



# *Arsha Vidya Newsletter*

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**Arsha Vidya Pitham**  
**Swami Dayananda Ashram**

Sri Gangadhareswar Trust  
Purani Jhadi, Rishikesh  
Pin 249 201, Uttarakhand  
Ph.0135-2431769  
Fax: 0135 2430769  
Website: www.dayananda.org  
Email: dayas1088@gmail.com

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72, Bharat Nagar  
Amaravathi Road, Nagpur  
Maharashtra 440 033  
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Institute of Vedanta and Sanskrit  
P.O. Box No.1059  
Saylorsburg, PA, 18353, USA  
Tel: 570-992-2339  
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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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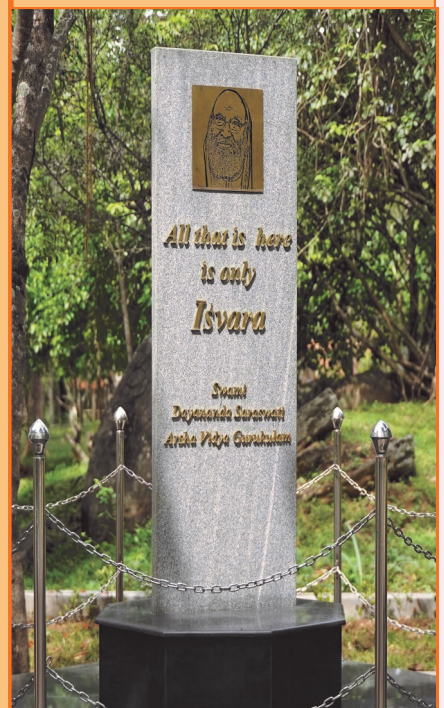
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**Sādhana-pañcakam**  
**Pujya Swamiji's transcribed talk**

*This is the nineteenth part of the serial article, continuation from August 2022 newsletter.*

**PERCEPTION MAY BE LIMITED BUT STILL VALID**

*Ahaṅkāra* will come because of pain itself. Because at the time when you got hurt or felt guilty, the 'I' that you knew was that 'I', namely the I-sense associated with hurt or guilt. Thus your memory has taken the 'I' and the pain to be one and the same. They are identical and that remains as only memory. That memory is *vyāvahārika*, empirically real, even though your perception may be wrong. That is the problem. In fact, a child's perception is always wrong because the child does not have any data. But still, its perception is valid. Validity is a different matter. A child cannot but perceive more than what it perceives. It does not mean it is right. That is why parents must be very careful. The child's perception is valid. Given the background of a child, it cannot see anything more. But if now, as an adult, you go and tell your father, 'I thought you didn't love me,' your father will say, 'What are you talking about? That's silly. I always loved you.' And he means it. Therefore he is right. Mother is also right. Everybody is right. So this means that the child is wrong again.

In fact, the child is wrong only in the sense that its perception is very limited, as it does not have any evidence to prove, 'My father and mother care for me.' It looks for certain overt things and those things are absent. A child cannot divine the emotions of people. Thus, the child's perception is valid but not totally true. The 'I' was very much involved in those perceptions, therefore it becomes an empirically true memory. Even though the perception was wrong, it has become the person's empirical reality. That is why there is confusion. We may say it is all your subjectivity. Still it does not go away. This is because it is not purely subjective, it has its own parallel reality. Cognitively you know, 'I am Brahman. I am more than convinced. I have no ignorance.' But this other feeling based on memory is still there, and it becomes an obstacle to your own knowledge. That has to be taken



care of.

## THE ROLE OF CONTEMPLATION

It is for removing that obstruction alone that you spend time in *nididhyāsanam*. Thus contemplation is unavoidable. You have to spend some time in contemplation. If you ask, 'Swamiji, how long must I contemplate?' My reply will be, 'Another three lives minimum. Because if contemplation is such a painful thing that you have to ask me such a question, then you have a long way to go.' If I were to ask you to pull weeds and clean the whole yard, and you asked me, 'How long should I do this?,' that would be okay. Pulling weeds is a painful job. Here, however, contemplation is not a painful thing. Why did I say three lives? Because in the Gītā, Lord Kṛṣṇa says *bahūnāṁ janmanām ante* <sup>107</sup>

There is no time involved for contemplation. This contemplation is not on, 'I am useless.' You do not require to contemplate this. The whole world helps you to know this. There is a good support system. Therefore, the contemplation is only, 'I am *ānanda*, complete.' You contemplate, '*pūrṇo*'ham, I am fullness.' What is that *pūrṇa*? Is it something like honey, on which the mind lands and gets stuck like a fly? No, contemplation is seeing the implied meaning of the words very clearly, which itself is a pleasant job. It is just one practice which is a pleasure, the subject matter being what it is. Therefore the author says here *nityam vibhāvyatām, ahara-hargarvaḥ parityajyatām, dehe'haṁmatirujjhyatām*; may you daily not come under the sway of the ego, giving up the notion that 'I am the body.'

Then the author gives some important advice: *budhajanaivvādaḥ parityajyatām*, may you completely cease from entering into arguments with wise people. This relates back to *dustarkāt suviramyatām*, giving up wrong logic, which appeared earlier in the verse. It has nothing to do with *nididhyāsanam*. It refers to one's behavior after *nididhyāsanam* is done.

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<sup>107</sup> बहुनांजन्मनामन्ते ज्ञानवान् मां प्रपद्यते (Bhagavad Gītā 7.19) - 'At the end of many births, [he] reaches me.' The plural form of *janma* is used in this verse. In Sanskrit, the plural form is used only for three or more things

## CEASE ARGUMENTS WITH WISE PEOPLE

*Vādaḥ* means a discussion, a dialogue between equals. Any dialogue can be called *vādaḥ*. But *budha-jana* means *vṛddha*, an elder. *Budha* means wise. The one who has got knowledge is called *budha* or *paṇḍita*. So *budha-janāḥ* means *jñāna-vṛddhāḥ*, the ones who are elder in terms of knowledge. *Vādaḥ parityajyatām*; do not go and try to argue with them as equals. This is said because sometimes persons who have learned some Vedānta will want to go and try all the other persons out, to see how much they know. Then afterwards there is discussion, putting the other person down and so on, which is not necessary. You should seek the *satsaṅg* of *budha-janas*, not *vāda*. You can ask questions and learn from them.

