

**Arsha Vidya Pitham (Gurukulam)**  
**2024 Two-week Vedanta Course for Adults**



**Begins: Friday, September 6 at 8:00 pm**

**Ends: Friday, September 20 at 12:15 pm**



**Swami Tattvavidanandaji**

**on**

***Aparoksanubhuti & Visnusahasranama: Epitome of Vedanta***

**Arsha Vidya Gurukulam,**

**P.O.Box 1059, Saylorsburg, Pa-18353**

**[www.arshavidya.org](http://www.arshavidya.org), [avpoffice@gmail.com](mailto:avpoffice@gmail.com)**

**Tel: 570- 992 – 2339**

# Camp Schedule

**Venue: SDVBA (Main Lecture Hall)**

## **Friday, September 6**

8:00-9:00 pm Orientation and Introductory Satsang.

## **Sat-Thu, September 7 - September 19**

### **Vedanta Classes by Swami Tattvavidanandaji**

7:00- 8:15 am Guided Meditation & Class 1-**Aparoksanubhuti**

4:30 - 5:30 pm Class 2-**Aparoksanubhuti**

7 :30-8 :30 pm Satsang Q &A

### **Sanskrit & Chanting Classes : Venue : Old Dining Hall / Temple**

10 :00 -11 :00 am - Intermediate – Jagadeesha Acharya

10 :00 -11 :00 am - Learning Sanskrit from the Ground Up – Bri. Purna Tomoko

11:15 - 12:15 - Yoga-asana (Sep. 7,9,10,11,12,13,16,17,18 & 19) – Lance Daniels / Mónica Larenas

3:15 - 4:00 pm – Sanskrit/Vedic Chanting (Sep. 7,9,10,11,12,13,14,16,17&18) – Swaminis /Suddhatma

### **NOTE: ON SUNDAY SEPT 15, (3<sup>rd</sup> Weekend)**

**7:00- 8:15 am Guided Meditation & Class 1-*Aparoksanubhuti***

**10:00 -11:00 am Bhagavadgita weekend Class (Ch 9.9)**

**11:25 am - 12:15 pm Satsang ( Q & A for Campers and Weekenders)**

**NOTE: Sunday, September 15 there will be no Evening Class and Satsang**

## **Friday, September 20**

7:00- 7:30 am - Guided Meditation- Concluding

11:00 am-12:15 pm ***Aparoksanubhuti*, Guru Daksina and Course will end with lunch**

## General Information

Come to the Main Office (KANJI) to pick up your cottage/room key and to complete room check-in. Please return the key at the end of your stay.

**Personal Belongings:** Gurukulam is not responsible for campers' and guests' personal belongings.

**Parking:** Please Park your vehicle in the main parking lot, at the back of the campus, or on the grass near the new building area, or in front of the large red building.

**Yoga Studio:** On the second floor of the Activities Center. Enter from the ground floor.

**Morning tea and Coffee: Old dining hall Cafeteria (5 am- 7 am)**

**New Dining Hall times:** 7:30 am. - 1:30 pm & 3:30 – 8:30 pm

(Please note that the new dining hall will be closed from 1:30 – 3:30 pm for cleaning) Library hours: 1:30 – 3:00 pm (Basement of Sindhu building)

**Exercise / Gym hours:** 7 am – 7 pm- Located under Bhagirathi

(Please contact the office for unlocking the gym)

**Shanti Trail:** A walking, jogging, and biking trail on a 99-acre property

(There is a pathway between the two buildings Bhavani and Godavari that leads to the trail)

You are advised to go in a group to avoid any mishaps due to the remote location and bears.

**Arsha Vidya Bookstore:** Our on-site bookstore has an extensive collection of books/audio and video materials on Vedanta and related topics.

**Aim for Seva:** Mr. Srini Raman 248 – 979 – 8900/ Prasanna 570-992-2339 X 1-567

**Desiya Store (Handcrafts):** Ext 545 1:30- 2:30 pm (Contact Vimala at 570 – 656 - 0193) Bus Station: Easton (PA) Tel: 610 – 258 - 4400, Stroudsburg PA (Del water Gap) 570-421-3040

**Vashista New Building Complex:** The Vasiṣṭha complex is going to be our brand-new residential building consisting of 24 units, comprising of 12 units on the first floor, 12 on the second floor, replacing existing structures namely Bhavani, Godavari, and Gomati. The new complex has been named after the revered sage Vasiṣṭha.

