



Arsha Vidya Newsletter

Rs. 15



न हि ज्ञानेन सदृशं पवित्रमिह विद्यते

na hi jñānena sadṛśhaṁ pavitramiha vidyate

Pujya Swamiji's 6th Aradhana at Arsha Vidya Gurukulam, Anaikatti



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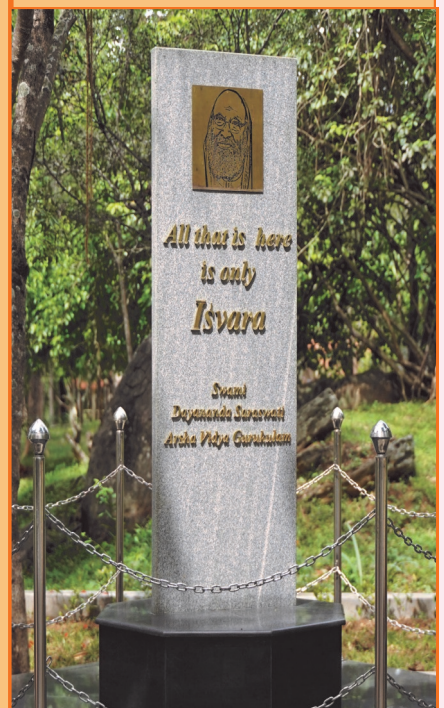
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Sādhana-pañcakam
Pujya Swamiji's transcribed talk

This is the eighth part of the serial article, continuation from September 2021 newsletter.

VERSE 3

वाक्यार्थश्च विचार्यतां श्रुतिशिरःपक्षः समाश्रीयतां
दुस्तर्कात्सुविरम्यतां श्रुतिमतस्तर्कोऽनुसन्धीयताम् ।
ब्रह्मैवास्मि विभाव्यतामहरहर्गर्वः परित्यज्यतां
देहेऽहंमतिरुज्जयतां बुधजनैर्वादः परित्यज्यताम् ॥ ३ ॥

*vākyaārthaśca vicāryatām śrutiśiraḥ-pakṣaḥ samāśrīyatām
dustarkātsuviramyatām śrutimatastarko'nusandhīyatām ।
brahmaivāsmi vibhāvyatāmaharahargarvaḥ parityajyatām
dehe'hammatirujjhyatām budhajanairovādaḥ parityajyatām ॥ 3॥*

वाक्यार्थः *vākyaārthaḥ* - meaning of the sentences, statements; च *ca* - and; विचार्यताम् *vicāryatām* - may it be investigated, explored, analysed; श्रुतिशिरःपक्षः *śrutiśiraḥ-pakṣaḥ* - vision, contention of Vedānta (lit: 'head of the *śruti*'); समाश्रीयताम् *samāśrīyatām* - may it be followed, pursued by you; दुस्तर्कात् *dustarkāt* - from wrong logic; सुविरम्यताम् *suviramyatām* - may you totally withdraw; श्रुतिमतस्तर्कः *śrutimatastarkaḥ* - logic that follows the *śruti*; अनुसन्धीयताम् *anusandhīyatām* - may it be seen, remembered again and again; ब्रह्म *brahma* - Brahma; एव *eva* - indeed, alone; अस्मि *asmi* - I am; (इति *iti* - thus); विभाव्यताम् *vibhāvyatām* - may it be appreciated, ascertained (by you); अहरहः *aharaharaḥ* - daily; गर्वः *garvaḥ* - ego; परित्यज्यताम् *parityajyatām* - may it be renounced (by you), i.e. may you not come under its sway; देहे *dehe* - in the body; अहम् *aham* - I; मतिः *matiḥ* - thought, idea; उज्जयताम् *ujjhyatām* - may it be given up (by you); बुधजनैः *budhajanaiḥ* - with wise people; वादः *vādaḥ* - argument; परित्यज्यताम् *parityajyatām* - may it be given up, renounced (by you)

“May you analyse the meaning of the sentences of Vedānta, staying with the vision it presents. May you completely refrain from wrong logic. May you remember, follow and see the logic presented by *śruti*. May you daily appreciate, through contemplation, the fact that, ‘I am indeed Brahman.’ May you not come under the sway of the ego. May you give up the notion that, ‘I am the body.’ May you completely cease from entering into arguments with wise people.”

INQUIRING INTO MAHĀVĀKYAS

When we do *vicāra*, what is it that we are inquiring into? What is the Vedānta-*vākya*, that which is stated by Vedānta? There are two types of Vedānta-*vākya*. This whole book can be called one *vākya*. A whole book, consisting of millions of sentences, can be considered as one *vākya* if the subject matter is one and the same. So if all sentences of the *śruti* have only one *tātparya*, one vision, then they gain the status of *ekavākyatā*, being one *vākya*. And that is the *mahāvākya*, like *tat tvam asi*. Wherever there is a sentence that equates the *jīva* with *Īśvara*, it is called *mahāvākya*. This is the first type of Vedānta-*vākya*.

In order to support or unfold this *mahāvākya*, to make it stick in your mind, there are all other *vākyas*, called *avāntara-vākyas*, intermediary statements. These sentences are helpful in understanding, ‘*Ayam ātmā brahma*, this self is *parabrahmaiva*, *jagatkāraṇaṁ brahma*. ‘*Aham idaṁ sarvaṁ*, all that is here is myself.’ *Avāntara-vākyas* are also very important, such as the *vākyas* that describe *śṛṣṭi*, creation. When the *śāstra* talks about creation, the purpose is not to establish creation. It is to reveal that the entire *jagat* is nonseparate from Brahman. *Tat tvam asi*, that Brahman you are. The teaching of creation is there only to make you understand there is *sarvātmā* alone, only *ātmā*. Therefore the intent when presenting creation is not creation, rather non-creation. In fact, the vision is not even non-creation. It is *ekaṁ brahma*, one non-dual Brahman. The *kārya*, product, is nonseparate from the *kāraṇam*, cause. The cause is *satyam*, real, and the product is *mithyā*, that which has only dependent existence, like pot and clay. It is to prove this point alone that we

have *śṛṣṭivākya*s, passages discussing creation.

All of these *avāntara-vākya*s are helpful to understand the main *vākya*. The main equation is the *mahāvākya*. There is no better equation because all other equations are within creation. In this equation, it is said that you, the *jīva*, are *Īśvara*. But how can that be? A doubt is possible. Wherever there is an equation, there is a necessity for it. The need is there because the fact is not obvious. Suppose a child is told, four plus three is equal to seven. That is a fact and easy to understand. What if you say, 'Four plus three is equal to nine minus two?' For a child, it is a very big thing to understand. This side looks different from the other. One side is minus, the other is plus and the numbers are all different. At that stage, it looks like a very big equation. Seemingly, both sides are different but at the same time, there is identity. If there is no apparent difference, then there is no need for an equation. And wherever there is an equation, there is no difference. If there is no difference, why should there be an equation? The apparent difference alone necessitates an equation. Therefore, an equation does not exist except in your understanding. Perceptually you are not going to see it, since the apparent difference is there.