Therefore, give up the *dustarka* and the *vāda*. A certain person will go from swami to swami. He will cover all of Rishikesh, arguing with all of them. And only in order to prove the swamis are wrong. In fact, some of them know that this person has come to argue, so they will not argue with him. They will say, 'You know everything, why do you ask me?' Or they will tell him, 'What you say is right.' And when this person says 'I have not said anything at all,' they will reply, 'Even without hearing you, I know that everything you say is right.' Then they will sit and have a cup of tea with this person and send him on.

*Budhajanaivādaḥ parityajyatām* can also be taken as the beginning of the next topic. You can either connect it to the third verse or just finish that topic with *dehe'haṇmatirujjhyatām*. This part was added here because the metre is not complete without it. Actually it belongs with what is coming next, namely how to conduct yourself.

*To be continued...*

*Due to printing space constraints, we are not able to publish following serial articles in this month newsletter. - Editor*

- Kaivalyopaniṣad
- Vālmiki Rāmāyaṇa
- The Wholeness of You





**Arsha Vidya Gurukulam**

(Sruti Seva Trust), Anaikatti

*is pleased to announce  
a week long residential retreat  
from*

**18<sup>th</sup> Dec 2022 - 24<sup>th</sup> Dec 2022**



**Swami Veditatmananda Saraswati**

will be teaching the

***Īsāvāsyā upaniṣad***

**Swami Shankarananda Saraswati**

will be unfolding the verse

***'Māmeva ye prapadyante  
māyām etām taranti te'  
(Gīta 7-14)***



For registration, please visit [www.arshavidya.in](http://www.arshavidya.in)

Last date for registration – **30<sup>th</sup> Nov 2022**

For further details, kindly contact the office through phone or email

Email : [office@arshavidya.in](mailto:office@arshavidya.in) Phone : +91-9442646701 , +91-422-2657001

### July 22 events

A two day camp titled "Bharatiya Samskara - Vedamum Nadamum" was conducted on 30 and 31 July for the students of "Sukhi Niketan Arts Academy". The purpose of the camp was to meld Carnatic music renderings to Arsha vidya which was the vision of Pujya Swamiji. This camp was organized by Arsha Gurukulam and SNAA. It started with a Ganapathi Homam performed at 4:30 AM on 30 July by Brahma Sri Chandramouleeswara Sastrigal, followed by special Rudra Abhisheka pooja to Lord Vidya Dakshinamurthi. Sri. K.Subramanian gave an introductory talk on the beginnings of the Ashram arising from the blessings of Pujya Swamiji. Swami Sakshatkritananda Saraswati gave a brief Anugraha Bhashanam audio message which was played to the participants. Swamiji blessed the event and beautifully brought out the importance of Prayer along with efforts for success as his message. Swami Shiva Swaroopananda talked about Guru Parampara and the importance of Guru as told in the sastra. It was followed by a well organized, melodious music practice of Pujya Swamiji's compositions taught by Dr. B. Siva, the founder Trustee of SNAA. The talk on values by Swami Saccinmayananda from Malaysia delighted all the participants and he highlighted their importance even for today's contemporary lifestyle. Smt. Kannan honoured all students for their commitment to the Art of music, especially carnatic and classical devotional music. Participants visited the ancient Siva temple and Chandra sthala in Somangalam and joined the evening nitya Puja of the Ashram. The students gave an excellent performance of Thiagaraja Pancharatna Kritis in the lecture hall of the Ashram which was coordinated with Sahasranama Pooja for Lord Rama. The hall was looking like Thiruvayyaru Thiagaraja Mahotsavam. The day ended with Satsang with Swami Saccinmayananda.

The second day started with Homa at 5 AM for Lord Dakshinamurthy followed by teaching of chanting of Lord Dakshinamurthy stotram by the students. Special Rudrabhisheka Pooja was done for Lord Vidya Dakshinamurthy and the Lord was adorned with Vibhuti Kaappu, bedecked with flowers and ornaments. There was Vel Puja for Lord Subramania (Kartikkeya) over two hours along with Thiruppugazh renderings in chorus by the students. Sri. Kannan beautifully explained how he is blessed with Thirupugazh renderings again in this Ashram. He recalled the Thiruppugazh rendering with stalwarts when he had started a Veda Pathasala at Vadukupattu, twenty years back, which was blessed by Pujya Swamiji. The Ashram air was filled with divine music on both the days. Dr.Siva gave another two hours practice session on Pujya Swamiji's music compositions in the afternoon for all the students.

The whole event was organized by Dr. Siva and Smt. Gayatri Siva managed the event with great commitment, silent execution and meticulous detailing. Students were well disciplined in every which way, maintaining punctuality, chorus singing, listening to the master and accommodating the shortcomings in the infrastructure without any complaints. The whole event



would not have been a great success, without the efforts of Swami Saccinmayananda in having the maintenance work done in time, ensuring availability of the infrastructure for the event and of course attracting all the students to the Vedic values. We have received enormous accolades from many people who participated in the event online.

### **August 22 events**

#### **August 8th - Veda Parayanam**

Veda parayanam followed by special Abhisheka aradhana was performed at Arsha gurukulam for Lord Dakshinamurti, the presiding deity by Sannyasi disciples of Poojya Swamiji. Veda parayanam was performed by Adyapakar students of Sri Veda Vyasa Patashala. The shukla yajurveda team rendered wonderful hymns covering the most important mantras related to Soma yaga, while the Rigveda team chanted the holiest Pavamana suktam. The vocal rendition by Dr. Siva added flavour to the program. The program ended with Abhishekam for the Vighraha of Poojya swamiji and Anugraha bhashanam by Swami Shiva Swaroopananda and Swami Sacchinmayananda Saraswati.

