

*Apr 2-4 Easter Weekend Family Vedānta Retreat
Mātr-pañcakam
Swami Pratyagbodhanandaji*

Attributed to Ādi Śaṅkarācārya these five verses are said to have been composed on the occasion of his mother's demise. The theme of each verse is the greatness of motherhood. Extolling the sacrifice and love of his mother for her child, the author finds it impossible to reciprocate. Any amount of achievement, gratitude, or reverence is inadequate compensation for all that his mother has given. In this retreat Swami Pratyagbodhanandaji will draw out the intimate address of a son to his mother, showing, in the process, how to make real the statement of the Veda, mātrdevo bhava, May your mother be a goddess for you (Taittirīya Upaniṣad, 1.11.2).

*May 28-31 Memorial Day Weekend Family Vedānta Retreat
Vedānta and Self Growth
Swami Veditatmanandaji*

Vedānta can be understood only by an adult, one who is ethically, emotionally and intellectually mature. In order to see that one is the whole, one must be relatively whole, as a person. Therefore, self-growth becomes as important as the study of the śāstra in the pursuit of mokṣa. Recognizing this, the śāstra herself provides a wealth of teachings on how to grow into a fully mature human being. In this retreat, Swami Veditatmanandaji will draw on his fund of knowledge of the śāstra to show the connection between Vedānta and self-growth, and also, how to understand and implement these teachings, so that one is fully equipped to assimilate the vision of Vedānta.

*Jul 2-5 Independence Day Weekend Family Vedānta Retreat
Freedom in Relationship
Swami Veditatmanandaji*

Human beings thrive and grow only in relationship. Yet the very relationships which are meant to nurture can be so challenging that one wants to be free from them. This is the springboard for growth. In seriously questioning what one wants to be free from, and addressing the answer to that, one can discover freedom in the very relationship one wants to be free from. In this retreat Swami Veditatmanandaji will explore this issue in depth, and help the listener discover the abiding freedom that makes one free in any relationship.

*Jul 15-18 Long Weekend Family Vedānta Retreat
Bṛhadāraṇyaka-Upaniṣad Ch 3 Brāhmaṇa (with Śaṅkara Bhāṣya)
Swami Veditatmanandaji*

When King Janaka offers 1000 cows adorned with gold to the most learned among the Brahmins assembled for a ritual, Yājñvalkya instructs his student to take the cows home—before the discussion begins. What does Yājñvalkya know that gives him such confidence? In this Brāhmaṇa of the Bṛhadāraṇyaka-Upaniṣad Yājñvalkya's dialogues

with an array of questioners and students reveals, from various standpoints, his knowledge that all that is here is one reality, usually called Brahman. Necessarily, he is that Brahman. While all Upaniṣads reveal this, here, the probing analysis of that revelation in these dialogues makes the understanding of it clear and firm. With his deep knowledge of this śāstra and fine analytical skills, Swami Veditatmanandaji will bring out all the nuances of Yājñvalkya's teachings in this retreat.

Jul 24-30 - Family Vedānta Retreat I

Vivekacūdāmaṇi, 1-70

Swami Veditatmanandaji

The first 70 verses of this popular work, Vivekacūdāmaṇi, is a detailed discriminative inquiry, viveka, into the requirements for the inquiry into reality. Understanding the truth of oneself, the world, and God is essential to the fulfillment of a human life, as only this frees one from the struggle to become. But inquiry into reality, like any inquiry, is fruitless if one not equipped for it. Therefore, the śāstra makes a special effort to prepare the student through a preliminary inquiry. With the unfoldment of these verses, Swami Veditatmanandaji will lead the listener through this inquiry, which can bring about the cognitive shifts that are necessary to launch a successful inquiry into reality.

Jul 31 - Aug 6 Family Vedānta Retreat II

Bṛhadāraṇyaka Upaniṣad 4.4.22

Pujya Swami Dayanandaji

So rich and complete is this passage of Bṛhadāraṇyaka Upaniṣad, that Pujya Swamiji could spend years unfolding it. The very mastery that enables Pujya Swamij to plumb the depths of this section, also accounts for the capacity to communicate the essence of it in just one week. In this retreat Pujya Swamiji will make accessible the teaching which reveals the identity of the self with the cause and sustainer of the world, thus releasing the listener from the struggle to become. From the qualifications for this knowledge, to the means of acquiring those qualifications, to the method of inquiring into the reality, to the nature of the reality, in its entirety, and the result of knowing oneself as this reality, this section, when understood, leaves nothing to be desired. Accordingly, Pujya Swamiji unfoldment of it in this retreat will leave nothing to be desired.

Bhagavad Gītā Chapter 4 (Part-1)

Swami Veditatmanandaji

The Bhagavad Gītā, in general, and this chapter, in particular, addresses a core source of the problem of a human being—one's sense of agency. All guilt, hurt, sense of failure, success, etc. is hinged, directly or indirectly, on this single notion that one is an agent of action. If this is true, there is no solution to the human problem. If not, there is no problem. The Gītā says it is not true. In this chapter, Lord Kṛṣṇa deals elaborately

with this question of karma, about which, “even the wise are confused,” BG 4.16. Swami Veditatmanandaji will thoroughly explore each revealing verse of this chapter, beginning with Kṛṣṇa’s disclosure of himself as an avatāra, and concluding with his telling Arjuna to get up and fight—now that he understands who is doing the fighting.