The problem here is that the *jīva*, a person who is limited in *jñānam*, knowledge, *vyāpakatvam*, pervasiveness, and *śakti*, power, is told, 'You are *Īśvara*.' *Īśvara* is *sarvavyāpī*, all-pervasive, *sarvasya kāraṇam*, the cause for everything, and also allknowing, almighty, and so on. This is too big. You can swallow a lot of things, but this is too much: 'How can I say I am *Īśvara* and still get away with it? It's not possible.' So there is *vyāghātaḥ*, a seeming contradiction. The *jīva* is *alpajña*, limited in knowledge, and *Īśvara* is *sarvajña*, limitless in knowledge. These two are poles apart, they are opposites. Where is the connection between them? But the *śruti* says, 'You are *Īśvara*, *tat tvam asi*.' *Tat* means 'that.' 'That' means Brahman, one without a second, that which is *satyam*, the truth of everything that is here. 'How can I be that *satyam*? I am a product. I have a horoscope. I'm subject to the influences of the planets and so on. To say that I am *Īśvara* is too much for me to

accept.'

ANALYSING THE VĀKYAS

Therefore, the author says *vākyārthaśca vicāryatām*; may you analyse the meaning of the *vākyas*. In the sentence *tat tvam asi*, there is *sāmānādhikaranyam*,⁵⁰ apposition between the words *tvam* and *tat*. *Tvam* means you, and *tat* means he, the Lord, Īśvara. You are that Īśvara. It is a sentence revealing identity. Both of the words in the sentence have only one *adhikaraṇa*, referent. When the *śruti* says *tat tvam asi*, there is what we call *bhinna-pravṛtti*, a difference in meaning. It says that you are that Īśvara. Īśvara and you are one and the same. Thus whatever is revealed by the sentence, that object is revealed like this. The word *tvam*, you, is predicated as *tat*, that, and so a difference in meaning is there. And *samānavibhakti*, the same grammatical case, namely nominative singular, is also there. But both the words have got a common object to reveal, like the phrase '*nīlo ghaṭaḥ*, blue pot.' There we have *padayoḥ sāmānādhikaranyā*, words that are in apposition.

⁵⁰ भिन्न-प्रवृत्ति-निमित्तानां समानविभक्तिकानाम् एकस्मिन्विषये तात्पर्यं सामानाधिकरण्यम् (*sāmānādhikaranyā* occurs when two words agree in their grammatical case and refer to the same subject)

To be continued...

GURU PEYARCHI PUJA at ARSHA VIDYA GURUKULAM, ANAIKATTI

A special Abhisheka and Puja will be performed at the Gurukulam on **Saturday, November 13th 2021** on the occasion of Guru Peryarchi to invoke the blessings of Lord Dakshinamurti for the welfare of all.

We welcome you to attend the Puja on this day and receive Guru's blessings.

Programme:

- Abhisheka and Puja - 4:30 PM
- Diparadhana: - 6:45 PM
- Maha Prasadam: - 7:00 PM

For more information, please contact **94426 46701** or EMail to **office@arshavidya.in**

This is the fifth part of the serial article, continuation from September 2021 newsletter.

Approaching the Teacher

The Upaniṣad, which is in the form of a dialog between the teacher and the disciple, begins with a request from the disciple.

ॐ अथाश्वलायनो भगवन्तं परमेष्ठिनमुपसमेत्योवाच ।

अधीहि भगवो ब्रह्मविद्यां वरिष्ठां

सदा सद्भिः सेव्यमानां निगूढाम् ।

ययाऽचिरात्सर्वपापं व्यपोह्य

परात्परं पुरुषं याति विद्वान् ॥ १ ॥

om athāśvalāyano bhagavantam

parameṣṭhinamupasametyovāca

adhīhi bhagavo brahmavidyāṁ varīṣṭhām

sadā sadbhiḥ sevyamānām nigūḍhām

yayā'cirātsarvapāpam vyapohya

parātparam puruṣam yāti vidvān

ॐ अथ - Om thereafter; आश्वलायनः - Āśvalāyana; भगवन्तम् – revered; परमेष्ठिनम् - Brah-mājī, the grandsire; उपसमेत्य – having approached; उवाच – said; अधीहि - please teach; भगवः (भगवन्) - Oh Lord; ब्रह्मविद्याम् - knowledge of the self; वरिष्ठाम् – The No-blest; सदा – always; सद्भिः - by the good people; सेव्यमानाम् - being resorted to; निगूढाम् – secret; यया - by which; अचिरात् – in Approaching the Teacher no time; सर्वपापम् - all evil, sins (the cause of sorrow); व्यपोह्य - having discarded; परात्परम् - the highest; पुरुषम् - the being; याति – goes; विद्वान् - the learned one

Om. Thereafter, the sage Āśvalāyana approached Brahmājī, the revered grandsire, and said, “Oh Lord! Please teach me *brahma-vidyā*, self-knowledge, which is the noblest and always resorted to by the good people, which is the highest secret,

and by knowing which the learned ones cross all sins in no time and reach the highest *puruṣa*. (1)

We often find that the teaching imparted in the *sāstras* is in the form of a dialog between the teacher and one or more students. The process is similar to the teaching in a classroom, where the teacher encourages questions so that doubts can be removed and the knowledge becomes clear. As in the style of the Upaniṣads, even in the Bhagavad Gita, the teaching is in the form of a dialog between Lord Kṛṣṇa and Arjuna. Often, the teaching is imparted against the background of a story, which may be either brief or fairly elaborate, and specific names of the teacher or the students are not always mentioned. In the Kaṭhopanīṣad, the story is of a young boy named Naciketā, who is taught by Yamarāja, the Lord of Death. The story is about how the young boy is received by the Lord of death, how his suitability is tested, and how he is subsequently taught by Yamarāja. In the Chāndogya Upaniṣad, the story is of a young man, called Śvetaketu, and of how he is taught by his father, Uddālaka. Elsewhere in the Chāndogya, we also see how the heavenly sage Nārada is taught by the sage Sanat Kumāra, and so on.

The idea is that the Upaniṣads are not just academic texts. The dialogs reveal the fact that there were real students who indeed went on to gain self-knowledge. Sometimes, the stories also indicate the essential preparation required to receive the knowledge, such as having the proper attitude necessary to understand the subtle truths. The stories give us a certain amount of confidence that we can also aspire to gain immortality.

The Kaivalyopanīṣad is also in the form of a dialog. The first verse describes the background of the dialog, how and where it takes place, and so on. Here the sage Āśvalāyana goes to the teacher seeking *brahma-vidyā*. Āśvalāyana was no ordinary student. We may not be familiar with the name, but those who know the Vedas know well that Āśvalāyana was a very learned person and himself a teacher of the Ṛg Veda. It is such an accomplished and intelligent person as he that goes to a teacher seeking self-knowledge.

The text begins with the word *atha*, thereafter. This shows that something has transpired, following which Āśvalāyana goes to the teacher. The sacred Brahma sūtras begin with the aphorism *athāto brahma-jijñāsā*, ¹“Thereafter, therefore, there is the desire to know *brahman*.” It is said there that the desire to know *brahman* arises upon appropriate preparations having been made.