#### **15 Aug 22 Pujya Swamiji's Janma Dinam**

Shodashopacara Puja was done and students and Swamijis of the Arsha Gurukulam Parampara chanted Prasthanam Thraya Upodgata Bhashyam. Agama Patashala students of Sri Kamakshi Koti Kainkary Trust from Chengalpattu did Parayanam from Krishna Yajur Veda followed by Ekadasha Rudra Abhisheka for Lord Dakshinamurthy. The Alankara done for the deity by the Patashala Students was very nice. They also stayed in the evening and did the Puja in Agama style for Lord Mahaganapati on the occasion of Maha Sankatahara Chaturti. The students thoroughly enjoyed the Ashram lifestyle and gained the knowledge on Vedangas and importance of Agama in Krishna Yajur veda from Swami Saccinmayananda Saraswati.

#### **21 Aug 22 Bharatiya Samskara - Sri Krishna Jayanti Mahotsavam**

The day started with Thirumurai parayanam in Lord Vidya Dakshinamurthi temple, by the students of "Sukhi Niketan Arts Academy". This was followed by Anugraha bhāṣaṇam by Swamijis of the Ashram. The students presented Pujya Dayananda Swamiji's composition "Bharata Desha Hitaya", under the able guidance of their Guru Dr. Siva. It was followed by a talk on Panca Maha Yajnam by Swami Sacinmayananda Saraswati. Swami Ji's address to young children, most of them below 15 years of age, giving stories to draw their attention, reminded us of Pujya Swamiji and his style of connecting with children.

Swami Shiva Swaroopananda talked about the importance of Guru especially in learning the Vedas and taught them the Guru Stotram with meaning. The children then had a session of thirupugaz and music practice. They later enjoyed a tour of the Ashram, gathering Thiruvodu fruits and admiring the natural surroundings. Later in the evening, the fun filled Bharatiya Samskara style of celebrating Sri Krishna Jayanti with "Uriyadi Game" was enjoyed by all of them. They took home the sweet memories of their fun filled Ashram visit.

*Pictures in wrapper page #31*



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## THE TEACHER

*This course is presented by Brahmacharini Nandana Chaitanya a student of Swami Dayananda Saraswati. She was appointed as the Editor-in-chief of Arsha Vidya Research & Publications Trust. Currently, Brui. Nandana Chaitanya is based near Oxford in the UK, and takes live and online sessions from there. She will be in India to start this Introduction to Vedanta series.*

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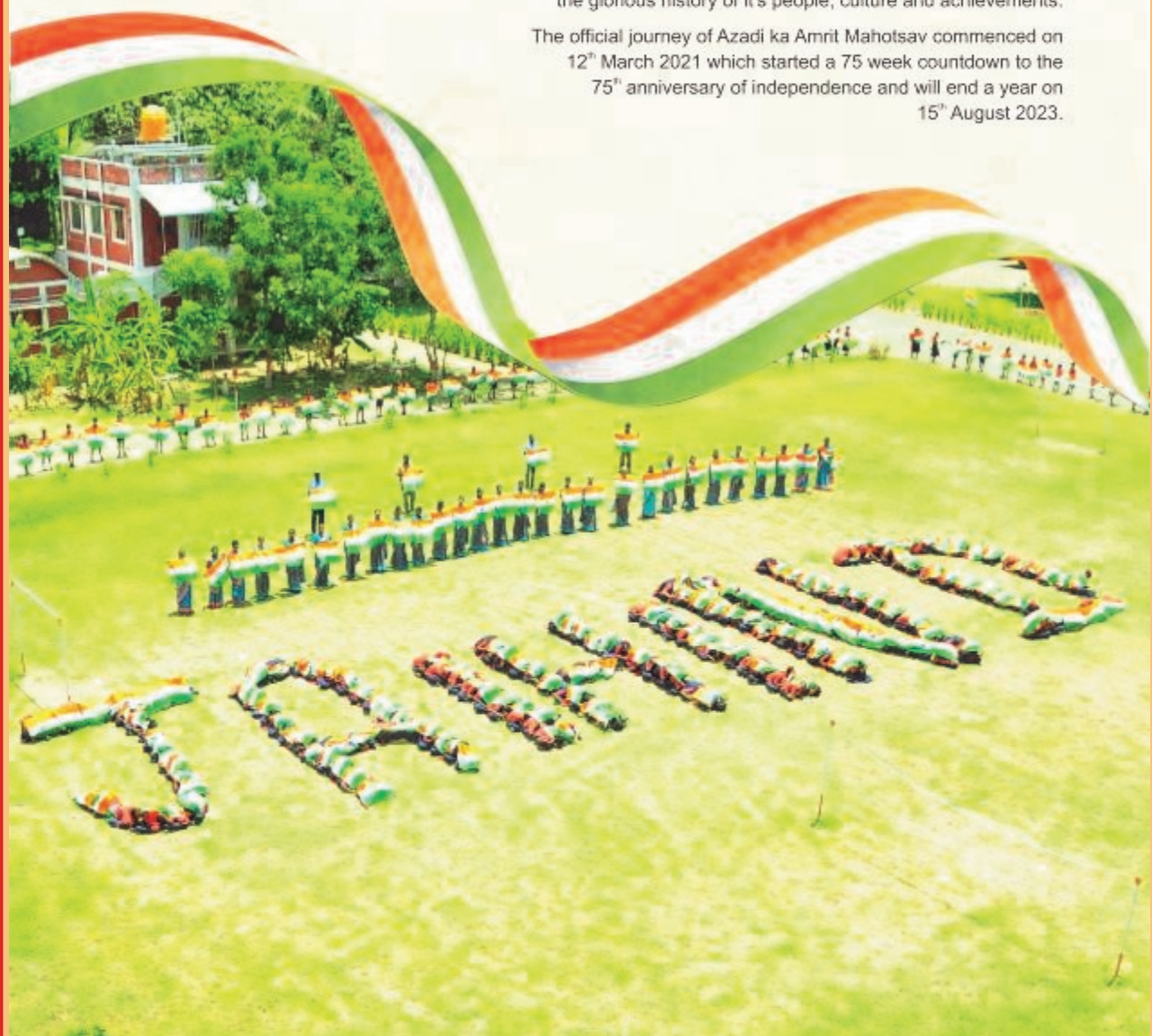
# 75 Azadi Ka Amrit Mahotsav



## Introduction

An initiative of the Government of India, Azadi Ka Amrit Mahotsav celebrates and commemorates 75 year of Indian Independence and the glorious history of its people, culture and achievements.

