



Arsha Vidya Newsletter

Rs. 15



Vol. 24

July 2023

Issue 7

Swami Svatmanandaji in a meeting at the UN Headquarters in New York



Report on Page #28

**Arsha Vidya Pitham
Swami Dayananda Ashram**

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

Board of Trustees:

Founder :

**Brahmaleena Pujya Sri
Swami Dayananda Saraswati**

Chairman Emeritus & Trustee:

**Swami Suddhananda
Saraswati**

*Chairman & Managing Trustee
and Chief Acharya:*

**Swami Sakshatkritananda
Saraswati**

Trustees:

Swami Parabrahmananda
Saraswati
Swami Santatmananda Saraswati
Sri M.G. Srinivasan
Sri Rajinikanth
Sri M. Rajalingam
Sri P.R.Venkatrama Raja
Sri M. Krishnan

Arsha Vijnana Gurukulam

72, Bharat Nagar
Amaravathi Road, Nagpur
Maharashtra 440 033
Phone: +91 98902 93641
Email: brahmapra@gmail.com
Website: www.avgnagpur.org

Board of Trustees

Founder:

**Brahmaleena Pujya Sri Swami
Dayananda Saraswati**

President:

Smt. Rajashree Shrikant Jichkar

Chief Acharya and Trustee:

Swamini Brahmaprakasananda

Secretary and Treasurer:

Sri Pramod L Jaiswal

Trustees:

Sri Ramesh Bhaurao Girde
Sri Avinash Narayanprasad Pande
Sri Madhav Chintaman Kinkhede
Sri Ramesh (Nana) P Gawande
Sri Rajendra Wamanrao KordeSri
Yajnavalkya S Jichkar

Arsha Vidya Gurukulam

Institute of Vedanta and Sanskrit
P.O. Box No.1059
Saylorsburg, PA, 18353, USA
Tel: 570-992-2339
Fax: 570-992-7150
570-992-9617
Web Site :
http://www.arshavidhya.org
Books Dept:
http://books.arshavidya.org

Board of Trustees:

Founder :

**Brahmaleena Pujya Sri
Swami Dayananda
Saraswati**

President:

Swami Veditatmananda Saraswati

Vice President:

Swami Tattvavidananda Saraswati

Secretary:

Swami Jnanananda Saraswati

Asst. Secretary:

Dr. Carol Whitfield

Treasurer:

Mr. Piyush shah

Members:

Dr. N.Balasubramaniam
Dr. Pramod Deshmukh
Dr. Kamalesh Gosai
Dr. Shiela Gujarati
Dr. Arun Puranik
Mr. Raghu Rao
Mr. K K Davey

Associate Members:

Dr.Soma Avva
Dr.Ravindra Bathina
Dr.Mahesh Desai
Dr.T.A.Gopal,
Dr.Urmila Gujarathi
Dr.Haren Joshi
Mr. Vijay Kapoor
Dr.Prem Khilani
Mr. Sharath Pimlaskar
Dr.V.Prathikanti
Dr Bhagabat sahu
Mr. Rakesh Sharma
Mr. Bhagubhai Tailor

Arsha Vidya Gurukulam

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

Board of Trustees:

Founder:

**Brahmaleena Pujya Sri
Swami Dayananda Saraswati**

Paramount Trustee:

**Swami Sadatmananda Saraswati
Swami Shankarananda Saraswati**

Chairman:

Sri R. Santharam

Vice Chairman:

Sri Ravi Sam

Trustees:

Swami Jagadatmananda Saraswati
Sri Madhav Ramachandra Kini
Sri P.R. Venkatrama Raja
Sri R. Kannan
Sri Ravi Gupta
Sri S. Pathy
Sri Sanjay Jayavarthanavelu

Secretary

Sri Ravi Venkataraman



Kaivalyopaniṣad
Swami Vidadatmananda Saraswati's transcribed talk

This is the twenty fifth part of the serial article, continuation from June 2023 newsletter.

Mahā-vākya Vicāra

(Contemplation upon the great statement)

We may understand the text thus far as being an unfolding of the truth by the Upaniṣad, which is gathered through *śravaṇa*, listening to the teaching. In case this *upadeśa* or teaching has not resulted in knowledge on the part of the student, it means that further deliberation is required. Therefore, we can take the next several *mantras* as presenting another way of deliberating upon the nature of the self or as being meant for *manana*, deliberating and resolving doubts. The student now needs to deliberate upon his true nature. This is one way of looking at these verses. Or, we could simply say that, upto this point the teacher has unfolded the truth, and, in the next few *mantras*, he gives us methods to deliberate upon the self. Thus begins the eleventh *mantra*:

आत्मानमरणिं कृत्वा प्रणवं चोत्तरारणिम् ।
ज्ञाननिर्मथनाभ्यासात्पाशं दहति पण्डितः ॥ ११ ॥

*ātmānamaraṇim kṛtvā praṇavam cottarāraṇim
jñānanirmathanābhyaśātpāśam dahati paṇḍitaḥ*

आत्मानम् - the I-sense अरणिम् - the lower block of wood कृत्वा - having made प्रणवम् - *omkāra*, *brahman* च - and उत्तर-अरणिम् - the upper block of wood ज्ञान-निर्मथन-अभ्यासात् - by repeatedly churning with the rod of contemplative inquiry पाशम् - bondage दहति - burns पण्डितः - the learned one

By treating the individual I-sense as the lower block of wood and *brahman* as the upper block of wood, and by repeatedly churning with the rod of contemplative inquiry, the wise burns all bondage (as a result of the knowledge obtained by the churning). (11)

As pointed out before, the student is being told about the process of abiding in the startling truth about the self. First, the words of the *śruti* are to be learned from a competent teacher. At this point, if the student is well prepared, due to efforts in

either this life or previous lives, meaning that he or she is an *uttama-adhikārī* or most highly qualified person, the truth is grasped right there and then. But such a person is very rare indeed. Generally, *śravaṇa* is to be augmented by continued *vicāra*, which means deliberating upon this truth and systematically removing all doubt. This is called *manana*. A very interesting metaphor is given to illustrate the method of practicing *manana*. It is the way the *araṇi* is used to kindle a fire.

An *araṇi* is a wooden block with a hemispherical hollow carved into it. Imagine a square wooden block with a hemispherical hollow in the middle. Another block with a similar hemispherical hollow is taken and the two blocks are held together with the hollow sides facing each other. The lower block is the *araṇi*, and the upper block is the *uttara-araṇi*. A wooden rod is held between the two blocks, and then, with the help of a rope, the wooden rod is churned. The action of the rod rotating between the hemispheres creates friction and generates sparks of fire. These sparks are made to set a piece of cotton alight, and this flame is used for kindling the fire at a fire altar. This was one method of lighting the fire in the Vedic times. Even though match-sticks are now available, this traditional method is often used even now. This is a very sacred method, wherein there are particular specifications for where the wood should come from, how it should be taken, and so on. The wooden blocks are sanctified and *mantras* are chanted even while churning the rod and generating fire. That is the analogy or imagery that is used to explain the process of generating knowledge, which is compared to fire.

The *śruti* says that just as fire is generated by the churning of the rod, the 'fire' of knowledge can be generated when we do a similar churning. The Upaniṣad tells us, *ātmānam araṇim kṛtvā*, make the *jīvātmā*, the *ahaṅkāra*, the ego or the individual the lower block, and, *praṇavam ca uttarāraṇim*, let *praṇava* be the upper block. *Praṇava* means the *omkāra*. *Omkāra* is the name of *brahman*. In the Vedic period, the most famous and most sacred name of *brahman* or *īśvara* was *om*. It was only later that the *purāṇic* names like Rāma, Kṛṣṇa, and Śiva appeared. If the student focuses his deliberation in this manner, the spark of knowledge will be generated.