Going to a teacher with a request for the knowledge of *brahman* is itself very auspicious, because such a desire rarely occurs in the mind of a person. Many people approach Swamis with a variety of requests. Some requests may be for reading palms, while others may be for astrological predictions; people come with a request for things that concern them. Even when we ourselves come to a *gurukula* or teacher’s home and school, we have our own concerns and problems for which we seek solutions. Naturally, therefore, the study of an Upaniṣad will only be of interest if the Upaniṣad has something to do with our daily lives and concerns. If it does not tell us something that we can apply to our lives, however great the teaching, it is of no use to us.

Here, however, is a person who goes to the teacher on his own. You cannot imagine how difficult it was in those days to go to a teacher. It was not some week-long retreat that one could just attend and leave. Going to a teacher meant that one would be living with the teacher for all of twelve years for the purpose of study. Imagine how much leisure they must have had! Here we bring our cell phones and laptops with us so that we can constantly be in touch with what is going on in our homes, in our places of work or business, and politics. But there was no such thing in the *gurukulas*. Going meant being gone, totally. As Pūjya Swamiji would say, you cross the river by boat, and, having crossed the river, burn the boat so that you cannot go back. Otherwise, you cannot totally apply yourself to the pursuit of knowledge. The mind is not fully available for application as long it has any other concerns. Going to the teacher meant taking *sannyāsa*, becoming a renunciate.

¹BS 1.1.1

Who is a renunciate?

A *sannyāsī* is one who has renounced not only all duties and responsibilities, but also all claims. That he gives up his home means that he gives up the warmth and support that the home and society provide. When can we give up that kind of a secure atmosphere? It can only happen when we discover an inner security, not otherwise. An insecure person cannot and indeed should not give up that which he thinks of as a source of security; there is no need to give it up. In renunciation, very often, only giving up seems to be emphasized, and not the taking up of something in its place, like going to the teacher. That is just as important, if not more so. We find people renouncing their previous lifestyles and just wandering around and begging; that is not renunciation. There is a vacuum created by renunciation, which must be filled with something that is more important, more fulfilling. Otherwise, what is the use of renunciation?

A true renunciate is one who has discovered an inner security, an inner self-sufficiency. It is not that he rejects or turns away from people, his home or society. Instead, he has simply grown out of the need for such security as that can provide; he has done everything that needed to be done and fulfilled all the responsibilities that needed to be fulfilled. In the process of fulfilling those responsibilities, he has lived an intelligent life and has, therefore, gained emotional maturity.

To be continued...

“What exactly is the aim of life? It can only be living. I am born not for anything except to live, which is what we find in every organism. A plant wants to live, a bug wants to live, an insect wants to live. Any organism that is born, wants to live. So living is the aim of life, nothing more..”

- Swami Dayananda Saraswati

Vālmīki Rāmāyaṇa
As Taught by Swami Dayananda Saraswati

This is the fourth part of the serial article, continuation from September 2021 newsletter.

Bāla Kāṇḍa

तपःस्वाध्यायनिरतं तपस्वी वाग्विदां वरम् । नारदं परिप्रच्छ वाल्मीकिमुनिपुंगवम् ॥ १-१-१

tapasvādhyāyanirataṁ tapasvī vāgvidāṁ varam |

nāradaṁ pariprapraccha vālmīkirmunipuṅgavam || 1-1-1

This is considered to be a very beautiful handling of Sanskrit poetry. All others draw inspiration from this work. In grammar, in *sandhi*, in *saṁāsa*, it is complete and exemplary. The style is easy and yet masterful. That is why it is considered to be a very great *kāvya*.

Niratam is second case, accusative, like *rāmam*. It is not the subject; the subject should be nominative. All the words ending in *-am* are objects. Two words are in the nominative: *tapasvī* and *vālmīkiḥ*. *Tapasvī* is an adjective modifying that *vālmīki*. *Tapasvī* means a great ascetic, a person of great control, discipline, and sacrifice. That is what our robber turned into - an integrated person. All he required was a change of vision and a conversion. Narada changed the fellow's scale of values, and you find Valmiki transformed. Why? Because his case was one of ignorance, want of light. When he was convinced, he was a different person. He was a whole person with no split, no conflicts whatsoever. From the time of his conversion onwards he was a *sādhu*. That was Valmiki.

By his meditation, Valmiki became a *tapasvī*. *Paripraṇ praccha* - he asked. Valmiki asked a wonderful question. If he had not asked, Ramayana would not have come. Properly, with great humility, he asked. You ask this way when you approach an elderly person, a respected person. There is a method of asking. He did *namaskāra*, and afterwards he asked if he could ask a question. Taking permission from Narada, Valmiki asked Narada this question. All the words in the accusative are appellations for Narada. What kind of Naradam? *Tapass-*

vādhyāyaniratam: He is one who revels in *tapas*, in a life of contemplation, of thinking, of inquiry, of thinking in terms of God, and who revels in *svādhyāya*, study of the Vedas. *Niratam* comes from *ram* again. Narada is one who is always a student of the Vedas. He commits himself to that study and is not interested in anything else. He was a sage.

To contemplate you must have material - it is not just closing the eyes. Narada studied daily, and he contemplated on that which he studied. *Vāgvidām va-ram*: Among the people who know the *vāk*, who are masters of words, of Vedas, he is *varah*, the most exalted. Among the people of letters, the educated people, he was a great master. *Munipuṅgavam*: He is a man who is able to be with himself, who is able to reflect, who takes in all that is there, who tries to assimilate any knowledge gathered. He was a saintly person.

को न्वस्मिन् साम्प्रतं लोके गुणवान् कश्च वीर्यवान् । धर्मज्ञश्च कृतज्ञश्च सत्य वाक्यो धृढव्रतः ॥ १-१-२

चारित्र्येण च को युक्तः सर्वभूतेषु को हितः । विद्वान् कः कः समर्थश्च कश्चैकप्रियदर्शनः ॥ १-१-३

आत्मवान् को जितक्रोधो द्युतिमान् कोऽनसूयकः । कस्य बिभ्यति देवाश्च जातरोषस्य संयुगे ॥ १-१-४

एतदिच्छाम्यहं श्रोतुं परं कौतूहलं हि मे । महर्षे त्वं समर्थोऽसि ज्ञातुमेवं विधं नरम् ॥ १-१-५

ko nvasmin sāmpratam loke guṇavān kaśca vīryavān |

dharma-jñāśca kṛtajñāśca satya vākya dhr̥ḍhavrataḥ || 1-1-2

cāritreṇa ca ko yuktaḥ rsavabhūteṣu ko hitaḥ |

vidvān kaḥ kaḥ samarthaśca kaścaikapriyadarśanaḥ || 1-1-3

ātmavān ko jītakrodho dyutimān ko'nasūyakaḥ |

kasya bibhyati devāśca jātaroṣasya saṁyuge || 1-1-4

etadicchāmyaham śrotuṁ param kautūhalaṁ hi me |

maharṣe tvaṁ samartha'si jñātumevaṁ vidhaṁ naram || 1-1-5

Valmiki asked Narada this question in the following *śloka*. “I desire to hear. Please tell me if there is one in this world at this time who is *guṇavān*, who has all those virtuous qualities, who has all those good values.” You may think that you

live in difficult times, but you can see from this question that it is always the same - even thousands of years ago. Is there such a fellow? Who is that one who is *vīryavān*, brave and strong, a man of great physical and mental strength? Who is he with that bodily strength and that inner strength, that moral strength? Who is the one in whom these rare qualities come together? Who is the *dharmajñāḥ*, a man of *dharma*, a man to whom knowledge of what is right comes straight. He need not think twice when there is a choice to be made; he cannot do a wrong thing. The *dharmajñā* is like a musician with perfect pitch - he knows immediately when there is a wrong note. He need not be told.