The official journey of Azadi ka Amrit Mahotsav commenced on 12<sup>th</sup> March 2021 which started a 75 week countdown to the 75<sup>th</sup> anniversary of independence and will end a year on 15<sup>th</sup> August 2023.





#### Partners in Rural Education and Integrated Community Development

### AIM FOR SEVA

A pan India registered charitable trust, AIM for Seva's motto is educating rural India. The NGO was founded by Pujya Swami Dayananda Saraswati, one of the foremost scholars in Vedanta in contemporary times. His benevolence and empathy extended to all civilisations and cultural forms.

Over the course of the last twenty years, our work spanning education (Chatralayams and schools), community development projects, healthcare facilities, support for residents with developmental disabilities and sustainable living has impacted over 20 million lives.

A brief report of the 75<sup>th</sup> Independence Day celebrations conducted at Manjakkudi and across AIM for Seva's project locations is enclosed.

### SWAMI DAYANANDA EDUCATIONAL TRUST

Manjakkudi is a tiny hamlet with a population of over 2,500 people. Located on the banks of Chozha Choodamani, a tributary of river Kaveri, Manjakkudi village in Tiruvarur district, Tamil Nadu is the birth place of our Founder, Pujya Swami Dayananda Saraswati.

Over the last two decades, the Swami Dayananda Educational Trust (SDET) has initiated and currently manages an integrated community development programme in the region.

The Trust is overseeing 14 projects in the spheres of education, traditional knowledge systems, healthcare facilities, sustainable living projects and community service initiatives.



# 75 Azadi Ka Amrit Mahotsav

## PRE INDEPENDENCE DAY CELEBRATIONS AT MANJAKKUDI 13<sup>TH</sup> AND 14<sup>TH</sup> AUGUST 2022

The 75<sup>th</sup> Independence Day celebrations at Manjakkudi commenced with distribution of flags by senior trust and staff members of the Swami Dayananda Educational Trust (SDET).

A huge helium filled balloon that was embossed with the tricolor was released by Swami Brahmayogananda Saraswati ji, Guest of Honour and a senior disciple of Pujya Swami Dayananda Saraswati.

Senior staff members of the educational institutions managed by SDET and other important dignitaries participated in this function.



தயானந்தா கல்லூரியில் நடந்த விழாக்களில் தயானந்தா சீனிவாசன் ஸ்வாமி தலைமையில் வலிந்துவிட்ட தேசிய கொடிபரப்பு வழங்கினார். அந்தில் முதல்வர் நேதரா, விபரீதா எஜாக்கோடல் மற்றும் பலர்

### விடுகள் தோறும் தேசியக்கொடி: தயானந்தா கல்லூரி வழங்கல்

சு. கனகம்: மதுரைக்கு தயானந்தா கல்லூரியில் கிராம மக்களுக்கு தேசியக்கொடி வழங்கும் திட்டத்தில் நடந்த விழாக்களுக்கு கல்லூரி தயானந்தா சீனிவாசன் தலைமையாக வலிந்து தேசியக் கொடிகள் அளவுக்குமாற்றம் மீண்டும் மீண்டும் தயாராகப் பின்புறம் முதல்வர் நேதரா முதல்வர் விடுகள் தேசியக் கொடிகள் மற்றும் இனிப்புகளை

தயானந்தா சீனிவாசன் கல்லூரி கிராம மக்கள் கல்வியில் ஊழல்கிறதால் வலிந்து கொடுக்கப்பட்டது. அது கல்லூரி கல்வியில் மாணவர்கள் மூலம் விடுகள் தேசியக் கொடிகள் மற்றும் இனிப்புகளை வழங்கப்பட்டது. இவ்விழாக்களில் கல்வியாளர்கள், விடுகள் தேசியக் கொடிகள் மற்றும் இனிப்புகளை வழங்கப்பட்டது.



### 12 SANKALPAS FOR VISHWA GURU BHARAT

Senior disciples of Swami Brahmayogananda Saraswati ji presented an interesting PPT (power point presentation) on how India could emerge truly as Vishwa Guru (teacher to the world) by the end of the next century on 14<sup>th</sup> August 2022 at Jnana Pravaha.



# 75 Azadi Ka Amrit Mahotsav

15<sup>TH</sup> AUGUST 2022

15<sup>th</sup> August 2022 was a **twice celebrated** day at Manjakkudi. It marked the 75<sup>th</sup> Independence Day festivities and also the birth date of our Founder, Pujya Swami Dayananda Saraswati. It is on this day in 1930 that G. Natarajan was born in Manjakkudi to Smt. Valambal and Sri. Gopal Iyer.

The students and staff of Swami Dayananda Matric Higher Secondary School, Swami Dayananda College of Arts & Science, T.T.N. Swami Dayananda Higher Secondary School at Manjakkudi, Tamil Nadu and Semmangudi Higher Secondary School, Sembangudi, Tamil Nadu, got together to commemorate this historic event.





# 75 Azadi Ka Amrit Mahotsav

The NCC cadets welcomed the dignitaries with the Guard of Honour. The Chief Guest, Swami Brahmayogananda Saraswati ji hoisted the national flag.

Sri. M.G. Srinivasan, correspondent and Trustee, Swami Dayananda Educational Trust (SDET) delivered the welcome address. He recollected how he was born in British India and the contribution of lesser known freedom fighters to the independence struggle. In her presidential address, the Chairperson and Managing Trustee of Swami Dayananda Educational Trust (SDET), Ms. Sheela Balaji extolled the students to work hard to build a powerful *Bharat*. "Think bigger. Starting with me, my family, then go on to my community, my village and finally, my country. Only then India will be a *Vishwa Guru*," she said.



The highlight of the day was the march past by the NCC cadets and release of hundreds of tricolor balloons in the air. The hopes and aspirations of hundreds of students were tied to these balloons that reached out to the skies.





# 75 Azadi Ka Amrit Mahotsav

Cultural Performances by the Students





75  
Azadi Ka  
Amrit Mahotsav

75<sup>TH</sup> INDEPENDENCE DAY  
CELEBRATIONS BY  
THE AIM FOR SEVA FAMILY



**Swami Dayananda Rotary Matric Higher  
Secondary School, Kadalur, Tamil Nadu,**

**Rallies**

The staff and students celebrated Independence Day in a grand manner by taking out a bike and car rally with the tricolor fluttering high in the air.