For detailed information please contact Swami Svatmanandaji at 570-234-5226 or [svatmananda@gmail.com](mailto:svatmananda@gmail.com)

## **Gurukulam Guidelines:**

- **UNAUTHORIZED RECORDING:** All recordings of lectures and programs during the Course are protected by copyright.
- **Footwear is not permitted in the New Auditorium and temple premises.** Coats and shoes should be left in the designated shoe space.
- Everyone visiting or staying at the Gurukulam must wear modest clothing. Conservative (female) No shorts (male)
- Please turn off your electronic devices, including your mobile phone and tablet, in the Temple, the New Building Auditorium, and the Yoga studio.
- **Intoxicants are prohibited at the Gurukulam. Smoking, drinking alcohol, using tobacco, receiving non-prescription drugs, or coming intoxicated is prohibited anywhere within the Arsha Vidya Gurukulam's Campus.**
- Pets are not allowed.
- Children are not permitted in the Auditorium during Meditation and Lectures. You must not squat on the chair during Meditation or Lectures.
- Make sure your hearing aid battery is charged.
- Stay silent until you exit the auditorium.
- If you are sitting in the front row, don't stretch your legs. (Temple)
- While using a computer in a public space or while remote working, make sure you never leave your laptop or tablet unattended.

**Gurukulam is not obligated to provide uninterrupted internet service to campers, guests, or visitors.**

There is Wi-Fi in the New Dining Hall Lobby, Temple, Tunga, and Pampa classrooms.

Thank you for your cooperation.

Emergency Tel Nos: 570 - 656 – 0189 & 570 – 656 – 0190

### **Upcoming Events at the Gurukulam**

September 7 (Saturday) Ganesha Chaturthi Celebration at 7:00 - 8:30 am –

Venue: The Homa Bldg. and Temple

September 23 (Monday) Pujya Swamiji's 94<sup>th</sup> aradhana

Swami Pratyagbodhananda's 4<sup>th</sup> aradhana

September 24 – October 27 (Tue-Sun) Fall Vedanta Five-week Course for Adults

Swami Tattvavidanandaji

November 28 – December 1 (Thu-Sun) Thanksgiving Family Vedanta Camp

Swami Muktatmanandaji & Swami Sachidanandaji

## **Puja Instructions for GFD and Archana Sponsors:**

1. If you are attending Abhiseka as a Gift for a Day, Abhiseka, or Archana sponsor; kindly schedule the Sankalpa prior to the start (at 5:40 am), of the morning Abhiseka. Please keep your family Gotra and family members Birth star ready for the Sankalpa.

**Sankalpa** is a Sanskrit word, it means conception or idea formed in the heart or mind, solemn vow or determination to perform, desire, definite intention, volition or will. 2. If you are attending Abhiseka today as a Gift for a Day sponsor,

please inform the priest prior to the beginning of the Abhiseka.

Contact: Ganesan 570 – 656 - 0197

### **DAYALAYAM**

May you all continue to be a recipient of  
Pujya Swamiji's blessings by visiting Swamiji's Residential Cottage  
(Ganga), which is named as  
"Dayalayam- The Abode of Compassion"

A temple for Meditation and Silence

Monday- Friday:

Visiting Hours: 7:00 am - 1:00 pm & 3:00 - 8:00 pm

Saturday- Sunday:

Visiting Hours: 7:00 am- 1:00 pm & 3:00 pm- 9:00 pm

Please use exterior staircase during summer (East facing) through deck for entrance to Meditation Hall  
Don't use the old entrance through Swami TV's cottage. Thank you for your visit and cooperation.

