



Arsha Vidya Sampradaya

Arsha Vidya Sampradaya stand on certain issues

The annual meeting of the Arsha Vidya Sampradaya was held in Swami Dayananda Ashram, Rishikesh, on 21-22nd September 2026. We discussed certain views held by Sri Swami Tattvavidananda Saraswati ji on various aspects of Vedanta. While we respect him for his erudition and simplicity, we find that his views differ significantly from the tradition both in terms of content and pedagogy.

We, Arsha Vidya Sampradaya, are in harmony with the teaching tradition of Advaita Vedanta as handed down from Śrī Ādi Śaṅkarācārya. Since Sri Swami Tattvavidananda Saraswati ji's views are divergent from our tradition, we are placing our views on our website.

This is to accomplish the following ends -

- to clear doubts in the minds of āstikas and sādhakas,
- to ensure that serious students of Vedanta are not misled with regard to the salient issues in the vision of Vedanta,
- to ensure the preservation and continuation of important cultural forms inherited by the sampradaya meant for the preservation of Sanatana Dharma.

The Upaniṣad declares – 'Īśāvāsyam idaṃ sarvaṃ'.

Pujya Sri Swami Dayananda Saraswati ji, our guru, in all his teachings, whether it was Upaniṣads, Bhagavad Gītā, the Brahmasūtras, Prakaraṇa Granthas or Siddhi Granthas, always laid emphasis on understanding Īśvara. He stated repeatedly 'All that is here is Īśvara'

- Worship of Īśvara is an integral part of the teaching tradition and helps sādhakas to prepare themselves to receive the vision of Vedanta.
- Society needs temples for worship and collective prayer.
- All the ashrams established by Pujya Sri Swami Dayananda Saraswati ji have temples with daily worship.

An Ācārya teaching under the auspices of Arsha Vidya has the responsibility of upholding Pujya Swamiji's vision at every level. It is, therefore, unacceptable and irresponsible to disturb the śraddhā of people by creating confusion in their minds about the validity of different forms of Īśvara and the meaningful cultural forms handed down through family and society, as a necessary fabric of Sanatana Dharma and accepted by Pujya Sri Swami Dayananda ji.

We are deeply concerned about such aspects of his teaching which go against the tenets of Sanatana dharma.

We distance ourselves from any pejorative comments made by Sri Swami Tattvavidananda ji on the Śaṅkarācāryas in the lineage.

We also distance ourselves from his views on tradition in general.

And we distance ourselves from his views on Buddhism vis-à-vis Śrī Ādi Śaṅkarācārya.