**Participation by Local Villagers**

The Independence Day celebrations wasn't restricted to just the school premises. Many students and the parents hoisted the flags in their homes, fields and even outside grocery shops. One girl student hoisted the flag atop her home and did a smart gun salute along with her policeman father.



**Competitions**

The school staff had also organised a series of competitions and awarded prizes on this memorable occasion.



**Swami Dayananda Saraswati Vidyalyaya, Khargone, Madhya Pradesh**

A procession was taken out by the students. Independence Day was celebrated at the school campus.



**Inder & Prabha Sharma Girls School  
Khatagaon, Madhya Pradesh**

A road rally was taken out by the students.





### Independence Day Celebrations Across Chatralayams

The air was filled with slogans like *Jai Hind*, *Bharat Mata Ki Jai*, *Vande Mataram* and *Jhanda Uuncha Rahe Hamara*.



On this momentous occasion, AIM for Seva and SDET pay homage to the country's patriots.  
We renew our pledge to continue our efforts in the nation building process.



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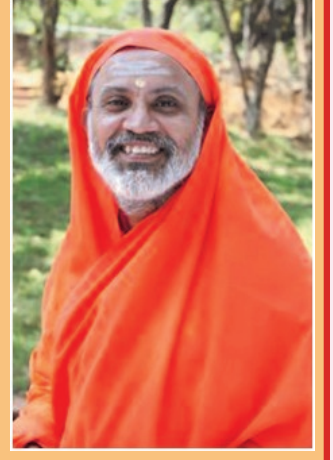


**Swami Dayananda Educational Trust**

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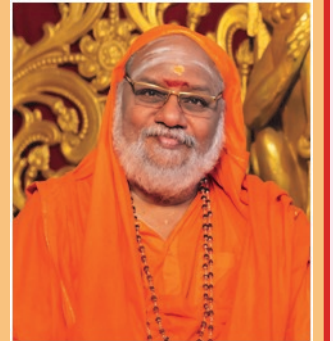
**Arsha Vidya Gurukulam**  
(Sruti Seva Trust)  
Anaikatti, Coimbatore 641 108.

Email : [office@arshavidya.in](mailto:office@arshavidya.in) Phone : +91-9442646701 , +91-422-2657001

**Announces Vedanta Camp in Tamil**  
**On Atmabodha**  
**By**  
**Swami Jagadatmananda Saraswati**  
**From 06<sup>th</sup> to 13<sup>th</sup> November 2022**

**For Registration please visit the web site**  
**[www.arshavidya.in](http://www.arshavidya.in)**

**Last date for submitting the application**  
**31.10.2022**



Swami Sakshatkrtananda conducted a spiritual camp at Swami Dayananda Ashram, Rishikesh from Sep 10, 2022 to Sep 19, 2022. He taught the summary of first 17 chapters and upto to verse 21 of Chapter 18 of Upadesa Sahasri. Swamiji plans to complete the rest of the verses in the camps in subsequent years. 150 students participated from different parts of India and also from different countries.

The camp was inaugurated by the lighting up of lamp by sumangalis. Resident Swamis blessed for the successful completion of the camp. The students participated in the morning and evening puja in the temple and Puja Swamiji's adhishtanam. Swami Sakshatkrtananda conducted guided meditation in the mornings. Late in the evening there was satsang.

There was a talk everyday on one verse of the Gita by Arsha Vidya Teachers. The Teachers who addressed were Swami Satsvarupananda, Swami Aparoksananda, Swami Paramatmananda, Swami Muditavadanananda, Swamini Vidyananda, Swami Ganeshasvarupananda, and Swami Prakasananda, Swami Ramesvarananda and Sri N. Avinashilingam gave a presentation on Manjakkudi and Arsha-avinash website respectively.

There are five topics in Upadesa Sahasri - jiva, jagat, Isvara, bondage and liberation. Upadesa Sahasri has 19 chapters and 695 verses. It has two sections - gadya (prose) and padya (poetry). The gadya section has 116 sentences.

### **GADYA SECTION - Summary**

We shall expound the method of teaching, the means to liberation to mumuksus who have sraddha in the Upanisad pramanam. The Guru should teach again and again until the Sishya understands. The Sishya should have dispassion, should have given up desire for progeny, wealth and other worlds, should be a renunciate, endowed with mastery of mind and sense organs, have compassion, have virtues described in Sruti and Smriti and has approached the Guru in the prescribed manner. The Guru shall ensure that the Sishya has all qualifications of jati, profession, conduct, learning and parentage.

The Guru should have accomplished all the qualities required of a Sishya. The Guru should understand the tatparya of the questions and remember the questions, be calm, have mastery over the mind, compassion, capacity to bless, tools of communication, mastery over the scriptures, unattached to pleasures of this world and other worlds and is established in the knowledge of Brahman. The Guru should be devoid of negative tendencies

like ostentation, false pride, criticism, cruelty, cheating, jealously, asserting himself, ego, attachment towards I and mine. He should be committed to helping others and sharing the knowledge. He should teach the Upanisad sentences establishing oneness.

## **PADYA SECTION - Summary**

### **CHAPTER 1- INTRODUCTION**

Namaskara to Nirguna Brahman is done first for the successful completion of the text by the author, which is pure consciousness and all pervading, manifest in all beings. It is in and through everything, and transcends everything.

After talking about rituals for mental purification, Vedas talk about Brahman. Ritualists are of the view that jnana and karma should be combined. Jnani being akarta, jnanam being the only sadhana for moksa and karma being opposed to vidya, jnana and karma cannot be combined. The content of Upadesa Sahasri is the same as the content of Upanisad, which means Brahma Vidya which destroys samsara.

### **CHAPTER 2- NEGATION**

Atma is self shining, cannot be objectified and cannot be negated. Anatma is negated by the Sruti, as 'neti neti.' But the negator atma cannot be negated. It is known when everything that is negatable is negated.