Aug 7-11 Family Vedānta Retreat III

Bhagavad Gītā 3.8

Pujya Swami Dayanandaji

Throughout the Bhagavad Gītā Arjuna struggles to understand the role of karma in the pursuit of mokṣa, knowing one’s identity with Śīvara. Kṛṣṇa has made it clear that mokṣa is knowledge, and is gained by a dedicated pursuit of that, having renounced a commitment to karma; this is sannyāsa. Yet, he extols karma as a means for mokṣa. In this chapter, Arjuna has asked Kṛṣṇa to tell him definitely which of the two is best. Arjuna’s problem here lies in his understanding of sannyāsa. In this verse, after creating the context, Kṛṣṇa gives Arjuna a clear directive to pursue karma. How is he to understand this? In this retreat Pujya Swamiji will unfold the context Kṛṣṇa has created to show how karma can be a help in the pursuit of mokṣa, and how its abandonment can be a hindrance. In the process, Swamiji will make clear the meaning of sannyāsa, and the knowledge in which it is meant to culminate.

Bhagavad Gītā Chapter 4 (Part-2)

Swami Veditatmanandaji

See Family Vedānta Retreat II

Aug 26-29 -Labor Day's Patrons Retreat I

Bhagavad Gītā 9.22

Pujya Swami Dayanandaji

yoga-kṣemaṃ vahāmyaham, I take care of what they want to acquire and protect. This assurance of Lord Kṛṣṇa, in this verse, is in the heart of every devotee. But it has also been trivialized in recent times, and become part of the vernacular. In this retreat Pujya Swamiji will open up the meaning of this verse, disclosing its profundity. What is the nature of this promise? For whom is it? It seems to be held out only to those who consider themselves non-separate from Īśvara, ananayascintananto mām. What about others? Who but Īśvara is taking care of their concerns? And what does it mean to see oneself as non-separate from Īśvara? All of these questions will be thoroughly addressed by Pujya Swamij in this retreat.

Not by Karma, Progeny or Wealth, (but) by Renouncing, na karmaṇā na prajayā dhanena tyāgenaike, Mahānārāyana Upaniṣad, 10.5; Kaivalya Upaniṣad, 2 Swami Tattvavidanandaji

In this well-known mantra, the Upaniṣad succinctly dismisses the pursuit of all desires for things not only here, but in the hereafter, as a means for attaining immortality, amṛtattva. How is this amṛtattva to be attained, then? By abandoning them, tyāgena,

the Upaniṣad tells us. How can one thing be attained by relinquishing something else? What is the connection? And what is this amṛtattva that is attained by not attaining anything? Swami Tattvavidanandaji will clarify all of this in his elucidation of this mantra.

*Sep 4-7 - Labor Day Patrons' Retreat II
Bhagavad Gītā 6.35
Pujya Swami Dayanandaji*

After Kṛṣṇa's revelation of karma-yoga, which includes mental discipline, Arjuna despairs that the mind is more difficult to restrain than the wind. Here, Kṛṣṇa validates this, and offers a two-fold approach to achieving the required mastery of the mind, abhyāsa, practice, and vairāgya. What is the practice here? What is the meaning of the often misunderstood word 'vairāgya', variously translated as 'detachment', 'dispassion', etc.? A proper understanding of this two-fold means is essential. Only then can one take appropriate steps to equip the mind with what it needs to make it available for the cognitive pursuit of mokṣa. Pujya Swamiji will not only clarify the meaning of this verse, but will show how to accomplish what Kṛṣṇa has enjoined.

*Māyā-pañcakam
Swami Tattvavidanandaji*

Māyā makes the impossible possible. How? Five crucial sets of errors about the self, the world and God, which are accomplished by māyā, are brought out in these five verses, Māyā-pañcakam. Each one is an area that requires particular attention by the seeker of mokṣa, and in this retreat Swami Tattvavidanandaji will analyze all of them thoroughly. Juxtaposed to the error, the verses also reveal the truth, and Swamiji will unfold that freeing vision that makes one see through māyā's magic show.

*Aug 15
24th Anniversary of Arsha Vidya Gurukulam & Pujya Swamiji's 80th Birthday
"May one lift one self by oneself," Bhagavad Gītā 6.5
Pujya Swami Dayanandaji.*

*Sep 18-25 One-Week Vedānta Course
Nididhyāsana
Pujya Swami Dayanandaji*

Nididhyāsana is at the heart of rampant confusion about the means for mokṣa, knowing one is the whole. The source is the sage Yājñavalkya's teaching to his wife, Maitreyi, that the nature of the self is to be seen by listening to the śruti, and that is to be analyzed and contemplated upon, śrotavyaḥ mantavyaḥ nididhāsitavyaḥ, Br̥U 2.4.5; 4.5.6. Is this a sequence? Are they to be done concurrently? Are all three always required? Or, is one the actual means with the other two being auxiliary? If so, which is which? What is the role of each in knowing the self? What, specifically, is nididhyāsana? Why and how is it done? Is it something that is 'done'? In this retreat

Pujya Swamiji will reveal the meaning of Yājñavalkya's teaching, answering all these questions, and resolving the age-old controversy about the means for mokṣa.