A name and its object cannot be separated

A thing cannot be separated from its name. The *abhidhāna* and *abhidheya*, the word

and its meaning, always occur together; you cannot separate one from the other. The moment the word is heard, the meaning also flashes in the mind. When the word 'apple' is heard, the meaning of the word, apple, viz., the object, flashes in the mind. Similarly, when the object-apple is seen, the word 'apple' immediately occurs in the mind. But suppose there is a strange object, the name of which is not known. Then what?

Well, when you come across something unknown, something strange or something new, your mind will think of it as being 'strange,' and thus a word will still be there. The mind will respond to anything with a concept that is appropriate to that object. A word is a sound symbol that expresses a concept. For example, the word 'pot' is a sound symbol that expresses a concept that is the 'pot object.' The word disappears leaving the meaning in its place. Thus, a word and its meaning cannot be separated. That is why there is so much emphasis on repeating the Lord's name, such as Rāma, Kṛṣṇa, Śiva, and others. That is also why saints always prescribe the repetition of the name of God. The idea is that the name is already one with God, because it signifies God, and since God is the meaning of that name, sooner or later, the thought of God will also come, because every name is always followed by the named. However, a word will convey its meaning only when the mind has the right preparation. For example, the word 'pot' will convey the meaning of the 'object pot,' only when the mind is prepared in terms of language, familiarity with the object, and so on. That is called *saṁskāra*. When the mind has the appropriate *saṁskāra*, every word will convey the appropriate meaning.

Well, when you come across something unknown, something strange or something new, your mind will think of it as being 'strange,' and thus a word will still be there. The mind will respond to anything with a concept that is appropriate to that object. A word is a sound symbol that expresses a concept. For example, the word 'pot' is a sound symbol that expresses a concept that is the 'pot object.' The word disappears leaving the meaning in its place. Thus, a word and its meaning cannot be separated. That is why there is so much emphasis on repeating the Lord's name, such as Rāma, Kṛṣṇa, Śiva, and others. That is also why saints al-

ways prescribe the repetition of the name of God. The idea is that the name is already one with God, because it signifies God, and since God is the meaning of that name, sooner or later, the thought of God will also come, because every name is always followed by the named. However, a word will convey its meaning only when the mind has the right preparation. For example, the word 'pot' will convey the meaning of the 'object pot,' only when the mind is prepared in terms of language, familiarity with the object, and so on. That is called *saṁskāra*. When the mind has the appropriate *saṁskāra*, every word will convey the appropriate meaning.

When you hear the word *brahman*, however, it does not seem to convey the meaning. Why is it so, when in fact the word and its meaning are always connected? It is because that also requires a corresponding *saṁskāra*, orientation or preparation. That is why we go to schools and colleges. We learn new concepts. The preparation of the mind and learning takes place as we go ahead; that's how we learn new things. As we learn physics, chemistry, mathematics, and so on, new terminologies keep coming, and, provided the 'technical' preparation of the mind has taken place, there is comprehension. The preparation of the mind is also a requirement for the word and its meaning to occur in the mind.

How is the mind to be prepared to gain self-knowledge? Such preparation is called *antaḥ-karaṇa-śuddhi*. What we require is a *śuddha-antaḥ-karaṇa*, a mind that enjoys purity and serenity. It also requires *śravaṇa*, listening to the scriptures. When we listen to the scriptures with a mind that enjoys purity and serenity, then, given that the right *saṁskāras* are in place, the words convey their meaning. The word *brahman* becomes a live word for the prepared student; it does not remain just a sound. Today, for example, the word 'pot' is not just a sound. It conveys the meaning. So also, to a qualified and prepared student, the word *brahman* conveys its meaning. Therefore, one must continue to work with *śravaṇa* or *vicāra* to generate the right *saṁskāras* or orientation, until the word *brahman* conveys its meaning.

To be continued...

Vālmīki Rāmāyaṇa
As Taught by Swami Dayananda Saraswati

This is the twenty third part of the serial article, continuation from June 2023 newsletter.

उत्सवश्च महानासीदयोध्यायां जनाकुलः । रथ्याश्च जनसम्बाधा नटनर्तकसंकुलाः ॥ १-१८-१८
गायनैश्च विराविण्यो वादनैश्च तथापरैः । विरेजुर्विपुलास्तत्र सर्वरत्नसमन्विताः ॥ १-१८-१९
प्रदेयांश्च ददौ राजा सूतमागधवंदिनाम् । ब्राह्मणेभ्यो ददौ वित्तं गोधनानि सहस्रशः ॥ १-१८-२०
अतीत्यैकादशाहं तु नामकर्म तथाकरोत् । ज्येष्ठं रामं महात्मानं भरतं कैकयीसुतम् ॥ १-१८-२१
सौमित्रिं लक्ष्मणमिति शत्रुघ्नमपरं तथा । वसिष्ठः परमप्रीतो नामानि कुरुते तदा ॥ १-१८-२२
ब्राह्मणान् भोजयामास पौरजानपदानपि । उदददœ ब्राह्मणानां च रत्नौघममलं बहु ॥ १-१८-२३
तेषां जन्मक्रियादीनि सर्वकर्माण्यकारयत् । तेषां केतुरिव ज्येष्ठो रामो रतिकरः पितुः ॥ १-१८-२४
बभूव भूयो भूतानां स्वयम्भूरिव सम्मतः । सर्वे वेदविदः शूराः सर्वे लोकहिते रताः ॥ १-१८-२५
सर्वे ज्ञानोपसम्पन्नाः सर्वे समुदिता गुणैः । तेषामपि महातेजा रामः सत्यपराक्रमः ॥ १-१८-२६
इष्टः सर्वस्य लोकस्य शशाङ्क इव निर्मलः । गजस्कन्धेऽश्वपृष्ठे च रथचर्यासु सम्मतः ॥ १-१८-२७
धनुर्वेदे च निरतः पितुः शुश्रूषणे रतः । बाल्यात् प्रभृति सुस्निग्धो लक्ष्मणो लक्स्मिवर्धनः ॥ १-१८-२८
रामस्य लोकरामस्य भ्रातुर्ज्येष्ठस्य नित्यशः । सर्वं प्रिय करस्तस्य रामस्यापि शरीरतः ॥ १-१८-२९
लक्ष्मणो लक्ष्मिसम्पन्नो बहिःप्राण इवापरः । न च तेन विना निद्रां लभते पुरुषोत्तमः ॥ १-१८-३०
मृष्टमन्नमुपानीतमश्नाति नहि तं विना । यदा हि हयमारूढो मृगयां याति राघवः ॥ १-१८-३१
अथैनं पृष्ठतोऽभ्येति सधनुः परिपालयन् । भरतस्यापि शत्रुघ्नो लक्ष्मणावरजो हि सः ॥ १-१८-३२
प्राणैः प्रियतरो नित्यं तस्य चासीत् तथा प्रियः । स चतुर्भिर्महाभागैः पुत्रैर्दशरथः प्रियैः ॥ १-१८-३३

utsavaśca mahānāsīdayodhyāyām janākulaḥ |
rathyāśca janasambādhā naṭanartakasaṅkulāḥ || 1-18-18
gāyanaiśca virāviṇyo vādanaiśca tathāparaiḥ |
virejurvipulāstatra sarvaratnasamanvitāḥ || 1-18-19
pradeyāṁśca dadau rājā sūtamāgadhavevandinām |
brāhmaṇebhyo dadau vittam godhanāni sahasraśaḥ || 1-18-20
atītyaikādaśāham tu nāmakarma tathākarot |
jyeṣṭham rāmaṁ mahātmānaṁ bharataṁ kaikayīsutam || 1-18-21
saumitriṁ lakṣmaṇamiti śatrughnamaparam tathā |
vasiṣṭhaḥ paramaprīto nāmāni kurute tadā || 1-18-22
brāhmaṇān bhojayāmāsa pauraajānapadānapi |