### **CHAPTER 3- ISVARA ATMA**

If Isvara is different from atma, then Isvara will become anatma. Anatma is subject to change, insentient and subject to improvement. These attributes are contrary to the attributes of Isvara mentioned in the Vedas. Therefore Isvara is atma.

### **CHAPTER 4- THE NATURE OF RIGHT KNOWLEDGE**

Even when one is a jnani, prarabdha karma continues. That is why jivanmukti is possible. A jnani knows that he is an akarta, hence his actions are like actions done in a dream. A common man's identification with the body is firm. Similarly a janani's knowledge of atma is firm. Knowledge releases one from samsara. But it does not eliminate prarabdha. The reasoning given is unique. Vikshepa is the cause of human body and because of vikshepa knowledge was possible. So knowledge and vikshepa are not opposed to each other and hence prarabdha continues even after knowledge.

### **CHAPTER 5- ERROR IN UNDERSTANDING**

There is adhyasa or error in understanding reality. There is mutual superimposition between atma and anatma. Upanka rishi refused to take amrutam which he wanted, when of-



ferred by Indra in disguise because of doubt of impurity. We also do not go for knowledge due to our obsession with samsara. When one is moving in a boat, trees appear to move in the opposite direction. Similarly when thoughts are moving, atma appears to be moving. In sleep one is free from ahankara. Ahankara is responsible for samsara.

## **CHAPTER 6- NEGATION OF ATTRIBUTES**

More the attributes, more the samsara. In negation of attributes alone there is freedom. Atma is the seer, in whose presence everything is illumined. Atma is the subject. Anatma is seen which includes body, mind and ahankara. Anatma is an object. I am atma different from the attributes of waker, dreamer and sleeper.

## **CHAPTER 7- KNOWLEDGE THROUGH THE INTELLECT**

I am the all knowing and all pervading Brahman. I illumine everything everywhere through the intellect.

## **CHAPTER 8- DIALOGUE WITH THE MIND**

It is in the form of dialogue between oneself and mind. It helps one to develop a distance from it and also the contents conduce to contemplation. O Mind! I am pure consciousness without any attributes. Your activities are not going to benefit me. I am one and nobody belongs to me. I do not belong to anybody. I have no benefit to be derived from you.

## **CHAPTER 9- SUBTLENESS AND PERVASIVENESS**

Consciousness is the cause of everything. Hence it is all pervasive and the subtlest. Consciousness is the subject. It is not an object.

## **CHAPTER 10- CONTEMPLATION**

After sravanam and mananam, nididhyasanam is to be done. Knowledge is only gained in sravanam. Niididhyasanam is for owning up the knowledge. The nature of Brahman has been well ascertained in the Sruti. Atma is all pervasive like space. It is not limited by space, time or object. It is one without a second. I am free of bondage or liberation. Experiences belong to the sleeper, dreamer and waker. These states have no existence, apart from atma. One who has ascertained knowledge from Upanisads is free.

## **CHAPTER 11- NATURE OF WITNESS**

Sakshi is the seer of ahankara. Ahankara is the seer of the external world. So the nature of Sakshi is of illumination without action of illumining. Sakshi is svayam jyoti which is known from dream experience where Sakshi illumines the dream world.

## **CHAPTER 12- LIGHT**

When a person sits in a lighted place, it is mistaken that the light is a part of the body. Similarly when ahankara is the reflected consciousness, it is mistaken as the original consciousness. The limitation of reflected consciousness is taken as my limitation. The tenth man is occupied with the number nine and misses himself. Similarly one who is occupied with anatma, misses his real self which is atma.

## **CHAPTER 13- EYELESSNESS**

Sakshi is the primary illuminator. Mind is the secondary illuminator. Atma has no eyes or ears. Itself free from organs atma functions through the organs and become a knower. Free of mind, atma becomes thinker through the miind. Atma is free from gross body, subtle body and causal body. Atma does not experience anything. At the same time without atma no experience can take place and so atma is evident in every experience. When one knows atma as everything, he becomes free. When one does not know atma, he may be said to have committed suicide.

## **CHAPTER 14- DREAM AND MEMORY**

The dream and memory are talked about here as mind is clearly known as object only in these two states. In waking atma and mind, both are knowers and hence it is difficult to know mind as an object.

## **CHAPTER 15- IMPOSSIBILITY OF ONE BEING ANOTHER**

One element cannot become another element. Finite cannot become infinite by action. Gaudapada says in his famous karika, prakriti or nature of a thing cannot become different at any time or by anyway, So karma cannot take you out of samsara. Only sannyasa gives you freedom from samsara. Atma is free from the three states.

## **CHAPTER 16- CONSISTING OF EARTH**

The body is insentient and is a transformation of five elements. We can see all the five elements in the constitution of the body. Sense organs and their respective objects are also produced from the five elements. Sense organs reveal the sense objects and it also must be of the same nature as sense objects and inert. Mind is also made of five elements as food nourishes the mind. So the entire upadhi is insentient, Atma alone is the sentient principle that lights up the mind and through the mind sense organs and body. Atma cannot be illumined by itself like fire can burn anything, but it cannot burn itself. Illuminating power of atma cannot illumine itself. Then how atma is known. When anatma negation takes place,

what is is atma. It is recognised as such. There is no amsa for atma. Hence there is no possibility of one amsa knowing another amsa. Known attribute do not belong to knower. I can objectify sorrow. Hence I am free from sorrow. Know atma that is param Brahma.

## **CHAPTER 17- RIGHT KNOWLEDGE**

What we require is right knowledge without vagueness and doubt. The greatest human goal is moksa. We have unconditional love for atma. So atma is the source of limitless ananda. Self knowledge is the only means for moksa. The means for knowledge is renunciation, austerities, approaching a Guru, asking for self knowledge and scriptural study under a Guru. The benefit of self knowledge is moksa.

## **CHAPTER 18- TAT TVAM ASI**

Swamiji started to unfold the eighteenth chapter verse by verse. The summary of first few verses are as follows

This Chapter consists of 233 verses. This Chapter analyses in depth the mahavakya Tat Tvam Asi. First two verses are managala slokas. In the first Sankaracarya does namaskara to caitanya atma. Remembering the atma is mangalam. Like waves, thoughts arise from and dissolve into consciousness, which is my nature. Then he salutes his paramaguru, Gaudapadacharya who destroyed the enemies of the Sruti by the sword of words, strengthened by reasoning, and protected the treasure of the meaning of the Vedas.