**Arsha Vidya Counseling Center** Arsha Vidya Gurukulam is pleased to provide  
counseling services. For an appointment, please call Dr. Chhabra (Swami Jnanananda)  
at 570-350-4475 or email: [dracpsych@gmail.com](mailto:dracpsych@gmail.com)

# Śanti Mantras

ॐ स॒ ह ना॑ववतु । स॒ ह नौ॑ भुनक्तु । स॒ह वी॑र्यं करवावहै ।

ते॒ज॒स्विना॒वधी॑तमस्तु । मा वि॑द्विषा॒वहै॑ ॥ ॐ शान्तिः॒ शान्तिः॒ शान्तिः॑ ॥ १ ॥

om sa ha nāvavatu | sa ha nau bhunaktu | saha vīryam karavāvahai |  
tejasvināvadhītamastu | mā vidviṣāvahai ॥ om śāntiḥ śāntiḥ śāntiḥ ॥ 1 ॥

*saḥ* -- he; *ha* -- indeed; *nau* -- both of us; *avatu* -- may protect; *saḥ* -- he; *ha* -- indeed; *nau* -- both of us; *bhunaktu* -- may nourish; *saha* -- together; *vīryam karavāvahai* -- may we acquire the capacity (to study and understand the scriptures); *tejasvi* -- brilliant; *nau* -- for us; *adhītam* -- what is studied; *astu* -- let it be; *mā vidviṣāvahai* -- may we not disagree with each other; *om śāntiḥ śāntiḥ śāntiḥ* -- om peace, peace, peace

May the Lord indeed, protect both of us. May he indeed, nourish both of us. May we together acquire the capacity (to study and understand the scriptures). May our study be brilliant. May we not disagree with each other. Om peace, peace, peace.

ॐ पूर्ण॑मदः पूर्ण॑मिदं पूर्ण॑त्पूर्ण॑मुदच्यते । पूर्ण॑स्य पूर्ण॑मादाय पूर्ण॑मेवावशिष्यते ॥

ॐ शान्तिः॒ शान्तिः॒ शान्तिः॑ ॥ २ ॥

om pūrṇamadaḥ pūrṇamidaṁ pūrṇātpūrṇamudacyate |  
pūrṇasya pūrṇamādāya pūrṇamevāvaśiṣyate ॥  
om śāntiḥ śāntiḥ śāntiḥ ॥ 2 ॥

*pūrṇam* -- is fullness; *adaḥ* -- that; *pūrṇam* -- is fullness; *idaṁ* -- this; *pūrṇāt* -- from that fullness; *pūrṇam* -- this fullness; *udacyate* -- has come; *pūrṇasya* -- of that fullness; *pūrṇam* -- this fullness; *ādāya* -- having removed; *pūrṇam* -- the fullness; *eva* -- only; *avaśiṣyate* -- remains; *om śāntiḥ śāntiḥ śāntiḥ* -- om peace, peace, peace

That is fullness, this is fullness. From that fullness this fullness came. From that fullness this fullness removed, what remains is fullness. Om peace, peace, peace.

## Guru Vandanam

श्रुतिस्मृतिपुराणानाम् आलयं करुणालयम् ।

नमामि भगवत्पादं शङ्करं लोकशङ्करम् ॥

śrutismṛtipurāṇānām ālayam karuṇālayam ।  
namāmi bhagavatpādam śaṅkaram lokaśaṅkaram ॥

*śruti-smṛti-purāṇānām* – of the śruti (Vedas), smṛti (Gitā etc.) and the purāṇās. *ālayam* -- the abode; *karuṇālayam* – the repository of compassion; *namāmi* – I salute; *bhagavat-pādam* -- one who is revered; *śaṅkaram* -- Ādi Śaṅkarācārya; *loka-śaṅkaram* – the one who gives happiness to the world.

I salute Ādi Śaṅkarācārya, the abode of the śruti (Vedas), smṛti (Gitā etc.) and purāṇās, the repository of compassion, who gives happiness to the world and who is revered.

शङ्करं शङ्कराचार्यं केशवं बादरायणम् ।

सूत्रभाष्यकृतौ वन्दे भगवन्तौ पुनः पुनः ॥

śaṅkaram śaṅkarācāryam keśavam bādarāyaṇam ।  
sūtrabhāṣyakṛtau vande bhagavantau punaḥ punaḥ ॥

*śaṅkaram* -- Lord Śiva; *śaṅkarācāryam* -- the great teacher Ādi Śaṅkarācārya; *keśavam* -- Lord Viṣṇu; *bādarāyaṇam* -- Śrī Vyāsa; *sūtra-bhāṣya-kṛtau* – the two who wrote the aphorisms (*BrahmaSūtras*) and the commentary (*bhāṣya*); *vande* – I salute; *bhagavantau* -- the venerable ones; *punaḥ punaḥ* -- again and again.