udadad brāhmaṇānām ca ratnaughamamalam bahu || 1-18-23
 teṣāṁ janmakriyādīni sarvakarmāṇyakārayat |
 teṣāṁ keturiva jyeṣṭho rāmo ratikarah pituḥ || 1-18-24
 babhūva bhūyo bhūtānām svayambhūriva sammataḥ |
 sarve vedavidah śūrāḥ sarve lokahite ratāḥ || 1-18-25
 sarve jñānopasampannāḥ sarve samuditā guṇaiḥ |
 teṣāmapi mahātejā rāmaḥ satyaparākramaḥ || 1-18-26
 iṣṭaḥ sarvasya lokasya śaśāṅka iva nirmalaḥ |
 gajaskandhe'śvaprṣṭhe ca rathacaryāsu sammataḥ || 1-18-27
 dhanurvede ca nirataḥ pituḥ śuśrūṣaṇe rataḥ |
 bālyāt prabhṛti susnigdho lakṣmaṇo laksmivardhanaḥ || 1-18-28
 rāmasya lokarāmasya bhrāturjyeṣṭhasya nityaśaḥ |
 sarvapriyakarastasya rāmasyāpi śārīrataḥ || 1-18-29
 lakṣmaṇo lakṣmisampanno bahiḥprāṇa ivāparaḥ |
 na ca tena vinā nidrām labhate puruṣottamaḥ || 1-18-30
 mṛṣṭamannamupānītamaśnāti nahi tam vinā |
 yadā hi hayamārūdho mṛgayām yāti rāghavaḥ || 1-18-31
 athainam prṣṭhato'bhyeti sadhanuḥ paripālayan |
 bharatasyāpi śatrughno lakṣmaṇāvarajo hi saḥ || 1-18-32
 prāṇaiḥ priyatara nityam tasya cāsīt tathā priyaḥ |
 sa caturbhirmahābhāgaiḥ putrairdaśarathaḥ priyaiḥ || 1-18-33

The boys grew quickly and rapidly assimilated all that young nobles needed to learn of *sāstra* and *veda*. Lakshmana was inseparable from Rama, as if another *prāṇa*, the very breath of Rama. The boys excelled in the *dhanurveda*, the secondary *veda* that deals with weaponry, archery mainly. Ayurveda, dealing with health and long life, is the other secondary *veda*. All four boys were highly proficient in every one of the *vedas*. Lakshmana, blessed with all that is good that a man can hope to have, with all Lakshmi's blessings, was always in service to Rama, his elder brother. His devotion was unmatched. Rama would neither eat food nor sleep if Lakshmana were not around. The three younger brothers were all devoted to the great Rama.

बभूव परमप्रीतो देवैरिव पितामहः । ते यदा ज्ञानसम्पन्नाः सर्वे समुदिता गुणैः ॥ १-१८-३४
 हीमन्तः कीर्तिमन्तश्च सर्वज्ञा दीर्घदर्शिनः । तेषामेवंप्रभावाणां सर्वेषां दीप्ततेजसाम् ॥ १-१८-३५

पिता दशरथो हृष्टो ब्रह्मा लोकाधिपो यथा । ते चापि मनुजव्याघ्रा वैदिकाध्ययने रताः ॥ १-१८-३६

babhūva paramaprīto devairiva pitāmahaḥ ।

te yadā jñānasampannāḥ sarve samuditā guṇaiḥ ॥ 1-18-34

hrīmantāḥ kīrtimantaśca sarvajñā dīrghadarśinaḥ ।

teṣāmevamprabhāvāṇāṁ sarveṣāṁ dīptatejasām ॥ 1-18-35

pitā daśaratho hr̥ṣṭo brahmā lokādhipo yathā ।

te cāpi manujavyāghrā vaidikādhyayane ratāḥ ॥ 1-18-36

Just as Lakshmana shadowed Rama, Shatrughna followed his brother Bharata. What Lakshmana was to Rama, Shatrughna was to Bharata. The boys grew up very well. Dasharatha was greatly pleased seeing the boys growing and studying, filled with knowledge, blessed with all virtues, humble though deserving of all fame. People came from all quarters to see the sanctified foursome. Sages, those with the power to foretell, left their forest huts to come and see this promised Rama. Brahmaji watched and was satisfied. He patted himself on his own back, “Oh, what a good job I have done.” Such a creation, his handiwork, the sun and stars and moon and earth and wind and water and life and knowledge, he saw that there was nothing worthwhile left to be desired. There was no miscalculation, everything working in harmony, everything interconnected, no random correspondence anywhere, all disciplines of knowledge interrelated, all forces connected to all other forces, a network well-knit, colorful, mirthful, and useful. “Me, God, did I do that?” Just as Brahmaji’s glory became spread over creation, Dasharatha’s heart and head exulted at his four sons who grew up free of pain and disease and anxiety.

By the age of sixteen, Rama was an accomplished, even extraordinary, person. One day, Vishvamitra came to the city of Ayodhya. Vishvamitra was a great sage who was known for both his anger and his *tapas*. In anger he would curse and thereby lose power. Then he would work, perform austerities, and again grow powerful. Vishvamitra was a typical legendary Vedic character. He was also a king. Once he happened to go to a forest for hunting. He and his entire retinue grew hungry. He spotted sage Vasishtha’s hut and approached him for food.

Vashistha, without a blink, said, “Okay I will fix up lunch for you. How many hundreds of you are there? No problem, it is ready, please have them come on over.” Now, Vasishtha had a cow, a special cow, this *kāmadhenu*. It seems that whatever is desired by it’s master is given by that cow. It is a divine cow. The only requirement was that the one who asked for something be, as was Vasistha, a *brahmaṛṣi*, a *ṛṣi* who had the knowledge of *brahman*, one who, among all the *ṛṣis*, was contemplative, *sāttvika*, a *brāhmaṇa*, one no longer *rājasika*. Vishvamitra got wind of this unique cow, and of course, as a king, he wanted to be given the cow. Vasishtha said that Vishvamitra could take the cow, but he warned him that the cow would not behave.

“Oh, I will make him behave,” said King Vishvamitra. But it was no use. Though he repeatedly tried, the cow would neither move nor yield to Vishvamitra. The king grew angry, and out of his anger he decided to become a *brahmaṛṣi* and make the cow behave. He renounced his kingdom and went to the forest and began doing *tapas* to become a *brahmaṛṣi*. He became powerful all right, but over and over he would lose his temper and then lose the powers he had gained. We will see stories of these extraordinary powers. Eventually, Vishvamitra was accepted as a *rājaṛṣi*, a royal *ṛṣi*, a *rājasika ṛṣi*, but not a *brahmaṛṣi*. Some people would have called him anything though just to avoid an encounter with him. But Vishvamitra insisted, “Only Vasishtha should say that I am a *brahmaṛṣi*.” Vasishtha would never tell a lie, and he was not afraid of anybody. Over time, as Vasishtha became more and more subdued, he indicated that Vishvamitra was a *brahmaṛṣi*. After that, Vishvamitra relaxed somewhat, but he continued his pursuit of the various *siddhis* and powers.