Like an affectionate mother, Sruti repeatedly teaches the oneness of atma and brahma and hence it should give us aparoksa jnanam. Sruti negates the super imposed anatma attributes from the atma like rope is known by negation of snake. Sastra is the pramanam to know Brahman. Sentences that talk of ahankara which is karta, doer and duality of the jagat are anuvada vakyas, restatements and does not have pramanatvam in them. Sruti goes along with our adhyasa so that karma kanda can be used by us for our citta suddhi and citta nasicalya and later Sastra reveals akarta atma. Sastra does not negate duality. Sastra does not negate perception of duality. But it does not give reality to duality. In karma kanda portion, Sastra says you are karta. In jnana kanda portion, kartruvam is negated by Aham Brahmasmi jnanam.

## **PURVA PAKSHI'S VIEW**

Purva pakshi says that Sravanam alone is not adequate for getting self knowledge. Only by nididhyasanam one can get aparoksa jnanam. Only by repetition and reasoning one can get aparoksa jnanam. Just by knowing vedic rituals, one cannot get its benefit. One has to perform the rituals. Similarly sravanam is not adequate. Meditation is required. Sastra pre-



scribes sannyasa because it is meant for dhyanam. Dhyanam is to be done until self knowledge is gained. Jnanam gained through sravanam is weak. Strong doership negates the weak knowledge gained through sravanam. Knowledge gained through sruti and anumanam are weak for another reason because it is samanya in nature. Knowledge gained by pratyaksha is visesha jnanam and so it is stronger. So knowledge can be made stronger only through dhyanam. If one gains knowledge through sravanam we infer that he has done adequate dhyanam in his previous life. Sannyasa is prescribed so that you can give up everything else except dhyanam.

### **SIDDHANTI'S VIEW**

Sruti teaches Brahman by neti neti, which is not followed by any vidhi to do action. Non understood Sruti cannot be understood through repetition. Any means of knowledge can be only self verified by repetition. Sorrow of son is superimposed by the father on himself. Similarly the problems of ahankara are super imposed on atma and one suffers. First neti negates gross body and gross world. Second neti negates subtle body and subtle world. You as though suffer due to adhyasa. You as though gain moksa. Ajnana once gone does not come back. Jnana is only through sravanam. Moksa is only through jnana gained in sravanam. Therefore moksa is not gained through meditation.

### **Report by N. Avinashilingam**

*Pictures in wrapper page #32*

It is true that there are problems which have to be faced factually, objectively. But the problem of sadness is centered on you and your vision or notion about yourself and the world. You are the problem when you say, "I am sad." And when you laugh at a simple joke, what are you? You are the solution. There was no fulfilment of a desire nor a solution of an external problem when you laughed. All that happened was that you looked upon yourself as you are. All that is required to be free from sadness is that you look at yourself as you are.

- Swami Dayananda Saraswati

## Upcoming Retreats

### Swami Dayananda Ashram, Rishikesh

#### Swami Dayananda Memorial Retreats 2023

Swami Dayananda Ashram, Rishikesh is happy to announce the following five retreats in the year 2023 as follows:

**Camp 1**      4-03-2023 to 11-03-2023      “Svetasvatara Upanishd”

by Sri Swami Sadatmananda Saraswati, Chief Acharya, Arsha Vidya Gurukulam, Anaikatti  
Coimbatore

**Camp 2**      14-03-2023 to 21-03-2023      “Kenopanishad”

by Sri Swamini Brahmaprakashananda Saraswati, Chief Acharya, Arsha Vijnana Gurukulam,  
Nagpur

**Camp 3**      24-03-2023 to 31-03-2023      “Mandukya Agama Prakarana (with Karikas)”

by Sri Swami Prabuddhananda Saraswati, Arsha Vdya Mandir, New Delhi

**Camp 4**      3-04-2023 to 10-04-2023      “Chandogya 8<sup>th</sup> Chapter”

by Sri Swami Veditatmananda Saraswati, President, Arsha Vidya Pitham, Saylorsburg, USA  
and Tattva Tirtha, Ahmedabad

“Sri Dakshinamurti Stotram”

by Sri Swamini Paraprajnananda Saraswati, Tattva Tirtha, Ahmedabad

**Camp 5**      13.04-2023 to 20-04-2023 “Select Mantras from different Upanishads”

by Sri Swami Sakshatkrtananda Saraswati, Chief Acharya, Swami Dayananda Ashram,  
Rishikesh

Those who wish to apply for the camps are requested to visit our website: [dayananda.org](http://dayananda.org) and apply in the prescribed format, not later than 30<sup>th</sup> November 2022. One may apply for more than one camp. Confirmation will be sent only after processing the applications and ascertaining availability of accommodation. Suggested donation per person per camp is Rs.5000/-. Please send the donation and book your ticket only after receiving our confirmation.

For further information please write to [sakshat1949@gmail.com](mailto:sakshat1949@gmail.com) with a copy to [dayas1088@gmail.com](mailto:dayas1088@gmail.com) or call 6381461866 (Swamiji)/9412381866 (General Manager)

## It is all apparent, inequality is myth

In Dṛk dṛśya viveka, a method of explaining realities the logic is all being dṛśya (what is experienced) and Dṛk(experiencer) is being, dṛgeva na tu dṛśyate, reality is only being, and rest is apparent, mithyā. That is established by śruti anukūla prakriyā (śāstra supporting arguments) Same logic is used in Māṇḍūkya Upaniṣad by Bhāṣyakāra, Śaṅkara that both dream and waking are mithyā dṛśyatvāt, just because you experience it. But Kārikākāra uses the logic anthaḥsthānāt, both waking and dream are experienced in the mind, even so-called external objects are perceived and processed in the mind and hence mithyā, why because both cittam and caityam, mind and thought are anyonya āśraya, meaning mutually dependent and hence mithyā and caitanyam, the being alone is Satyam. This he further establishes in Alāta-śānti prakaraṇa that the glowing light in the tip of firebrand(alāta) is only reality. The patterns one sees by movement of fire brand, they are not there, they are only seen, as you see they vanish. So even svakāle satyavat bhāti, every situation appears true in psychological time-space and so how vyavahāra, transaction is justified as some sort of reality is effectively dismissed by saying svakāla is also equally mithyā which Einstein postulated as, science is slowly recognising time and space are relative, even empirical reality gets dismissed as paradigm shifts to timeless spaceless reality, the being. Since it is beyond scope of empiricity, science has to throw up its hands. So Swamiji beautifully says towards the end of Māṇḍūkya Upaniṣad that vijñānam (argument is more efficacious than dṛśyam) as explained by Alātaśānti prakaraṇa the being alone is. Even ajāta, unborn is told to refute jātam, postulation of being born. Ajāta is not an attribute of being. In the being of clay pot does not exist. What pot? Clay will ask.