I salute, again and again, the great teacher Ādi Śankarācārya, who is Lord Śiva, and Badarayana, who is Lord Viṣṇu, the venerable ones who wrote the *bhāṣya* and the *BrahmaSūtras* respectively.

ईश्वरो गुरुरात्मेति मूर्तिभेदविभागिने ।

व्योमवद्व्याप्तदेहाय दक्षिणामूर्तये नमः ॥

īśvaro gururātmēti mūrtibhedavibhāgine ।  
vyomavadvyāptadehāya dakṣiṇāmūrtaye namaḥ ॥

*īśvaraḥ* -- the Lord; *guruḥ* -- the teacher; *ātmā* -- the Self; *iti* -- thus; *mūrti-bheda-vibhāgine* -- the one who appears (as though) divided; *vyomavat* -- like space; *vyāpta-dehāya* -- to the one who is all pervasive; *dakṣiṇāmūrtaye* -- to Lord Dakṣiṇāmūrti; *namaḥ* -- salutation.

Salutation to Lord Dakṣiṇāmūrti who is all pervasive like space, but who appears (as though) divided as the Lord, the teacher and the Self.



## अपरोक्षानुभूतिः

श्रीहरिं परमानन्दमुपदेशारमीश्वरम् ।

व्यापकं सर्वलोकानां कारणं तं नमाम्यहम् ॥ १ ॥

अपरोक्षानुभूतिर्वै प्रोच्यते मोक्षसिद्धये ।

सद्भिरेषा प्रयत्नेन वीक्षणीया मुहुर्मुहुः ॥ २ ॥

स्ववर्णाश्रमधर्मेण तपसा हरितोषणात् ।

साधनं प्रभवेत्पुंसां वैराग्यादि चतुष्टयम् ॥ ३ ॥

ब्रह्मादिस्थावरान्तेषु वैराग्यं विषयेष्वनु ।

यथैव काकविष्ठायां वैराग्यं तद्धि निर्मलम् ॥ ४ ॥

नित्यमात्मस्वरूपं हि दृश्यं तद्विपरीतगम् ।

एवं यो निश्चयः सम्यग्विवेको वस्तुनः स वै ॥ ५ ॥

सदैव वासनात्यागः शमोऽयमिति शब्दितः ।

निग्रहो बाह्यवृत्तीनां दम इत्यभिधीयते ॥ ६ ॥

विषयेभ्यः परावृत्तिः परमोपरतिर्हि सा ।

सहनं सर्वदुःखानां तितिक्षा सा शुभा मता ॥ ७ ॥

निगमाचार्यवाक्येषु भक्तिः श्रद्धेति विश्रुता ।

चित्तैकाग्र्यं तु सल्लक्ष्ये समाधानमिति स्मृतम् ॥ ८ ॥

संसारबन्धनिर्मुक्तिः कथं स्यान्मे दयानिधे ।

इति या सुदृढा बुद्धिर्वक्तव्या सा मुमुक्षुता ॥ ९ ॥

उक्तसाधनयुक्तेन विचारः पुरुषेण हि ।

कर्तव्यो ज्ञानसिद्ध्यर्थमात्मनः शुभमिच्छता ॥ १० ॥

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नोत्पद्यते विना ज्ञानं विचारेणान्यसाधनैः ।  
यथा पदार्थभानं हि प्रकाशेन विना क्वचित् ॥ ११ ॥  
कोऽहं कथमिदं जातं को वै कर्ताऽस्य विद्यते ।  
उपादानं किमस्तीह विचारः सोऽयमीदृशः ॥ १२ ॥  
नाहं भूतगणो देहो नाहं चाक्षगणस्तथा ।  
एतद्विलक्षणः कश्चिद्विचारः सोऽयमीदृशः ॥ १३ ॥  
अज्ञानप्रभवं सर्वं ज्ञानेन प्रविलीयते ।  
सङ्कल्पो विविधः कर्ता विचारः सोऽयमीदृशः ॥ १४ ॥  
एतयोर्यदुपादानमेकं सूक्ष्मं सदव्ययम् ।  
यथैव मृद्धटादीनां विचारः सोऽयमीदृशः ॥ १५ ॥  
अहमेकोऽपि सूक्ष्मश्च ज्ञाता साक्षी सदव्ययः ।  
तदहं नात्र सन्देहो विचारः सोऽयमीदृशः ॥ १६ ॥  
आत्मा विनिष्कलो ह्येको देहो बहुभिरावृतः ।  
तयोरैक्यं प्रपश्यन्ति किमज्ञानमतः परम् ॥ १७ ॥  