Who is the *kṛtajñāḥ*, the one who never forgets when a good deed has been done for him. He has that natural gratitude. He remembers even the smallest thing, and he pays it back. Sanskrit literature speaks of the coconut tree. The young tree needs to be watered for the first year or two - especially in the summer. Even waste water is good enough to keep the young plant alive. Once the tree starts growing, it goes up and up. Respectfully carrying the water you gave it on its head, it turns the dirty water into the purest, sweet water and keeps it safe in the nut. Then it gives it back to you, and it keeps on giving. It is very grateful, and it never forgets you for the sixty years of its life. That coconut tree is a *kṛtajñāḥ*.

Satyavākya: His words are always true. He lives up to those words, and he means what he says. *Dṛḍhavrataḥ*: when he makes a resolution, nobody is going to change that resolve. No god can change that resolve. Only if he decides to change does it change. His resolve is not adamant; if things go wrong, he can and will change. Who is that person? Is there a person like that, a man endowed with a history that is not a tragedy? His life should be punctuated with accomplishments - pleasant to hear and pleasant to tell. Everyone's story is a tragedy, an interesting tragedy. But is there a person whose achievements are unmatched and worthy of retelling, whose story all can learn from?

This man may be good, he may know right from wrong, but that is not

enough. He should be a *vidvān*. He should not have to go to a neighbor if he needs a letter read or written. He should be a *paṇḍita*, a scholar. He should be *samartha* - smart, skilled, and capable. His powers of accomplishment should measure up to the desired expectation. He should be able to rise to the occasion. He never buckles or ducks. Each time he is challenged by a more difficult situation he rises up to it. *Ekapriyadarśana*: Whenever you see him, his form is supremely pleasing. He is bright and cheerful in the morning, and he is not moody or mooney at the end of the day. His appearance is always uniformly pleasing to your eyes; his demeanor and disposition never flag.

Ātmavān: He is well coordinated, adroit; his reflexes are alert, and he has no regrets once he makes his move. There is nothing loose about him. *Jitakrodha*: He has mastered his anger. Anger cannot take him for a ride. He is together as a person, well integrated. He is a clean person. *Dyutimān*: He has brilliance. *Anasūyaka*: He is free from envy. He appreciates and does not covet the possessions of others. *Jātaroṣa*: In him the sense of righting wrong is born and roused. Even the gods should fear that fellow. In battle he has no equal, and any who stand against him should tremble.

Valmiki said, "I would like to know the sort of a person like this. I am eager to hear of the life of a person like that. I have not seen such a person. But you, oh Narada, are a great traveler. You must have seen such a fellow. Hey, *mahārṣi*, you who knows, who is wise and great thereby, you are the one capable of knowing such a person. Do not tell me of a god, tell me of a man who has all this and is here on this earth. Have you ever seen such a man?"

To be continued...

The Wholeness of You by Swamini Saralananda

This is the fifth part of the serial article, continuation from September 2021 newsletter.

Lack Of Self-Knowledge

So, this extraordinary self-ignorance is our only problem and the process of self-discovery is no ordinary path. The wisest of the wise, say that we need to expose ourselves to the teachings. We can never get free of this on our own because it is not a process of gaining a new knowledge, but rather of shedding the habitual, heavy conditioning of the mistaken identity, the ignorance. It is a spell! In the rope-snake example he did not need to learn details of what kind of a rope or what kind of a snake was there; he needed the right person to come along at the right time, someone who had the 'enlightened' knowledge of the mistake happening there. That one, who had earlier 'seen' the rope in sufficient light was the only one in that moment who could remedy the situation. He was the guru. Nothing new was produced, created, attained or practiced. All it took was that the *deluded man was willing to stay nearby and trust enough to take another look*. There is a need to totally depend on someone who knows the truth to help us come out from under the spell. Eastern gurus are trusted and respected so much because they are able to shine the light at just the right time, for the student to see.

It is not an easy job but when the guru has done enough, he sends you on your way hoping that you may share whatever knowledge he has blessed you with to share with others. And he expects you to live with it and assimilate it so it becomes totally clear that you "own" this appreciation within yourself.

A Revealing Paradigm

There is another 'handy' paradigm that fits in nicely here when we are talking about which one is the rope and which one is the snake in terms of my everyday life. The 'mechanics of my wrongful identities (of which Eckhart Tolle is so good at talking extensively about in his book, *A New Earth*.) Picture a black board: On one side of it at the top I write –

"I am _____

Now fill in the blanks with various labels of who you think you are. "Ms. So and So, a nurse, female, black, overweight, tired today, busy stock broker etc., etc....." This list can go on endlessly and all of it will be ever changing. You may not always be overweight,

or tired, or a nurse and you could change your name or even lose your entire family. So, all the labels and roles are ever changing and not any one of them is the exclusive, total you. Now look at the other side of the page, the “I am....”

Under the “I am...” add in ditto marks as you go down the page to hook to every label you have for yourself. It is unchanging, constantly, absolutely one you. That is the core, inner Being. All the labels are just changing conditions of a real you. So what? In the following chapters we will be moving in deeper to look at that profound center of Being from which all the changing aspects of you borrow their seemingly real life. Tighten your seat belt and we will look at all the implications of just how profound and wondrous and full and free that Central Being You are. If you take only all the conditionings and roles as your real self then you are suffering needlessly.

Spirituality and Religion

In many of today's discussions and debates there seems to be a need to make a clearer distinction between spirituality and religion. We can take the word "spirit" as indicating something formless, intangible, and used synonymously with the word "soul". Religions talk a lot about spirit and soul, yet they have no clear explanations or consensus, if any at all, regarding spirituality. For the discussion here, let us say that spirituality looks to a/the formless realm, which often requires being comfortable with 'living in the questions' while a religious life is founded on definite forms for which blind, unverifiable belief is expected.

