was guided and endorsed by Pujya Swamiji Sri Dayananda Saraswathi (pl see in the above given link) and Released by him In the inaugural function of the spiritual camp (Chandokya Upanishad) held in the ‘SVYASA’ Yoga University, Bangalore on 7-2-2011. Details about the book are available in our website ‘saipaduka.org’.

Arsha Vidya Gurukulam (Sruti Seva Trust), Anaikatti

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Please note:

- Applicants are expected to have the same level of knowledge as the students who have attended our 108 day Vedanta Course or its equivalent.
- More emphasis will be on inner growth and the vision than academic excellence.
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Application form for this course will be available at <https://arshavidya.in/upcoming-course> from 25th October 2019.

Last date for submission of application: **30th November 2019**

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For more information send an email to avgvedantacourse@gmail.com or contact Br. Sharan at 94455 30175.

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		Pancadasi First Chapter By- Vidyaranya	English	Sw. Sakshatkrutananda Saraswati	
Camp-2	20/03/2020 -29/03/2020	Chandogya Upanisad (Selected passages) Chapter 7 and 8	English	Sw. Veditatmananda Saraswati	31/10/2019
		Manisha Panchakam By Sri Adi Shankaracharya	Englsih	Swamini Praprnjananda Saraswati	31/10/2019
Camp-3	01/04/2020-10/04/2020	Mandukyopanisad	English	Sw. Prabuddhananda Saraswati	31/10/2019
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Those who are interested in attending the camp are requested to apply
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Kindly find the online application form at our website
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Click on Submit and go to your mail and activate the registration

(Note that the activation mail could be delivered at your spam folder)

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Please register separately for each applicants

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Saraswati Puja At AVG



SamadhiDay Puja At AVG 23rd September 2019