आत्मा नियामकश्चान्तर्देहो बाह्यो नियम्यकः ।  
तयोरैक्यं प्रपश्यन्ति किमज्ञानमतः परम् ॥ १८ ॥  
आत्मा ज्ञानमयः पुण्यो देहो मांसमयोऽशुचिः ।  
तयोरैक्यं प्रपश्यन्ति किमज्ञानमतः परम् ॥ १९ ॥  
आत्मा प्रकाशकः स्वच्छो देहस्तामस उच्यते ।  
तयोरैक्यं प्रपश्यन्ति किमज्ञानमतः परम् ॥ २० ॥

## aparokṣānubhūtiḥ

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2 śrīharim paramānandamupadeṣṭāramīśvaram |

3 vyāpakam sarvalokānām kāraṇam taṃ namāmyaham || 1||

4 aparokṣānubhūtirvai procyate mokṣasiddhaye |

5 sadbhireṣā prayatnena vīkṣaṇīyā muhurmuḥ || 2||

6 svavarṇāśramadharmeṇa tapasā haritoṣaṇāt |

7 sādhanam prabhavetpumsām vairāgyādi catuṣṭayam || 3||

8 brahmādisthāvarānteṣu vairāgyam viṣayeṣvanu |

9 yathaiiva kākaviṣṭhāyām vairāgyam taddhi nirmalam || 4||

10 nityamātmasvarūpam hi dṛśyam tadviparītagam |

11 evam yo niścayaḥ samyagviveko vastunaḥ sa vai || 5||

12 sadaiva vāsanātyāgaḥ śamo'yamiti śabditaḥ |

13 nigraho bāhyavṛttīnām dama ityabhidhīyate || 6||

14 viṣayebhyaḥ parāvṛttiḥ paramoparatirhi sā |

15 sahanam sarvaduḥkhānām titikṣā sā śubhā matā || 7||

16 nigamācāryavākyeṣu bhaktiḥ śraddheti viśrutā |

17 cittāikāgryam tu sallakṣye samādhānamiti smṛtam || 8||

18 saṃsārabandhanirmuktiḥ katham syānme dayānidhe |

19 iti yā sudṛḍhā buddhivaktavyā sā mumukṣutā || 9||

20 uktasādhanayuktena vicāraḥ puruṣeṇa hi |

21 kartavyo jñānasiddhyarthamātmanaḥ śubhamicchatā || 10||

1 notpadyate vinā jñānaṃ vicāreṇānyasādhanaiḥ |  
2 yathā padārthabhānaṃ hi prakāśena vinā kvacit || 11||  
3 ko'haṃ kathamidam jātaṃ ko vai kartā'sya vidyate |  
4 upādānaṃ kimastīha vicāraḥ so'yamīdṛśaḥ || 12||  
5 nāhaṃ bhūtagaṇo deho nāhaṃ cākṣagaṇastathā |  
6 etadvilakṣaṇaḥ kaścicvicāraḥ so'yamīdṛśaḥ || 13||  
7 ajñānaprabhavaṃ sarvaṃ jñānena pravilīyate |  
8 saṅkalpo vividhaḥ kartā vicāraḥ so'yamīdṛśaḥ || 14||  
9 etayoryadupādānamekaṃ sūkṣmaṃ sadavyayam |  
10 yathaiva mṛdghatādīnāṃ vicāraḥ so'yamīdṛśaḥ || 15||  
11 ahameko'pi sūkṣmaśca jñātā sākṣī sadavyayah |  
12 tadahaṃ nātra sandeho vicāraḥ so'yamīdṛśaḥ || 16||  
13 ātmā viniṣkalo hyeko deho bahubhirāvṛtaḥ |  
14 tayoraikyam prapaśyanti kimajñānamataḥ param || 17||  
15 ātmā niyāmakaścāntardeho bāhyo niyamyakaḥ |  
16 tayoraikyam prapaśyanti kimajñānamataḥ param || 18||  
17 ātmā jñānamayah puṇyo deho māṃsamayo'suciḥ |  
18 tayoraikyam prapaśyanti kimajñānamataḥ param || 19||  
19 ātmā prakāśakaḥ svaccho dehasāmāsa ucyate |  
20 tayoraikyam prapaśyanti kimajñānamataḥ param || 20||  
21