In contrast, I offer here a definition for the word “spirituality”: *A self-reflective life committed to one's own inner growth seeking to fulfill itself in a completion of self-inquiry.*

A Useful Comparison

This distinction serves a useful purpose in the larger discussion. Spirituality refers to something entirely different than mere religiosity. It is about challenging myself to stretch beyond and reach outside of my comfort zones of any handed down dogma and beliefs. It is an exploration to know and understand, rather than merely believe. Someone on a spiritual journey is seeking ways to grow into a more mature and loving human being. A definition of a spiritual life, I propose, is along these lines: “A self-reflective life committed to one's own inner growth, leading to fulfillment in a clear knowledge of who I am and my relationship to the world and All-That-Is”. This means I live a more sensitive and inward life, making my best efforts to gain more and better wisdom, so that I can be the most decent and kind person that I can be. I seek to understand what God is, what this universe I find myself in is and what my relationship with both should be so that there is wisdom, free of negative emotional interference. Having a real understanding of these topics, the more wisdom I gain, the more I will enjoy a better maturity, because

only such wisdom makes one mature. In my maturity, I will be more objective, magnanimous and compassionate in how I relate to people and all living creatures.

Spiritual life **at its best** means I am ready for an inquiry into what is the purpose of my being here on this earth. A spiritual person does not consider religious forms a priority, even though he/she may enjoy some of them, he/she puts verifiable truth before anything else. To live a spiritual life, means I always look to live from the standpoint of the bigger picture of wholeness and so I value inclusiveness and avoid discrimination based on individual differences. As a spiritual person I seek to be free from judgments and any ill wishing towards others.

It is said that Jesus said: " Do unto others as you would have them do unto you." Let us not simply look at our own church, temple, synagogue or mosque but from a worldwide perspective. We can see, that it is rare to find this profound simple teaching alive and well in any culture at large. Yet this simple teaching could be held up as the most harmoniously kind and big picture principle that every human being could aspire to live by.

Even just such a simple principle that Jesus taught, can be a guiding light for me to find my purpose. Yet, it is something I must discover on my own. No one should commandingly, directly feed it to me, lest it become an empty conditioning of mere words. However, I seem to need, to take the help and guidance of others who have gone before me and are examples for living higher spiritual values and truths. Many are there who say that we get exactly what we need at just the right time, a book, a teacher, or just simple people passing through our life. Carl Jung, the famous psychiatrist and mystic talked so much about these synchronicities, meaningful 'meetings' and how significant they are.

All of this has little to do with blind faith; we could say that spirituality is a journey without a path towards our ultimate wholeness. There is no clear cut "follow this", "God is only this one," or "this is The Goal you must strive for and will gain at such and such time".

Again, it is a quest to discover the truth of is there a God, who I am, what this world is, and what the relationship between the three is. There is nothing linear about it, because it is of the whole, the big picture that will involve every aspect of my life. We need to have our own intimate relationship to the big-picture-reality, which some may choose to call God. It is very difficult and maybe impossible for this to happen if I am committed to and bound by readymade, handed down forms of religion. Forms are symbols and when those are not understood as such -they can often amount to mere superstition. Discovering what the bigger picture is, requires one to be wide open; it requires a freedom in one's thinking.

This is a very **sensitive issue**. Our religious beliefs and spiritual commitments reach into

the deepest part of our being. The word 'God' is always a huge problem to discuss, simply because anytime we say it, it carries its own specific connotations for each person. Even two Christians will not have the exact same idea of or relationship with God. Unless we are totally clear, that we have arrived at a definite common meaning for using any word in any discussion, there will always be the probability of misunderstanding, miscommunication and argumentation.

A strict black and white distinction made between religion and spirituality is not totally necessary, because one can find some overlap here and there between the two. There are some religious people who are also spiritually inclined and vice versa. However, I am stating here, unequivocally, that it is never correct to say that religion and spirituality are the same thing; we use the two words and they are not synonyms. Spirituality is about an individual's inquiry into God and not a blind faith.

I need to state here that I do not believe that God is 'de-finite-able'. Mostly all religions say that they accept that God is 'Infinite' and so to de-fine what and who God is, is to de-limit and imply God is 'not infinite.' When we can allow ourselves to come to our own heartfelt understanding of what that word means, it is the beginning of a blessingfull intimacy. It is free from fear, doctrines and conditioning, because the individual arrived here after enough questioning. I would say that this is at the heart of a 'spiritual life.'

If I choose a path of self-inquiry, wanting to realize that I am a whole and loving being, not separate from God and everything else then I am aligned with the most blessingful spiritual goal. It is a goal of gaining the highest understanding possible of everything. It is The Biggest Picture, and the spiritual aspirant should not settle for less. There will always be far fewer people, who bother to ask these questions: "Who am I really, at all levels of my being? Are there levels of my being? Why should I bother to know? What, if anything, is there to do, if I do find out the answers to all these questions? What do I get out of it... this self-knowledge? What exactly does it have to do with God? Is there even a God?" These are the most important questions anyone can ask in life. These are the doorway to see what is the reality of life. Why would a creator give me this inquiring mind, which makes us the roof and crown of the creation, if we are not supposed to use it? This is something to think about.

To be continued...

**Parama Puja Swamiji's 6th Aradhana
at Arsha Vidya Gurukulam, Anaikatti, Coimbatore**

Parama Puja Swamiji's 6th Aradhana was held on 16th October 2021 Saturday at Arsha Vidya Gurukulam, Anaikatti, Coimbatore. The program was commenced at 10.30 am with Gurupaduka puja at Guru tirtha. Guru paduka was taken in procession to the lecture hall and archana and puja to Parama Puja Swamiji was performed by Swami Sadatmananda ji followed by a prayer a prayer song rendered by Balakumari, a student of two years Vedanta course.

The programme was presided over by Swami Sadatmananda Saraswati, Chief Acharya, Arsha Vidya Gurukulam and the other special guests on the dias were His Holiness Kumaragurupara Swamigal, Kowmara Mutt, Coimbatore and His Holiness Shivalingeshwara Swamigal of Kamakshipuri Adeenam. Br.Sharanji welcomed the dignities and the gathering inclusive of the disciples and devotees of Parama Puja Swamiji. He also highlighted the Maha Samadhi of Swami Prashantanandaji coincidently happened on the same annual memorial tithi of Parama Puja Swamiji.

Then Swami Jagadatmananda Saraswati introduced the special guests to the audience. At the opening he sang a song from Tirumandiram, "*Anubum shivamum...*", meaning Compassion and Ishwra are not two but one and after knowing this the knower remains contemplating the true nature of the Self as love and compassion. He humbly presented that there is no need of introducing Sun and Moon to people. As like as that there is no need of introducing the great pontiffs of famous mutts but considering the custom the dignities are introduced. He stated that there are two great historical ashrams for more than two hundred years in Coimbatore. One is the Perur Adeenam and another is Kowmara Mutt. Perur Gurumaha Sannidanam H.H.Shantalinga Ramaswami Adigalar was highly respected by Parama Puja Swamiji and now his successor H.H. Maruthachala Adigalar is heading the mutt. The mutt is well known for Shaiva Sidhanta and Tamil. Kowmara mutta was previously headed by H.H. SUNDARA Swamigal and now lead by his successor, who is our special guest today H.H.Kumara Gurupara Swamigal. The mutt is well known for spreading the Kowmara sampradaya.