यथा सदृशदोरेषु पुत्रजन्माप्रजस्य वै । प्रणष्टस्य यथा लाभो यथा हर्षो महोदयः ॥ १-१८-५१
तथैवागमनं मन्ये स्वागतं ते महामुने । कं च ते परमं कामं करोमि किमु हर्षितः ॥ १-१८-५२
पात्रभूतोऽसि मे ब्रह्मन् दिष्ट्या प्राप्तोऽसि मानद । अद्य मे सफलं जन्म जीवितं च सुजीवितम् ॥ १-१८-५३
यस्मादऽविप्रेन्द्रमद्राक्षं सुप्रभाता निशा मम । पूर्वं राजर्षिशब्देन तपसा द्योतितप्रभः ॥ १-१८-५४
ब्रह्मर्षित्वमनुप्राप्तः पूज्योऽसि बहुधा मया । तदद्भुतमभूदऽविप्र पवित्रं परमं मम ॥ १-१८-५५

शुभक्षेत्रगतश्चाहं तव संदर्शनात् प्रभो । ब्रूहि यत् प्रार्थितं तुभ्यं कार्यमागमनं प्रति ॥ १-१८-५६
इच्छाम्यनुगृहीतोऽहं त्वदर्थपरिवृद्धये । कार्यस्य न विमर्शं च गन्तुमर्हसि सुव्रत ॥ १-१८-५७
कर्ता चाहमशेषेण दैवतं हि भवान् मम । मम चायमनुप्राप्तो महानभ्युदयो द्विज ।

तवागमनजः कृत्स्नो धर्मश्चानुत्तमो द्विज ॥ १-१८-५८

इति हृदयसुखं निशम्य वाक्यं श्रुतिसुखमात्मवता विनीतमुक्तम् ।

प्रथितगुणयशा गुणैर्विशिष्टः परमऋषिः परमं जगाम हर्षम् ॥ १-१८-५९

yathā sadṛśadāreṣu putrajanmāprajasya vai ।

pranaṣṭasya yathā lābho yathā harṣo mahodayaḥ ॥ 1-18-51

tathaivāgamanam manye svāgataṁ te mahāmune ।

kaṁ ca te paramaṁ kāmam karomi kimu harṣitaḥ ॥ 1-18-52

pātrabhūto'si me brahman diṣṭyā prāpto'si mānada ।

adya me saphalam janma jīvitam ca sujīvitam ॥ 1-18-53

yasmād viprendramadrākṣam suprabhātā niśā mama ।

pūrvam rājarṣiśabdena tapasā dyotitaprabhaḥ ॥ 1-18-54

brahmarṣitoamanuprāptaḥ pūjyo'si bahudhā mayā ।

tadadbhutamabhūd vipra pavitraṁ paramam mama ॥ 1-18-55

śubhakṣetragataścāham tava sandarśanāt prabho ।

brūhi yat prārthitam tubhyam kāryamāgamanam prati ॥ 1-18-56

icchāmyanugṛhīto'ham tvadarthaparivṛddhaye ।

kāryasya na vimarśam ca gantumarhasi suvrata ॥ 1-18-57

kartā cāhamaśeṣeṇa daivataṁ hi bhavān mama ।

mama cāyamanuprāpto mahānabhyudayo dvija ।

tavāgamanajaḥ kṛtsno dharmascānuttamo dvija ॥ 1-18-58

iti hrdayasukham niśamya vākyaṁ śrutisukhamātmavatā vinītamuktam ।

prathitagunayaśā gunairoviśiṣṭaḥ paramarṣiḥ paramam jagāma harṣam ॥ 1-18-59

Vishvamitra came to the gates of Ayodhya and told the gatekeepers to inform the king that Vishvamitra had come. Everybody knew Vishvamitra's name, and the keepers ran to Dasharatha. Dasharatha hurried to the gate with all the ministers and received the great ṛṣi.

To be continued...

**Talk by Swami Sadatmanandaji on the occasion of
Gurupurnima Celebrations at AVG Anaikatti on July 3rd, 2023**

Today we are celebrating Vyaasa Purnima otherwise called Gurupurnima. Purnima means a full moon day. Vyaasa Purnima means full moon day dedicated to the worship of Veda Vyaasa. Also it happens to be his birthday.

We know the glory of Veda Vyaasa which we remember on this day every year. Veda Vyaasa is called so because along with His disciples he compiled the vedas. He did not compose the vedas, but compiled the vedas which were spread all over the country in the custody of different families. He contributed to sruti-prasthanam by compiling them and he contributed to smrti-prasthanam by composing the dialogue between Sri Krishna and Arjuna in the form of Bhagavad Gita. He has also written the Brahma sutras. He has written 18 puranas. Vyaasa smrti and yoga sutra bhashyam are also written by him. He has contributed a lot to our sampradaya. Therefore, we express our gratitude to Bhagavan Veda Vyaasa. He is considered to be an avatara of Vishnu- *vyaasaya vishnurupAya. vishnave vyaasa rUpine*.

This day is also called Gurupurnima because Veda Vyaasa represents the parampara of all gurus right upto our own guru – *Narayanam padmabhuvam vashishtam shaktim ca tat putra parasarancha, vyaasam sukhamasmat gurum pranatosmi*. This sloka traces the entire lineage of gurus starting from Lord Narayana right upto our teacher to whom I salute. On this day we express our gratitude to our gurus by doing puja to them.

What is the meaning of Guru?

There are different ways of explaining this word. One way is the word Guru has two parts - **Gu** means darkness and **ru** means remover. So guru is one who removes the darkness of ignorance. Another meaning is *grhnati upadishati* iti guru- One who is teaching is called Guru. Nowadays many people have this question. Swamiji do we really need a guru? Because books are available and we can read them. Nowadays we can go to UTube and so many mahatmas are sitting there talking, one click away. I can listen to that and depending on which mahatma or which text I like, I can listen. Do I really require to call someone my guru. *"I feel guru is required only by mediocre people. Whereas I am a gold medallist, high ranker, I don't need it."* People do think like this.

For that our answer is that even for music you require a guru. Then what to talk of this subtlest self which is not available for perception or inference. The need of guru can never be over-emphasized. Another thing we say is that our buddhi has certain limitations - *pum doshah* (human defects).

i) First one is called ajnanam. Our buddhi has got ignorance of the infrastructure topics

required for understanding sastram. Pujya Swamiji used to explain this problem of ignorance by saying that if you want to understand entire Bhagavad Gita you start with the first sloka and then 2nd and so on. But when the teaching starts in sl 11-*asocyan asocastvam* . To understand this well, you need to have the knowledge of the entire Bhagavad gita. This is called *anonya-ashraya doshah* (mutual dependence) So each sloka you can understand well only when you have the vision of total text and the total text you can understand if you know each sloka one by one. Like he gives this example. That one man was not mentally very sound. So it was suggested that he should get married to get alright. But to get married he should be mentally sound. It is a catch-22 situation.

Similarly here, you do not have the vision of total text to understand each sloka of Gita. Thus the first defect of human intellect is *ajnanam*.

ii) Second defect is that there are *samsayas* or doubts since so many interpretations possible especially when you are studying by yourself based on different english translations which also vary. *Samsayayukta-jnanam* is as good as no jnanam in terms of its effectiveness.

iii) Thirdly there can be *viparya* or wrong conclusions/prejudices. When you study sastra on your own, you already have some conclusions that truth must be like this. One swami said that Bhagavan has to be saguna only. Even if Bhagavan Sri Krishna comes and tells otherwise, I will not accept it. When such prejudices is there, then one will derive the message one wants to derive.

iv) Another problem is *pramada* ie, carelessness or /inadvertence which is a dosha. It is written as *sadavidya* and it can be wrongly read as *sada avidya* as ignorance always , when really it is *sada vidya* as knowledge always.

v) Another dosha is *karanApAtava*- your organs may sometimes see things wrongly. What is written is 'sa' and you read 'sha'. Eg: *sakrt* = once and *shakrt*= cow dung. So there is deficiency of our organs.

vi) Another dosha mentioned is *vipralipsa* ie, mind wants to deceive oneself and others. Therefore, you may end up understanding things wrongly.