## Vishnu Sahasranamam

From 22<sup>nd</sup> to 29<sup>th</sup> verses

Swami Tattvavidanandaji

अमृत्युः सर्वदृक् सिंहः सन्धाता सन्धिमान् स्थिरः ।

amṛtyuḥ sarvadṛkḥ simhaḥ sandhātā sandhimān sthiraḥ ।

अजो दुर्मर्षणः शास्ता विश्रुतात्मा सुरारिहा ॥ २२ ॥

ajo durmaṛṣaṇaḥ śāstā viśrutātmā surārihā ॥ 22 ॥

गुरुर्गुरुतमो धाम सत्यः सत्यपराक्रमः ।

gururgurutamō dhāma satyaḥ satyaparākramaḥ ।

निमिषोऽनिमिषः स्रग्वी वाचस्पतिरुदारधीः ॥ २३ ॥

nimiṣo'nimiṣaḥ sragvī vācaspatirudāradhīḥ ॥ 23 ॥

अग्रणीग्रामिणीः श्रीमान् न्यायो नेता समीरणः ।

agraṇīgrāmaṇīḥ śrīmān nyāyo netā samīraṇaḥ ।

सहस्रमूर्धा विश्वात्मा सहस्राक्षः सहस्रपात् ॥ २४ ॥

sahasramūrdhā viśvātmā sahasrākṣaḥ sahasrapāt ॥ 24 ॥

आवर्तनो निवृत्तात्मा संवृतः संप्रमर्दनः ।

āvartano nivṛttātmā samvṛtaḥ sampramardanaḥ ।

अहः संवर्तको वह्निरनिलो धरणीधरः ॥ २५ ॥

ahaḥ samvartako vahniranilo dharanīdharah ॥ 25 ॥

सुप्रसादः प्रसन्नात्मा विश्वघृग्विश्वभुग्विभुः ।

suprasādaḥ prasannātmā viśvadhṛgviśvabhugvibhuḥ ।

सत्कर्ता सत्कृतः साधुर्जह्नुर्नारायणो नरः ॥ २६ ॥

satkartā satkṛtaḥ sādhuṛjahnurnārāyaṇo narah ॥ 26 ॥

असंख्येयोऽप्रमेयात्मा विशिष्टः शिष्टकृच्छीचिः ।

asankhyeyo'prameyātmā viśiṣṭaḥ śiṣṭakṛcchūciḥ ।

सिद्धार्थः सिद्धसंकल्पः सिद्धिदः सिद्धिसाधनः ॥ २७ ॥

siddhārthaḥ siddhasankalpaḥ siddhidaḥ siddhisādhanaḥ ॥ 27 ॥

वृषाही वृषभो विष्णुर्वृषपर्वा वृषोदरः ।

viṣāhī viṣabho viṣṇurviṣaparvā viṣodarah ।

वर्धनो वर्धमानश्च विविक्तः श्रुतिसागरः ॥ २८ ॥

vardhano vardhamānaśca viviktaḥ śrutisāgaraḥ ॥ 28 ॥

सुसुजो दुधरो वाग्मी मेहेन्द्रो वसुदो वसुः ।

subhujo durdharo vāgmī mahendro vasudo vasuḥ ।

नैकरूपो बृहद्रूपः शिपिविष्टः प्रकाशनः ॥ २९ ॥

naikarūpo bṛhadrūpaḥ śipiviṣṭaḥ prakāśanaḥ ॥ 29 ॥

## Geeta Chapter XV The Supreme Self

ॐ श्री परमात्मने नमः  
om śrī paramātmāne namaḥ

अथ पञ्चदशोऽध्यायः  
atha pañcadaśo'dhyāyaḥ

श्रीभगवानुवाच  
śrībhagavānuvāca

ऊर्ध्वमूलमधःशाखम् अश्चत्यं प्राहुरव्ययम् ।  
ऊर्ध्वासि यस्य पर्णानि यस्तं वेद स वेदवित् ॥ १ ॥  
ūrdhvamūlamadhaśśākham aśvatthaṁ prāhuravyayam ।  
chandaṁsi yasya paṇāni yastaṁ veda sa vedavit ॥ 1 ॥

*They (wise people) speak of the indestructible Peepul tree as having roots above and branches below; whose leaves are the Vedas; he who knows it is alone the Veda-knower.*