H.H. Shivalingeshwara Swamigal was a great devotee of Shakti and his in to a life of devotion and service from his age of five, keeping a Shivalinga always on his head. He highlighted that Swami Sadatmananda Saraswati the successor of Parama Pujya Swamiji is leading the gurukulam in such way as no one could feel the absence of Parama Pujay Swamiji, with the same attitude of grace, compassion and teaching the shastra with unmatched care. He also expressed his gratitude and praise to Swami Sadatmanandaji for creating the opportunities for the seekers to learn Vedanta in Tamil in near future.

Later Swami Sadatmanandaji honoured the special guests.

H.H. Shivalingeshwar Swami praised that Parama Pujya Swamiji travelled all over India and overseas for many years in the mission of teaching Vedanta and finally in view of gracing the people of Tamil Nadu he started the Arsha Vidya Gurukualam. Parama Pujya Swamiji conducted many Kumbhabhishekam of hindu temples and initiated the run of Chariots. It is very difficult even to raise one follower now a days but Swamiji has initiated more than three hundred sanyasis and thousands of teachers. Swamiji was the force behind the confinement of Acharya Sabha which was a timely initiative to save the country from the hands of atheists. He confirmed that it is our duty to contemplate the teachings of Parama Pujya Swamiji forever.

H.H. Kumaragurubara Swamigal said that the greatness of Parama Pujya Swamiji was that he commemorated the worship of Lord Dakshinamurty in many parts of India and abroad. The lord is sitting under a banyan tree which had become a stone due to the time. Banyan tree is different from other trees as it is not only having the main root but it projects many roots from the braches to hold the tree and to grow forever. As like as that Parama Pujya Swamiji has created many teachers of Vedanta who are upholding the Hindu dharma and Vedanta. He appreciated the kindness of Parama Pujya Swamiji who initiated the Odhuvar project to support the Odhuvars to work and sing Thirumurai in more than forty temples in Tamil Nadu. The charity is still continued after the Maha Samadhi of Parma Pujya Swamiji.

Swami Sadatmanandaji in his shabdanjali highlighted that today's aradhana of

Parama Pujay Swamiji coincides with the mahasamadhi of Swami Prashantanandaji who was a great senior disciple of Pujya Swamiji. His maha-samadhi today is a great loss to this gurukulam .

Based on his relationship to Pujya swamiji, one name which we chant while offering ashtotatara is – शिष्यप्रियाय नमः – For Pujya Swamiji, this name is very appropriate. It has got both meanings-

शिष्याः प्रियाः यस्य - The one for whom disciples are very dear. Parama Pujya Swamiji really took care of his disciples. Of course everybody was dear to him. He was an embodiment of love. He would say- “When we have discovered fullness, it gets expressed in the form of love and care for others”.

Another meaning- शिष्यानाम् प्रियः - Swamiji was very dear to his disciples. I could see that in Swami Prashantanandaji and many other disciples. He had so much love and respect that it made Pujya Swamiji shishyapriyah. I was wondering why Pujya Swamiji was very dear to his disciples ?

One reason is, he had acceptance of all. That made him very dear. Not only acceptance, Pujya swamiji by his very presence made the other person feel great. He would elevate the other person in his own eyes and the person would feel very good about oneself. That also made Pujya swamiji very dear to everybody. He really cared for everybody. His care also touched the heart of people. That is why he was shishyapriyah.

We are very fortunate to have his presence in our life. We express our gratitude to Bhagvan for bringing him into our life. Today on his sixth nirvana utsava as per Tamil calendar, we offer our namaskara to Parama Pujya Swamiji and seek his grace in our pursuit of moksha.

While Swami Tadevanandaji was delivering his shabdanjali he highlighted Parama Pujya Swamiji's quality of accommodation. Since he was not too selective in choosing his students and he gave chance of learning with all freedom. So that it was possible for even a lay man to become a scholar in shastras. Swamiji said it is difficult to get three things in life as Vivekachudamani says. They are human birth, focus on liberation and association of a guru. We are fortunate to be blessed with all those three because of the grace of Parama Pujya Swamiji.

Swamini Brahmaleenananda ji in her shabdanjali stated:

These three things are said to be *durlabha*, difficult to attain - *manuṣyatvam*, *mumukṣutvam* and *mahāpuruṣaśrayaḥ*. All of us are already born as humans. Many people have some spiritual quest but they never get a proper *guru*. So they go from Ashram to Ashram and finally they happen to get the blessing of a *mahāpuruṣa*. In my case it was entirely different. At a particular age, I felt I should have a *guru*, what for, I did not know. I had read books about saints and all of them had *gurus*. So I felt, I must also have a *guru*. The traditional *gurus* were not easily approachable. I happened to hear about Paramapujyasri Swamiji from people who were closely associated with him, about his greatness and his *saulabhya*, easy approachability. So I told him that I take him as a *guru*. He accepted me and from him I learnt about *mumukṣutvam* and need for *jñanam*. Pujyasri Swamiji always accepted in his courses or camps people who had taken *sannyasa* or *brahmacarya dikṣā* but kept wandering without learning the *Sāstra*. He wanted to give them the purpose and direction for their lives by making them take the study of the *śāstra*. That was his *karuṇā*.

Secondly, on this day of the mahasamadhi of Swami Prasantanandaji, I would like to talk about an anecdote told by Swami Prasantanandaji, about his meeting Pujyasri Swamiji. Once Pujyasri Swami Chinmayanandaji was giving a talk in Chennai and Swami Prasantanandaji (who was working at that time) was walking up and down in the platform outside. Swami Chinmayanandaji, who saw him, told our Swamiji (who was sitting in the front row) 'Go and bring that boy here.' Our Swamiji just jumped from his seat, went out, put his hand around Swami Prasantanandaji's shoulders and said, 'vaadaa, Swamiji is calling you.' Swami Prasantanandaji said, with that guesture, I was floored.' Later for many years, when both of them were working in Chennai, he recalled, how after office hours, Pujya Swamiji would scan the Hindu's today's engagements and take him every evening to some spiritual discourse and after that make him do some namajapa. In spite of his long association with Pujya Swamiji, I have never seen Swami Prasantanandaji sit in front of Pujya Swamiji. So great was his respect for Pujya Swamiji.

Recently I was doing Gita 3rd Chapter Bhashyam for my students. In Sloka 38 3 examples were given to show how *kāma* covers the *vivekajnānam*. Swamiji always used to say, 'if more than 1 example is given, there must be a reason and one should look for the reason. Neither Sankara nor the *ṭikās* have explained why. Pujya Swamiji has beautifully explained why the 3 examples. In the 2nd Chapter when it is said '*mā phaleṣu kadācana*' he asks the question, 'if we have no *adhikāra* over the result, then who has?' and beautifully brings in Isvara as *karmādhyaṣa* and *karmaphaladātā*. When he gives some new explanations, he used to jocularly say, this is *dayānandīyam*. He used to point out any new explanation which is relevant and well within the *śāstra-sampradāya* is valid.

Another point that Swamiji used to say was that there devotees and there are disciples. As long as one remains only as a devotee there will be always a psychological dependence on the *guru*. But when one becomes a disciple, one does not need the physical presence of the *guru*, because the *guru* is intimately with us in every word of the *śāstra* that we study or teach.