Thus *ajnanam*, *samsaya*, *viparyaya*, *pramada*, *karanApAtava* are all defects which effect our understanding. Therefore, especially in the field of *atma jnanam*, one needs to go to a guru. *Vidyaranya* swami says-

vedAnAm anekatvAt samsayanam bahutvatah vedyasya sukshmatvAt ca na jAnAti gurum vina.

Since vedas are many and different and different prakriyas are given .

Some place it is said everything is born of rayi and prana. Somewhere else it is said 5 ma-ha pancabhutas and someplace it is presented as - *etasmaat jayate pranah manah sarvendriyaani* ...and also the subject matter is very very subtle, since it does not have sabda, sparsha, etc., therefore, one cannot understand it without the help of a guru.

Bhashyakara when writing the commentary on Mundaka Upanishad mantra- *tad vijnaanaartham gurumevabhi gacchet*. What is the significance of “gurum eva” ? He says- *sAstrajnopi svAtanryeNa brahma jnana- anveshanam na kuryAt iti*. Even one who knows Sanskrit , tarka, nyaya, etc, still enquiry into knowledge of brahman should not be done by him independently. That is the message conveyed by “eva”. One simple point is that with the help of guru also people are struggling. What to talk about studying without a guru. (*kaimutika nyaya*). Like someone has difficulty walking with a walker, then what to talk about walking without a walker. Therefore, in our tradition there is emphasis on going to a guru for study. Also the very resistance to go to a guru, this mind-frame itself is an indication of some psychological issue in the form of fear of authority. In our childhood we may have been over-instructed, overpowered, subdued by some authority figure like our school teacher, father, uncle, etc. Therefore, we have some resistance to go to anyone who represents authority. And guru represents authority. So there is a resistance to guru. One has to address this issue, rather than avoiding going to the guru.

In our sastra, they talk about uttama, madhyama and adhama guru. Uttama guru is one who is srotriya and brahma nishta ie, knowing sastra well and is also abiding in this understanding that I am Brahman. He is the best. Madhyama is one who is srotriya, ie, one who knows sastra well and also the methodology to teach it, but not completely assimilated the teaching. Adhama guru is brahma nishtha guru who has complete abidance in oneself being brahman due to study done in last janma , but does not have the knowledge of the methodology of teaching in this janma. Therefore, he cannot teach the sastra methodically. He presents the entire teaching from such a great height, that you cannot reach there and that may cause frustration. He will say –“ *there is nothing there, only brahman is there.*” It is true from the absolute standpoint, but initially it is too much for a student. The person needs to be guided there step by step. So to this brahma nishtha guru, we do namaskara and can get inspiration from him or her but we can't learn systematically. In terms of moksha, he is more than mere srotriya. But in terms of being a guru , he is considered to be adhama, inferior. Because he cannot guide everybody except maybe a very uttama Adhikari who needs small guidance.

The question is how to get the best guru?

Everybody wants a srotriya, brahmanishta guru. Can I put an advertisement that srotriya,

brahma nishta wanted, sufficient gurudakshina will be given. No real guru will apply. Any guru who applies is for sure not srotriya, brahma nishtha guru. Infact you cannot even completely know that this person is *srotriya, brahma nishta*. It is said- *vidvAn eva jAnAti vidvajjana parishramam* - Only a wise person can truly recognize another wise person. Therefore, from our side we can have sincerity in our pursuit and pray to Bhagavan - *O Lord please send me a srotriya , brahma nishta guru.*" Of course, for that you need enough punya. We give two options to Bhagavan –“ *If not enough punya, please at-least send me a srotriya guru.*" The advantage of a srotriya guru who is well-exposed to sastra and knows how to communicate, is that such a guru will not mislead. So atleast have that wish and prayer for having a guru in your life.

When the qualified student goes to the teacher, *upadekshanti te jnanam*- the guru will definitely teach. Student has to invoke the guru in the wise person by proper attitude , seva, etc. and then the teaching is given. A wise person does not consider himself to be the guru of everybody. Pujya Swamiji was asked - *Are you an Indian guru?* Swamiji said” *No, I am a guru with reference to my disciples.*" No air or complex about being a jagadguru.

What is the attitude of the shishya to the guru?

The attitude of the shishya is an attitude of gratitude for the teaching received. If shishya can look upon guru as an expression of Lord Dakshinamurti, that is the best. Otherwise, atleast look upon the guru as an expression of the blessings of Isvara. By the grace of Ishvara, guru has come in my life.

What is the attitude of guru towards shishya?

Guru does not look down upon the shishya. Guru looks upon the shishya with love and respect. His expression of respect is different in the form of not taking any class for granted and not taking any student for granted. In this atmosphere of mutual love and respect alone, this vidya can be communicated. When this vidya is received by the shishya, then also the shishya continues to have this gratitude. As it is said-

Ajeevanam trayo vandyAh vedanto gurur Ishvarah | Adau jnAnAptaye pascAt krtagnatva nivartaye ||

For the entire life these three are to be respected- vedanta sastra, guru and Isvara. Initially to receive the knowledge, and afterwards for the purpose of avoiding ungratefulness. Thus reverence and gratitude for all three continues. That is why we are celebrating Gurupurnima to express our gratitude so that we will have the vision. If we already have the vision, then to express our gratitude to guru Parampara, we celebrate Gurupurnima.

Om tat sat

- Report by Ms. Padma

This was a special retreat because the 70 participants had the benefit of learning and also expressing their gratefulness to the Guru Parampara on July 3rd. It was a very lively group who happily took part in all the activities of the retreat. Some of them were visiting the Gurukulam for the first time. Swamiji who conducted the retreat (from July 2nd 2023 to July 8th 2023) mentioned that this retreat was unique since the cellphone did not ring even once during any of the week-long classes. Good discipline!

The main text taken up at the retreat was *Amrtabindu Upanishad*. This Upanishad is one of the five bindu upanishads attached to the Atharva veda. It consists of 22 verses and has a unique presentation. The bondage and solution to bondage is analysed based on the condition of the mind. What are the Impurities in the mind, how it can be removed, how a relatively pure mind alone can engage in atma jnanam and know the self, meditation with omkara, how long to study and how to contemplate on brahman are all the unique subject matter of this Upanishad.

The other text taught was *Svarupanusandhana-ashtakam* which is a stotram attributed to Adi Sankaracarya. It is a group of 8 verses dealing with contemplation upon one's true nature. Both the texts complemented each other. Sw Sadatmanandaji leisurely and systematically unraveled the words of these texts to the participants.

By popular demand, Chanting class was also done by Smt Shanti who came to participate and also shared her musical talent. Satsangs ended with devotional bhajans from Smt Shanti and other singers. We asked the participants to write a few words about their retreat experience. The response was very prompt! One of them, Smt Vamshi even wrote a poem of her entire retreat experience which she read on the last day. We hope to share it with you.

Swamiji ended the retreat with a few *Take-home* points to practice -

1) Learn to **let go** of the tendency to **blame others or blame oneself**. Don't blame others for your sadness, your samsara and you don't blame yourself. Instead, we take responsibility of our contribution to these challenges. So stop blaming and taking responsibility is the first message.