*Nārada-Bhakti-Sūtra, 4
Swami Tattvavidanandaji*

Swami Tattvavidanandaji will continue his exposition of this comprehensive work on bhakti in 84 verses, attributed to Nārada-muni. Making clear the value of bhakti, defining it, and detailing the various kinds of bhakti, this work then it tells the means of achieving bhakti. It also cautions about the pitfalls, and gives guidelines on how to enhance and perfect one's bhakti. In this retreat, Swami Tattvavidananda will expand on all of these topics in the Nārada Bhakti Sūtra.

*Sep 26 - Oct 9 Two-Week Vedānta Course
Upadeśa-sāhasrī; śiṣyānuśāsana-prakaraṇa
Pujya Swami Dayanandaji*

This first chapter of Ādi Śaṅkarācārya's Upadeśasāhasrī presents all that is required for the liberating knowledge of one's identity with Brahman, the source, sustainer, and resolving point of all that is. Śaṅkarācārya begins by specifying in detail the requirements of a proper student and teacher. Then, directly citing abundant śruti and smṛti statements, he reveals the nature of Brahman, and the method of teaching that. The teacher then initiates a dialogue by asking the student, "Who are you?" This launches a discussion that unfolds the method of teaching, and anticipates and resolves all doubts. Pujya Swamiji will making these teachings of the Upadeśasāhasrī come alive for the listeners in this retreat.

*Nārada-Bhakti-Sūtra, 5
Swami Tattvavidanandaji*

Swami Tattvavidanandaji will continue his exposition of this comprehensive work on bhakti in 84 verses, attributed to Nārada-muni. Making clear the value of bhakti, defining it, and detailing the various kinds of bhakti, this work then it tells the means of achieving bhakti. It also cautions about the pitfalls, and gives guidelines on how to enhance and perfect one's bhakti. In this retreat, Swami Tattvavidananda will expand on all of these topics in the Nārada Bhakti Sūtra.

*Oct 12 - Nov 21 – Six-Week Vedānta Course
Swami*

*Māṇḍūkya Upaniṣad with Kārikā and Śāṅkara-Bhāṣya; Bhagavad Gītā, Chapter VI
(completion) and Chapter VII with Śāṅkara-Bhāṣya*

In this course Swami Tattvavidananda will continue the unfoldment of the Māṇḍūkya Upaniṣad with the Kārikā of Gauḍapādācārya and the commentary of Ādi Śaṅkarācārya. In extolling this Upaniṣad, it is often said that study of Māṇḍūkya alone is sufficient for mokṣa. Though the briefest of all the Upaniṣads, it is traditionally

studied with these two extensive commentaries. In the line by line study of these commentaries Swami Tattvavidananda will unfold his own lucid Tattvaparakāśikā. He will also complete chapter 6 of the Bhagavad Gītā and begin chapter 7.

*Nov 26-29 Thanksgiving Weekend Family Vedānta Retreat
Yoga-Darśana
Swami Tattvavidanandaji*

Yoga is one of the six classical Indian Darśanas, views of reality. In this retreat, Swami Tattvavidanandaji will present the teachings of sage Patañjali's Yoga-Darśana. Though it has a dualistic view of reality, this insightful darśana has much to offer the seeker in terms of means, sādhanas, to prepare oneself for the vision of non duality, advaita. The sādhana aspect of the Yoga-Darśana goes hand in hand with the teaching of the Advaita-Darśana, comprising a significant part of what is known as karma-yoga. With his expertise in the Yoga-Darśana Swami Tattvavidanandaji will bring out these teachings with depth and clarity in this retreat.

*Dec 24-31 Christmas Family Vedānta Retreat
Essence of Chāndogya Upaniṣad, 8.7: Prajāpati's Teaching to Indra and Virocana
Puja Swami Dayanandaji*

Knowledge of the self that is "free from wrongdoing, aging, death, sorrow . . ." ends completely the human quest for fulfillment. Hearing this, Indra and Virocana seek this knowledge from Prajāpati. In the profound dialogue that ensues, the subtlety of the knowledge, the pitfalls in understanding, and the method of inquiry are revealed. Prajāpati's penetration of his student's comprehension, and Indra's incisive inquiry drive this dialogue, exposing and resolving the most crucial errors in discerning the reality of the self. Unfolding Prajāpati's teaching, Puja Swamiji will lead the students in this retreat, step by step, to a flawless understanding of this self, knowing which, one is fulfilled.

*Vālmīki Rāmāyana
Swami Tattvavidanandaji*

Swami Tattvavidananda will continue his teaching of this itihāsa—iti ha āsa, this is how it was—of the life of Lord Rāma. Nothing is left out in this great work which provides the ultimate role model of dharma, as well as the teaching of reality in which that dharma finds its fulfillment.