Whenever Pujya Swamiji started a course, whether in Sandeepany, Piercy, Saylorsburg, Anaikkatti, there was never enough money. But he had the *śraddhā* that *Vedamātā* will never let down a person who is committed to the teaching of Veda or Vedanta. And money did come in. This *śraddhā* he inculcated in us also. All of us who are teaching in various places have never suffered for want of money. Everyone always has enough support, sometimes more than what we needed.

Recently I heard in the YouTube Dr. Subramanyam Swami say, 'We had lost the appeal for Ramjanmabhumi both in the Ayodhya Court and Delhi High Court. So I had given up hope. But Swami Dayanandaji told me to give it one more try in the Supreme Court, "Anyway we have lost twice. If we lose again, no harm. But if we win!" And we did win. Such was Swamiji's commitment to Hindu Dharma Rakshanam. It is the duty of all of us to be committed to Hindu Dharma and its Rakshanam and also induce others also to be committed.

Later around 1 pm the programme was concluded and vote of thanks was given by Br.Sharanji followed by bhiksha. *Om Tat Sat*.

Note: Pictures are in wrapper pages (#2 and 31)

SWAMI PRASHANTANANDA SARASWATI ATTAINED MAHA SAMADHI



Swami Prashantananda Saraswati, aged 90 attained Maha Samadhi on 15th October Friday 10.52 pm. He is one of the senior disciples of Parama Pujya Swamiji. Swami Prashantanandaji was living at Arsha Vidya Gurukulam, Anaikatti and was actively participating in all activities. Earlier he used to conduct Sunday classes for the visitors .

He was having some health issues due to aging for the past one month. He was admitted in the Kidney center hospital, Coimbatore and highest medical care was given to him and in spite of all efforts Swamiji breathed his last breath at the hospital on 15th october late night and on the next day morning his mortal was brought to the Gurukulam. It is noted by some people that Swamiji seems to have chosen his date of Maha Samadhi to coincide with the aradhana day of Parama Pujya Swamiji as the Shukla Paksha, Ekadashi tithi of Kanya masa.

The last rites were conducted by Sri.Ravi Shashtriji and team of pundits in the presence of Swamiji's purvashrama relatives and Gurukulam students. Later Bhusamadhi was made at 10.00am in the premises in front of Gurukulam with all honours and rituals. His Holiness Sri Shivalingeswara Swamiji of Sri Kamakshipuri Adheenam also visited during the ceremony. Swamiji's shodashi was announced to be held on 31st October. 2021

Tribute to Swami Prashantanandji

As the name suggests, Sri Swami Prashantanandaji was a quiet, unassuming and a non-demanding person. He was with Pujya Swamiji since the days of Madras (Chennai) and has been an ardent devotee and a sincere disciple of Pujya Swamiji. He also devotedly served Pujya Swamiji in whichever capacity he was required to do.

I first came in contact with Sri Swamiji at Sandeepany Sadhanalaya where I was a Brahmachari, and Sri Swamiji, along with other duties, was also teaching us Vedic chanting. He, of course, attended all the classes of Pujya Swamiji. He always helped the Brahmacharis when they needed his help.

Sri Swamiji taught Vedanta for over four decades in various locations in Tamilnadu and during the period of 1981 to 1983, he was gracious enough to spend time in Ahmedabad when I was away to Mumbai for the teaching assignment. During that time, he conducted Vedanta and chanting classes and the students fondly remember him for his knowledge, his fatherly kindness and care and accommodation he displayed towards whoever came in contact with him. At the request of Swami Pratyagbodhanandaji, Sri Swamiji later regularly visited Surat to conduct classes there.

It was always a pleasure to meet Sri Swamiji and have Satsanga with him when he recalled his experiences with Pujya Swamiji. He will always be lovingly remembered by all those who came in contact with him and whose hearts he invariably touched.

- By SWAMI VIDITATMANANDA SARASWATI

Swami Prashantanandaji was a very senior disciple of Param Pujya Swamiji with whom he was very closely associated for more than five decades. He was a simple, loving and caring person. I was very impressed by his unflinching devotion towards Swami Chinmayanandaji and our Pujya Swamiji. There was no limit to what he could do for Pujya Swamiji whose confidence he earned and enjoyed to the fullest extent. He did not have his own personal wish. He dissolved his wish into pujya swamiji's sankalpa. What a great example of surrender !

For Arsha Vidya Gurukulam, Anaikatti he was a caring and guiding presence. He represented Pujya Swamiji for us. His maha-samadhi is a great loss for the gurukulam.

At the personal level, for me he was a source of guidance, loving care like a father and a source of blessings. I am fortunate to have spent hours with him listening about Pujya Swamiji and their association together. It enhanced my reverence for him and Pujya Swamiji. He will be always remembered for his simplicity, humility, dispassion, devotion to Guru and lover for learning.

- By SWAMI SADATMANANDA SARASWATI

**Key highlights of the Arsha Vidya Sampradaya Meet online
21st and 22nd September, 2021, 10 am – 12 noon IST (both days)**

On the occasion of our beloved Pujya Swami Dayananda ji's Aradhana, about 70 Arsha Vidya teachers met online on the Zoom platform hosted by the Rishikesh ashram and facilitated by Swami Sachidananda and Swamini Brahmaprajnananda (members of the working committee for Arsha Vidya Sampradaya)

The purpose was to discuss current issues related to the group and share updates after the last annual meeting in 2019 in Rishikesh. The key areas discussed were -

1. Shraddhanjali to the Mahatmas who had attained mahasamadhi since last meeting.
2. Welcome address (including issues surrounding Hindutva-Hinduism) by Swami Vidadatmananda ji
3. Sharing of restoration of temples by Swami Tadevananda ji and Jaishankar Narayan ji
4. Update on activities of AVRPT and development at Manjjakudi by Swami Ramesvarananda ji
5. Update by Arsha Vijnana Gurukulam, Nagpur
6. Update and discussion on Anugraha Bhavan, Haridvar
7. Updates by the gurukulams – Dayananda Ashram, Arsha Vidya Peetham, Rishikesh – Swami Shivaprakashananda ji, Arsha Vidya, Saylorsburg – Swami Vidadatmananda ji, Arsha Vidya Gurukulam, Coimbatore – Swami Sadatmananda ji
8. Update on AIM for Seva by Swami Aishwaryananda
9. Database of Arsha Vidya teachers and listing on arshasampradaya.org website
10. Sharing of collaborative events of Arsha Vidya teachers

We closed with seeking grace and offering our prayers to Pujya Swamiji as the Dayananda Panchakam was melodiously sung by Swami Atmatrptananda ji.

It was decided to have quarterly meetings online to discuss different issues and collaborate with each other.

The details of the meeting have been circulated among the Arsha Vidya teachers. Kindly contact +919820453495 to be added to the private whatsapp group and send an email to Jaishankar ji (jai@arshasampradaya.org) to be added to the website as an Arsha Vidya teacher, if not already added. *Om Tat Sat*



Aaradhana celebrations began with the Puja of Dayanandeshwara Lingam at Pujya Swamiji's Adhishtanam. Rudrabhishekam and upachara puja was offered. As part of the 6th Aaradhana Celebrations, a 31-day tabletop calendar with 31 quotes of Pujya Swamiji was released by Swami Shuddhananda ji.