2) Have some **religious/ spiritual routine**. Most of you must be having such a routine. But for those who don't have, let this retreat be a motivational factor for starting this routine. Everyday for total half hour we commit to this routine. When ever we introduce something new, we always say something minimum for smooth, comfortable entry. The routine can be as follows-

- a) Do minimum 3-4 asanas for 6-7 mins and pranayama for 3 mins.
- b) If possible have some altar (picture or vigrah) and do some **symbolic puja**. Even if you do not have anything, you sit/ stand in front of the altar and offer your thanks to Bhagavan and say by your grace I am blessed. If you have an altar and you can do, then offer atleast pancopacara puja which takes 5 mins. The 5 step puja consists of- gandha, pushpa, agarbathi, dipa or karpuram and offer some naivedyam to the Lord daily . It can be dry-fruit or anything available.
- c) Next step is to do some japa for 5 mins of some mantra given to you or you can do 'Om Nama Sivaya' or 'Om Namo Bhagavate Vasudevaya'. If you like devi then 'devyai namah'. Also chant one small stotram . This can be done even before japa.
- d) 5 minutes of meditation. Take a comfortable posture. Do salutation to Bhagavan or guru mentally -*sad gurave namah*. Visualise your body .Relax your body, be aware of your body. Then do 3 rounds of deep conscious breathing . After that just watch your breath for 1-2 min. Then you do manasa japa (mental chanting) of any Ishta devata mantra like Ishaya namah, om sivaya namah, etc.

This is short and sweet daily religious routine of asana/pranayama, 5 step puja, japa and meditation.

3) Third Take-home point is - Everyday spend sometime **listening to sastra**. Not reading, but listening to some talk.

4) Fourth Take-home point is - **Be a contributor** in whatever way you can. May you have the attitude of mind to share what you have in whatever way you can.

These are the 4 Take-home points which are very nice to adopt in our life.

Sharing some retreat experience of the participants –

- *Sri Anish Srinivas, Chennai wrote-* “Advaitam instead of dvaitam. Not waiting for dvaitam to disappear for advaitam to be there “ is my take home from this auspicious Gurupurnima retreat we had at AVG , Anaikatti.
- *Sri Sriram and Smt Meenakshi , Chennai wrote -* This is our first such experience. The program was curated very well in terms of time, other arrangements, etc. The content and the directions obtained in them from Swamiji has enabled my journey into this spiritual pursuit. The environment and infrastructure were conducive for the journey. WE feel blessed to be a part of the retreat and look forward to take the journey further.
- *Sri T Ravishanker, Hyderabad wrote –* Amidst chaos, everything is in order. The goal and mission of life is only knowing yourself as that. Every being is in the grace of Brahman.

- *Sri R. Ganesan, Chennai wrote* – I feel truly blessed to have had the opportunity to attend the classes of Sw Sadatmanandaji on the two Vedanta texts in the serene and blissful surroundings inside the Anaikatti Gurukulam. Swamiji's explanation on each of the verses in both the texts, filled with real life example and humour, made me relive the classes of Pujya Swamiji. With his ever-smiling countenance and witty comments punctuated with his trade remarks " *All Right*", " *switching back to the subject*", the learning experience was a pleasant and enjoyable event. I also learned the real meaning of the often-quoted sentence - "*following the footsteps of*" from Swamiji.
- *Smt Neela Govindaraj, Chennai wrote* - My experience of one week at AVG, my first visit was superlative on all counts. The Gurukulam is beautiful set in the lush mountains of Western Ghats. It is peaceful , reverberating with the bells of Lord Dakshina-murti temple, calls of peacocks and chanting by devotees. Swamij's lectures were riveting and opened my eyes to many ways through which I could work on day-to-day harmony and the ultimate purpose of life. The days were full of positivity and looking ahead to the future.
- *K Ganesh, Bengaluru wrote* - At the outset I thank Swami Sadatmanandaji and AVG for providing me an opportunity to attend the retreat. The retreat was extremely useful in my spiritual journey. I specifically liked the following.

1. The choice of the 2 texts chosen for the retreat I was not exposed to either of them and both the texts complemented each other in terms of the content.
2. Excellent delivery of the chosen texts by Swami Sadatmanandaji. Swamiji provided elaboration and made references to other texts such as Mundaka Upanishad, Mandukya Upanishad and Karika where required thus providing us a platform for exploring the subject matter further. As a person who is just getting used to the nuances of Sanskrit Grammar, his help in splitting Sandhis, providing anvaya and vighraha vakyam were very useful.
3. The Chanting classes and the Satsang were beneficial.
4. The serene atmosphere at Ashram is very apt for learning Shastra. The rooms were very clean and comfortable. Tasty food was served on all days and extreme care was taken by the staff to provide variety. All the staff were very courteous.

On the whole the retreat was very useful to me and with Lord Dakshinamurthi's and Swamiji's blessings, I am looking forward to attending more retreats in the future.

Om tat sat

- Report by Ms. Padma

Photo in the cover page #31

Dedicating a Poem to Swamiji

Om Gurubhyo Namah

Dedicating my Poem at Swami Sadatmanadaji's Lotus feet..

My Sojourn at Ashram..

*A place so Serene and Divine
Nothing but Nature in all pristine
Nature blankets the buildings
And the greens caressing in all springs.*

*Chirping Birds are your Nature's Alarm clock
And temple bells chime, it's time to pray for all walks
The Spiritual deer, sparks for a second
And enchanting demure peacocks are beauty beyond*

*No buzzing mobiles, or bustling lives
Silence in ample, a rare commodity in all times
Delicious Sattvic Food to satiate our taste buds
And Food for Soul to enliven our Dried lives*

*Guided Meditation, taught us lot in Contemplation
Amrita Bindu Upanishad, was not a Bindu but Vedanta Sindhu
Swarupa AnusandhanAstakam's 8 verses, was Vedanta in Infinity..
And Soothing Shanti's bhajans reenergised a long tiring Day.*

*Got to know that Desire, the Kama was undesirable
Would surely leave you out of Calm and which is Irreversible
As a child, talking was always encouraged more
And Vedanta taught me Silence is what you need in galore*

*As I take a knowledge road, untrodden
Swamiji's insightful preachings brightens the path
And adding to this his brilliant quick-wit
Search for Brahman is truly now our Grit.*

*Eyes and Ears wait every day for Swamiji's Darshan and Lectures
As an ardent lover of Vedanta, it leaves me wordless
A weeklong stay, never knew how it flew away
Heart yearns silently for an yet another long stay*

*As I paint my canvas of life, with new shades of Vedanta
A new perspective of Life triggers from deep within
A journey to be taken all alone and long
Nothing, but need my Guru to steer my life all-long.*

With Deepest Obeisance
Vamsi Sudha (08/July/2023)
Gurupurnima retreat at AVG Anaikatti

Eka Shloki Lecture by Swami Sachidananda at Coimbatore

Swami Sachidananda delivered a public Vedanta lecture in Coimbatore city on 28th May 2023, on the Eka Shloki of Adi Shankaracharya. Sri Ravi Sam graciously organized the venue and other arrangements at Sri Annapoorneshwari Temple, R.S. Puram, Coimbatore.

The evening lecture was well-attended and served as a wonderful occasion for the students of Vedanta to have an in-person evening Vedanta talk. Swami Sachidananda plans to continue holding annual Vedanta lectures in Coimbatore city.