That's why in Brahmasūtra Adhyāsa bhāṣyam, analytical text of entire śāstra, Adi Śaṅkara eloquently begins as 'yuṣmat asmat pratyaya gocarayoḥ viṣaya viṣayinoḥ iteretara bhāva anupapattiḥ.. ' he says the presence of being, it is impossible to confuse with the other. Being is cetanam and everything else, all bodies and minds shine in the presence (asmat, I, the being). So he says 'tathā hi', therefore it is all surely mithyā. Whereas every other ācārya other than the Vedantin has said 'tathāpi', even though, so saying they justified parallel reality, impossibility is made possible by Īśvara, whereas reality understanding is impossibility is made possible by īśvara-



śakti, Māyā, it is only as though, iva and hence the other is mithyā. All perceived inequalities in society and resultant conflict are due to giving reality to mithyā by so-called responsible religious heads of different theologies and some sects in Hindu religion instead of staying with Sanātana dharma, veda-vedānta.

It is also even more amazing to note that time and space are relative and also opposite. As space becomes less and less between particles their tangibility, longevity appears more. Earth is more tangible compared to water compared to Agni compared to vayu compared to space, all giving raise to differentiation as if it is all real. In fact the opposing time and space mithyā is the only causality for transactions. Adhyāropa apavādābhyām niṣprapancam prapancate. It is only by negation of what is transitory we understand the glory of the - being, oneness, ātman, Brahman, Īśvara svarūpam- all synonyms. It is the glory of the being that the world can appear and disappear in myriad forms with all the connections constituting one mega order, but all the time imperceptibly transitory, therefore to be reverentially approached, nevertheless is a clever man's bluff. The glory of the being has to reveal its innate nature. It is also equally glorious human being has the capability to decipher it completely. It is one whole, there is no second, either you decipher it in toto or you do not decipher it, being in between does not help.

The truth of anything saviśeṣa you take, time, space is the absence of that, that which is not time, which is not space, that is its svarūpa. The svarūpa of time is the timeless now. What is the svarūpa of a line? A point. What is the dimension of a point? No length. That is the point. The whole jagat saviśeṣa has its svarūpa in nirviśeṣa. And that alone can bless me. And that is Īśvara also, with whose blessing I discover I am nirviśeṣa. But Swamiji, isn't all blessing saviśeṣa? Money, children? No, it is not a blessing finally speaking, it is okay. Those things make you small. If one has a viśeṣa one becomes viśiṣṭa. And if one is viśiṣṭa, then there is another viśiṣṭa and complex will be there. Viśeṣana will always undergo change, a second thing and fear will always be there. Let one know one is nirviśeṣa; that is the blessing here.

*Om Tat Sat*

Article by Swami Ramesvarananda Saraswati

Jñāna Pravaha – Vedanta Study Centre, Manjakkudi



**Arsha Vidya Gurukulam**

(Sruti Seva Trust), Anaikatti

*is pleased to announce  
residential retreats with*

**Swami Shankarananda Saraswati**  
*on the following topics*



### ***Dṛg-dṛśya-viveka Part-1***

Retreat ID VE22-2B

19<sup>th</sup> Nov – 26<sup>th</sup> Nov  
2022

This retreat will dwell on the verses 1 to 31 of the text *Dṛg-dṛśya-viveka* which constitute a complete *prakaraṇam* and present the vision of Vedanta along with meditations to help gain abidance in that vision.

### ***Kathopaniṣad Part-1***

Retreat ID VE22-04

27<sup>th</sup> Dec – 31<sup>st</sup> Dec  
2022

The retreat will help one see the Vedic vision of what the maximum potential of human life is and what makes one qualified for pursuing it through a dialogue between Nachiketas and Lord Yamaraja. The retreat will be based on the first *valli* of *Kathopaniṣad* and the *mantra* 2-2-13 in the same *upaniṣad*.

**Guided Meditations and Q&A sessions are part of the program**

For registration, please visit [www.arshavidya.in](http://www.arshavidya.in)

For further details, kindly contact the office through phone or email

Email : [office@arshavidya.in](mailto:office@arshavidya.in) Phone : +91-9442646701 , +91-422-2657001



## Arsha Gurukulam, Somangalam, Chennai - Announcement

Arsha Gurukulam, Somangalam, Chennai is starting weekly online Vedanta classes for beginners from 10 April 2022 Sunday. The text taken up for study will be Bhagavad Gita. Classes will be conducted in English by Swami Shiva Swaroopananada Saraswati and is scheduled to be conducted every Sunday between 10 and 11AM.

Swami Shiva Swaroopananada is an ardent devotee of Parama Pujya Swami Dayananda Saraswati and has done vedanta course with him in Anaikatti, bewtween 2012-13 and with Acarya Swami Sadatmananda Saraswati between 2014-17.

The classes will be suitable for all beginners, who have keen desire to have Atma Jnanam (knowledge about the self) and to learn vedanta systematically.

Interested People may write an email to [agsomangalam@gmail.com](mailto:agsomangalam@gmail.com) or message on Whatsapp to number 8300230283 giving details of their name, contact number and email.

### *Arsha Vidya Newsletter*

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## Arsha Gurukulam, Somangalam, Chennai





SWAMI DAYANANDA ASHRAM, RISHIKESH

## Upadesa Sahasri Camp