अधश्चोर्ध्वं प्रसृतास्तस्य शाखा  
गुणप्रवृद्धा विषयप्रचालाः ।  
अधश्च मूलान्यनुसंततानि  
कर्मानुबन्धीनि मनुष्यलोके ॥ २ ॥  
adhaścordhvaṁ prasṛtāstasya śākhā  
guṇapraṁvṛddhā viṣayapraṁvālāḥ ।  
adhaśca mūlānyanusantatāni  
karmānubandhini manuṣyaloke ॥ 2 ॥

*Below and above are spread its branches, nourished by the Gunas; sense-objects are its buds; and below is the world of men stretch forth the roots, originating in action.*

न रूपमस्येह तथोपलभ्यते  
नान्तो न चादिर्न च संप्रतिष्ठा ।  
अश्चत्यमेनं सुविस्मृतमूलम्  
असङ्गशस्त्रेण दृढेन चित्वा ॥ ३ ॥  
na rūpamasyeha tathopalabhyate  
nānto na cādirna ca saṁpratiṣṭhā ।  
aśvatthamenam suvirūḍhamūlam  
asaṅgaśastreṇa dṛḍhena chitvā ॥ 3 ॥

*Its form is not perceived here as such, neither its end, nor its origin, nor its foundation, nor its resting place; having cut asunder this firm rooted Peepul-tree with the strong axe of non-attachment...*

ततः पदं तत्परिमार्गितव्यं  
यस्मिन्नाता न निवर्तन्ति भृशः ।  
तमेव चाद्यं पुरुषं प्रपद्ये  
यतः प्रवृत्तिः प्रसृता पुराणी ॥ ४ ॥  
tataḥ padaṁ tatparimārgitavyaṁ  
yasmingataa na nivartanti bhūyaḥ ।  
tameva cādyam puruṣaṁ prapadye  
yataḥ pravṛttiḥ prasṛtā purāṇi ॥ 4 ॥

*Then that Goal should be sought after, where having gone, none returns again. I seek refuge in that "primeval Purusha" from which streamed forth the ancient activity (or energy).*

निर्मानमोहा जितसङ्गदोषा  
अध्यात्मनित्या विनिवृत्तकामाः ।  
द्वन्द्वैर्विमुक्ताः सुखदुःखसंज्ञैः  
गच्छन्त्यमृताः पदमव्ययं तत् ॥ ५ ॥  
nirmānamohā jitasāṅgadoṣā  
adhyātmanityā vinivṛttakāmāḥ ।  
dvandvairvimuktāḥ sukhaduḥkhasaṁjñaiḥ  
gacchantyamūḍhāḥ padamavyayaṁ tat ॥ 5 ॥

*Free from pride and delusion, victorious over the evil of attachment, dwelling constantly in the Self, their desires having completely retired, freed from the pairs of opposites, such as - pleasure and pain, the undeluded reach that Goal Eternal.*

न तद्भासयते सूर्यो न शशाङ्को न पावकः ।  
यद्गत्या न निवर्तन्ते तद्गाम परमं मम ॥ ६ ॥  
na tadbhāsayate sūryo na śaśāṅko na pāvakaḥ ।  
yadgatvā na nivartante taddhāma paramaṁ mama ॥ 6 ॥