The evening was refreshing and pleasant. Swami Sachidananda Ji presented the vision of Vedanta through a profound and beautiful one-verse text by Adi Shankaracharya. Swamiji highlighted that the essential nature of an individual is pure consciousness, emphasizing that one is neither a doer nor an experiencer. Swami Sachidananda's exposition was simple and clear. He made us notice the fact that one is not even a knower. One's true nature is knowingness itself, which forms the basis of the knower-known relationship and the medium of knowing. The talk was followed by a Q&A session, bhajan, and a short meditation. I am eagerly looking forward to next year's talk. – (Nikitha)

Swami Sachidananda has been teaching Vedanta and conducting service activities through the Arsha Vidya Kendra Trust, Bangalore.

Contact Details

Swami Sachidananda Saraswati
Arsha Vidya Kendra Trust
29, 2nd Cross, Brindavan Layout ,
Kavalbyrasandra, Bangalore -560032
swamisca@gmail.com ; www.swamisachidananda.com



RETREAT: Arsha bodhini vidyārthis attended Brahmasutra Pravaha retreat taught by their Guru Lavanyaji at Manjakkudi from 22nd to 26th June 2023

The start of study of Brahmasutram is considered very auspicious and so a grand puja was arranged. Sri Dakshinamurthy and Pujya Swamiji along with the Jnanapravaha campus were decorated beautifully with flowers.

On the first day, after elaborate puja for Dakshinamurthy, Saraswathy devi and Vyasācārya, HH Swami Ramesvaranandaji and Guru Lavanyaji handed over the books and notebooks to the vidyārthis.

With the books on their heads symbolic of their reverence for the text, vidyārthis came around Jnanapravaha hall, led by Swamiji and Guruji and entered the class room. Puja was then performed by Swamiji and Guruji to Pujya Swamiji and the retreat was inaugurated.

Close to 60 vidyārthis attended the retreat successfully.

Swamiji, also gave meditation sessions to the vidyārthis in the morning.

On the last day, everyone participated in Gita pārayanam where all 18 chapters were chanted. This was followed by the concluding session. Felicitations were given to Swamiji, Prasenjitji and other support staff, who helped in the smooth running of the camp. Vidyārthis expressed their happiness and eagerness to attend the next retreat at Manjakkudi.



On 9th June 2023, Arsha Bodhini, a Vedanta vidyālayam in Chennai, inaugurated their new Satsang hall DAYAMRUTAM at Chromepet, Chennai

Arsha Bodhini is a familiar group in Manjakkudi. Guru Lavanyaji, a traditional Vedanta teacher who has adopted Arsha vidya parampara, has brought her students and conducted several Vedanta retreats at Manjakkudi.

Swami Ramesvaranandajii graced the occasion and stayed throughout the event.

The function started with the prathishtha, abhishekam and pooja for Jnana Ganapathy, Medha Dakshinamurthy, Hymavathi sameta Gangadhareshwara swami and Adi Sankara. Afterwards, Swamiji gave His anugraha bhashanam on the topic of "Brahmasutram - An introduction", since the Arsha Bodhini vidyārthis were going to start the holy text soon. Swamiji's talk gave great insight to all vidyārthis and a bird's eye view of what is to be expected.

Followed by this, 4 ācāryas - ācārya Lavanyaji, ācārya Vasudevanji, ācārya Vanithaji and ācārya Rangaji, gave their bhashanams to the vidyārthis, each talking about different Upanishad. All the ācāryas also hail from the same Guru parampara and teach Vedanta to students from all over the world.

The vidyārthis who built the hall, Shri. Sridhar Ganesh and Smt. Vidhya Ganesh, are originally natives of Manjakkudi. Ramgopalji, in his welcome address, conveyed his happiness with Swamiji's presence and that he was the most apt person to grace the occasion. The hall is most suitably named, Dayamrutham.



5th Long term Vedanta Course at Arsha Vijnana Gurukulam, Nagpur

The 5th long-term course in Vedanta and Samskritam commenced at Dr Shrikant Jichkar Memorial Arsha Vijnana Gurukulam, Nagpur, on GuruPurnima day (3rd July 2023), considered by many to be one of the most auspicious days in the year.

The day began with the Chief Acharya of the Gurukulam, Swamini Brahmaprakashananda (Mataji), remembering Pujya Swamiji and expressing her reverence by doing the Guru Puja in the lecture hall. The shraddha bhava and meticulous manner in which Mataji performed the puja was a source of inspiration for all the students, online or on campus.

The puja was followed by the Inauguration Program for the long-term course, which was attended by esteemed guests, including the President of the Gurukulam, Smt. Rajashri Jichkar; Trustee and Vice President, Shri Avinash Pande; Trustee and Treasurer, Shri Pramod Jaiswal; and Trustee, Shri Yajnavalkya Jichkar. The occasion was also graced by a disciple of Pujya Swamiji and a longstanding Gurukulam patron, Shri S.M. Rao, from Dubai.

The proceedings of the program began with the Asst. Acharya of the Gurukulam, Swamini Tattvamayananda (Swaminiji), chanting Vedic prayers. Smt. Rajashri Jichkar then honoured Mataji and Swaminiji through a traditional offering of a shawl and coconut. All the guests were then welcomed in the same manner, as Mataji shared a brief background on each of them and their contribution to the Gurukulam over the last couple of decades. During the program, Mataji repeatedly and fondly remembered Dr Shrikant Jichkar, who, with the blessings of Pujya Swamiji, was the inspiration behind Arsha Vijnana Gurukulam.

Smt. Rajashriji then offered a few words of encouragement to the students. Shri Raoji remembered Pujya Swamiji by singing the verse '*śāntākāraṃ bhujagaśayanam*', which he learnt from Pujya Swamiji and sang for him on several occasions.

The audience had the privilege of having as a guest of honour Swami Sakshat-kritanandaji, who joined the online program from Rishikesh Ashram through a Zoom Meeting. He offered an anugrahashanam in which he motivated the students by reminding them of the great punyam they had accumulated to get the desire to study Vedanta and get the chance to be with the teacher for that sake.

Swaminiji then talked about the importance of having a guru. She encouraged the attendees to maintain a student's attitude and be open to continuous learning for spiritual growth and ultimate freedom. She invited the students to embrace the opportunity of being in a place where the teachings are lived in every moment. Swaminiji then offered a few words of encouragement before handing over to Mataji to

conclude the program with her anugrahashanam.

The day at the Gurukulam ended in the evening with all the residents of the Gurukulam joining Swaminiji in doing Pada Puja to Mataji to express their love and reverence and seek her blessings to help them achieve a clear understanding of the teachings and to live up to the knowledge received.

Highlights on Mataji's anugrahashanam by Swaminiji – Mataji talked about the significance of Guru Purnima, a special day to honour all gurus, starting with the first guru, Ishvara. She emphasised that everything in the world is a manifestation of Ishvara, and all are not separate from this reality.

She said that we often get caught up in the differences and limitations of life, not acknowledging our true nature. She encouraged us to seek completeness and limitlessness within ourselves beyond the roles we play in society.

The guru is compared to a philosopher's stone, who can make other people as good as himself. They help us understand that we are not different from Ishvara and that the purpose of life is to understand our true nature, which brings immense relaxation and completeness.

She also highlighted the guru's role in passing on this sacred knowledge through generations. She called for dedication from the students to gain this wisdom and freedom for themselves.

In her anugrahashanam, Mataji inspired us to honour and thoroughly learn from our gurus, to see the divine in everything, and to seek our true reality beyond our worldly identities. She will guide all of us to find our purpose in life by understanding our limitless and complete nature.