Swami Divyananda ji of Haridwar donated an ICU Ambulance to the ashram, in turn it was donated to AIIMS, Rishikesh.

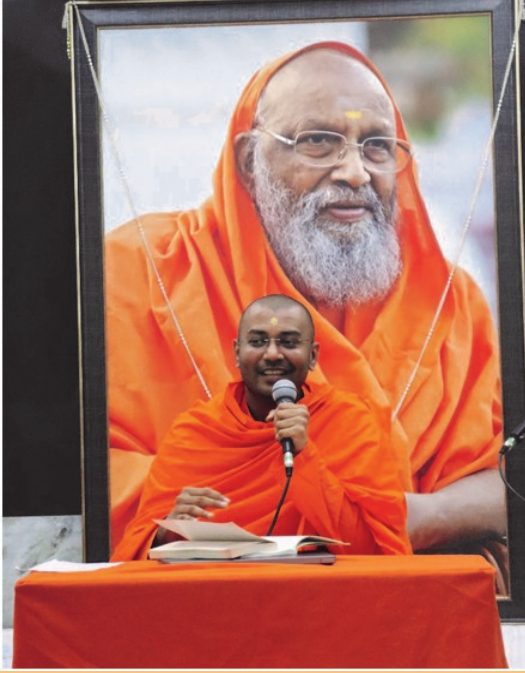
Swami Shivaprakashannada ji (Chief Acharya of Swami Dayananada Ashram), Swami Svatanturananda Ji, Smt Revati Ramachandran (Director, Kalakshetra, Chennai) paid tribute to Pujya Swamiji. Aishwarya Chitanya presented a Bharatanatyam and dedicated it to Pujya Swamiji.

A sadhu Bhandara was organised, sponsored by Atma vidya Vanam, Malaysia and SRISIIM research foundation, New Delhi. Function was culminated with depotsavam in the evening.

The entire Aaradhana programme was put together by Swami Sachidanandana ji who personally looked into every detail to make the Aaradhana a celebration filled with joy.

The programme was live telecasted on the Ashram's YouTube channel- Dayananda Ashram Rishikesh.

Vedanta Retreat at Swami Dayananda Ashram, Rishikesh, Sep 2021



A 10-day Vedanta retreat was conducted at the ashram by Swami Sachidananda ji (Arsha Vidya Kendra, Bangalore) and attended by selective participants from India and abroad.

Swami Sachidananda ji in his characteristic simplicity dealt with select verses from The Bhagavad-Gita to suit the needs of a modern mind.

Each day in the retreat was relaxed, yet jam packed with Morning Meditation session, two Vedanta Classes, Chanting, Yoga and Satsang. Yoga class was handled by Ishwarya Chaitanya.

There were many youngsters, newcomers and old devotees of Pujya Swamiji who thoroughly enjoyed the classes and developed a newfound apprecia-

tion for the Vision of oneness contained in the Shastras.

This is a new official Vedanta retreat in the Ashram's Calendar which will be conducted every year in the second week of September. A 10-day retreat will be conducted in March 2021 by Swami Sachidananda ji.

Three years Vedanta Course at Swami Dayananda Ashram, Rishikesh

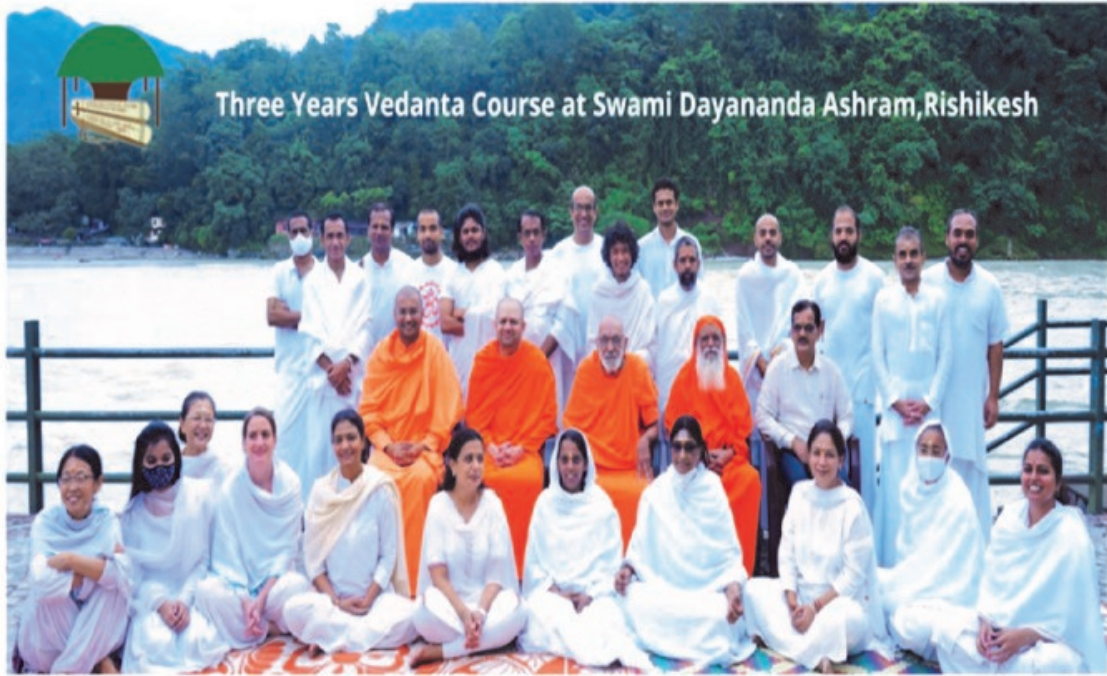
Continuing the tradition of Vedanta through guru shishya parampara, present three years residential course, which commenced on 27th September, 2020, has completed one year now. Chief Acharya **Swami Shivaprakashananda ji**, who is well versed in the Shastras, clearly unfolds the function of pramāns in his modest way of teaching.

Swami Parabrahmanandaji teaches chanting to students, which includes various stotras and Vedic mantras.

The present course has **twenty-seven** students dedicated to the study of vedanta.

Students have regular sessions on meditation, chanting, yoga and they offer Seva to the Ashram. At present they are studying Kathopanishad and Srimad Bhagavadgita with Shankara Bhashya, Paninian Grammar of Sanskrit and Vedic chanting. Meditation classes conducted in the early morning.

Swami Dayananda Ashram keeps students safe and comfortable by taking care of their needs, ensuring undistracted and peaceful learning. The ashram and students are thankful for the sponsorship and the donations made by donors.



Three Years Vedanta Course at Swami Dayananda Ashram, Rishikesh

Chief Acharya - Swami Shivaprakashananda Ji

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**Pujya Swamiji's 6th Aradhana
at Arsha Vidya Gurukulam, Anaikatti , Coimbatore**



Pujya Swamiji's 6th Aradhana at Theni Asham