Om Tat Sat

To be ready for the study of *vedānta*, I should be able to accept myself just as I think I am and be willing to present myself to others as I am. I should like myself as I am but at the same time have a strong desire to find absolute freedom not subject to the limitations that seem to bind me. I should be free of self-condemnation. I should simply like myself but knowing that I seem to be bound, I long to be free. When I suffer from *dambhitvam*, pretentiousness, it is scarcely possible for me to have a true desire to be free. - Swami Dayananda Saraswati

Activities in June 2023 at Swami Dayananda Ashram, Rishikesh

It's been a very busy month at the Swami Dayananda Ashram with the much awaited and over-booked six month course started with a packed schedule with an Introduction to Vedanta by Swami Sakshatkritanandaji who continues with Tattvabodha. Swamini Svatanma-vidyanandaji commenced with the Bhagawad Gita Chapters 1 & 2 and has completed Bhaja Govindam during satsang. Swamini also fills in for Swami Sakshatkritanandaji when he is travelling away from the Ashram. Swami Parabrahmanandaji is taking the Sanskrit grammar course.

Students though are mainly from all parts of India there are also students from Brazil Columbia USA & Canada in the Americas and from UK, Belgium, Italy and Russia in Europe and Australia were very happy that their long wait was over and seem to have settled in well and are enthusiastically enrolling themselves for Seva to the Ashram. Seva duties include serving meals, cleaning activities of the facilities, garland making for the Temple and Puja Swamiji's adhithana amongst other forms of Seva.

Bri. Arpana from Nepal conducts Yoga classes in the evening. Br.Gopal conducts popular chanting classes in the morning, Rudram and Medha Suktam. Swamini Vimuktananda is conducting Gita and other chanting classes.

Swamini Agamanandaji who recently returned to the Ashram from the USA is conducting classes on Vishnu Sahasranama four days a week in the satsang. One day a week a video of Puja Swamiji is shown to the students and one day is dedicated for Q&A sessions and questions come pouring in.

Prof K Ramasubramaniam from IIT Mumbai gave a one hour lecture on Birth Death & Rebirth which is also available on YouTube for those interested in seeing it.

Yoga Day celebrations

Bri Arpana from Nepal and resident in the USA who is attending the six month course celebrated yoga day with her students doing asanas in the morning at the Swami Dayananda Ghat on the banks of the River Ganga. (See pic enclosed)

Br Mohan Krishna prepared a note for the students on how yoga helps a Vedanta student with antahkarana shuddhi which is reproduced below:

Why a Vedanta student should practice Yoga?

Asana practice purifies Annamayakosa by reducing Ama / Tamas and fosters sattva guna with reference to the body.

Pranayama practice purifies Pranamaya kosa by removing blockages in Pranamaya kosa, enabling increased absorption and retention of Prana.

Pratyahara, Dharana, Dhyana purifies Manomaya kosa by controlling fluctuating mind and bring it to stillness.

Antahkarana shuddhi by following the above steps allows a student to own and recognise the truth of the words of Shruti.

Sabdha pramana directly reveals the Atman (by dissecting what you are not) only when there is sattva guna in adequate measure and there is chitta naischalyam both of which are nurtured by Yoga.

A Bhagavata Saptaha was held by Swami Vishnusvarupanandaji in the first week of June for his students from Nagpur. Another big retreat was held this time from Jaipur by Swami Brahmaparanandaji for 125 participants on Aparokshanubhuti in the later part of June.



- Report by Sri. Ananda Jaisingh

The value for *ahimsā* non-harmfulness or non-injury, requires daily alertness and sensitivity in all areas of my life. It is a value that finds expression in my attitude toward plants as well as toward human beings and animals. *Ahimsā*, is a value for non-destruction or damage to any part of creation, a creation of which I am too a part. I treat all things and beings with sensitivity and appreciation of their common existence with me.

- Swami Dayananda Saraswati

Intercultural and Interreligious Dialogue - Meeting at UN

In a high-level gathering of the world's foremost leaders, experts, and esteemed religious figures at the UN Headquarters, our very own Swami Svatmanandaji from the Arsha Vidya Gurukulam at Saylorsburg PA, USA was invited to share his wisdom on the topic: "Intercultural and Interreligious Dialogue: Building Bridges between East and West". In a world rife with conflict, tension, bigotry, and ideological battles, the religious, cultural, and ethnic identities of communities have become a mobilizing tool to spur division and cause destruction in the hands of the conflict mongers.

Swamiji was invited to address this historic gathering to share his views on the topic mentioned above, in an attempt to bring the world back to the path of shared values and worldviews connecting the East and the West. Swamiji in his quintessential manner of deftly bringing the core of an issue into sharp focus almost effortlessly, invited the learned participants to consider how impactful bridge-building would ideally look like. He pointed out the need for high-level conversations and decisions to percolate to the commoners on the streets and the imperative of the UN body to facilitate synergies and more fruitful exchanges between policymakers and religious leaders, and doing so with a focus on noble intentions. He emphasized the need for influential leaders to walk the talk in their own lives and communities while continuously partnering and collaborating across the social, political, and religious spectrum. He thus embodied the role of a lighthouse providing a sense of direction that was essentially the wisdom sought through his speech. Swamiji's presentation brought the attention of the 500 leaders and experts present that evening to the need for an integrated approach to bridgebuilding and the important role of religious leaders as grassroots influencers taking the messages to the masses in a language and value-guided format that would truly inspire change.

During the closing remarks, His Excellency Mr. Miguel Moratinos, the High Representative of the United Nations Alliance of Civilizations, specifically referred to Swamiji's comments. His speech was lauded as the best speech by Sheikh Dr. Mohammad Al-Issa, the Secretary-General of the Muslim World League, and appreciated unanimously by the attendees as a thought-provoking and truly insightful presentation.

As a result of this momentous event, Swamiji received an invitation from His Excellency Mr. Arthur C. Wilson, Special Advisor on Faiths and Religion to the UN. Swamiji was invited to assemble a team and "join a High-level Working Group to set an agenda for continuous dialogue and to work together on areas of mutual interest to achieve progress on critical global issues".

Photo in the cover page #2

Retreat by Swamini Chidekarasananda Saraswati



“When you recognise
all that is here is
the Lord including 'you'
there is surrender.

In that surrender,
there is freedom.
Surrender is freedom.

Sw. Jayananda



HariH Om and Namaste to All,

With the blessings of H.H. Pujya Sri Dayananda Saraswati and the Guruparampara,

Swamini Chidekarasananda Saraswati

will be conducting a

Vedanta Retreat

on Sadhana Panchakam

at **Manjakkudi**, the birthplace of Pujya Swamiji,

From 23rd November to 27th November, 2023 (Both days inclusive)

Those interested to join the retreat, **please write to us at arshadipa.om@gmail.com** so that the **link for the registration** form can be shared.

The google form for registration is to be **submitted latest by 20th August 2023.**

We welcome you to immerse yourselves in the spiritually uplifting teachings of Vedanta in the beautiful surroundings of Manjakkudi.

Dayananda Anugraha Fund

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

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

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

Any disciple in our parampara who is in need of support is invited to visit www.dayanandafund.org or email - dayanandafund@arshabodha.org

Arsha Vidya Newsletter

Annual Subscription: Rs. 180 /-

Published by: V. Sivaprasad

Sruti Seva Trust, Anaikatti, Coimbatore 641 108

Edited by:

Ramachandran S.N (+91 94879 11949)

Printed by: B. Rajkumar

Rasi Graphics private Limited

40, Peters Road, Chennai 600 014 ; Phone - (044) 28132970

Guru Poornima retreat - AVG Anaikatti, Coimbatore



Brahmasutra Pravaha retreat taught by Guru Lavanyaji at Manjakkudi



Date of Publication : 28th of every month
Posted at : 1Patrika Chennai, Egmore RMS

RNI NO: TNENG/2000/2250
REGISTERED REGN. NO. CB/122/2021-23