*Nor does the sun shine there, nor the moon, nor fire; to which having gone they return not; that is My Supreme Abode.*

ममैवांशो जीवलोके जीवभूतः सनातनः  
मनः षष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥ ७ ॥  
mamaivāṁśo jivaloke jīvabhūtaḥ sanātanaḥ  
manaḥ ṣaṣṭhānindriyāṇi prakṛtisthāni karṣati ॥ 7 ॥

*An eternal portion of Myself having become a living soul in the world of life, and abiding in Prakṛti draws (to itself) the (five) senses with mind for the sixth.*



शरीरं यदवाप्नोति यच्चाप्युत्क्रामतीश्वरः ।  
गृहीत्वैतानि संयाति वायुर्गन्धानिवाशयात् ॥ ८ ॥  
śarīraṁ yadavāpnoti yaccāpyutkraamatisvaraḥ ।  
gṛhītvaitāni samyāti vāyurgandhānivāśayāt ॥ 8 ॥

*When the Lord obtains a body, and when He leaves it, He takes these and goes (with them) as the wind takes the scents from their seats (the flower).*

श्रोत्रं चक्षुः स्पर्शनं च रसनं घ्राणमेव च ।  
अधिष्ठाय मनश्चायं विशयानुपसेवते ॥ ९ ॥  
śrotraṁ cakṣuḥ sparśanaṁ ca rasanam ghrāṇameva ca ।  
adhiṣṭhāya manaścāyaṁ viśayānupasevate ॥ 9 ॥  
*Residing over the ear, the eye, the touch, the taste and the smell, so also the mind, He enjoys the sense objects.*

उत्क्रामन्तं स्थितं वापि भुञ्जानं वा गुणान्वितम् ।  
विमृदा नानुपश्यन्ति पश्यन्ति ज्ञानचक्षुषः ॥ १० ॥  
utkrāmantaṁ sthitaṁ vāpa bhujjānaṁ vā guṇānvitam ।  
vimūḍhā nānupaśyanti paśyanti jñānacakṣuṣaḥ ॥ 10 ॥

*Him who departs, stays and enjoys, who is united with the Gunas, the deluded do not see; but they behold who possess the Eye-of-Knowledge.*

यतन्तो योगिनश्चैनं पश्यन्त्यात्मन्यवस्थितम् ।  
यतन्तोऽप्यकृतात्मानो नैनं पश्यन्त्यचेतसः ॥ ११ ॥  
yatanto yoginaścainaṁ paśyantyātmanyavasthitam ।  
yatanto'pyakṛtātmāno nainaṁ pśayantyacetasāḥ ॥ 11 ॥

*The seekers striving (for perfection) be hold Him dwelling in the Self; but, the unrefined and unintelligent, even though striving, see Him not.*

यदादित्यगतं तेजो जगद्भासयतेऽखिलम् ।  
यच्चन्द्रमसि यच्चाग्नौ तत्तेजो विद्धि मामकम् ॥ १२ ॥  
yadādityagataṁ tejo jagadbhāsayate'khilam ।  
yaccandramasi yaccāgnau tattejo viddhi māmakam ॥ 12 ॥

*That light which is residing in the sun and which illumines the whole world, and that which is in the moon and in the fire - know that Light to be Mine.*

गामाविश्य च भूतानि धारयाम्यहमोजसा ।  
पुष्पामि चौषधीः सर्वाः सोमो भूत्वा रसात्मकः ॥ १३ ॥

gāmaaviśya ca bhūtāni dhārayāmyahamojāsā ।  
puṣṇāmi cauṣadhīḥ sarvāḥ samo bhūtvā rasātmakāḥ ॥ 13 ॥

*Permeating the earth I support all beings by (My) energy; and having become the liquid moon I nourish all herbs.*

अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः ।  
प्राणापानसमायुक्तः पचाम्यन्नं चतुर्विधम् ॥ १४ ॥  
aham vaiśvānaro bhūtvā prāṇināṃ dehamāśritaḥ ।  
prāṇāpānasamāyuktaḥ pacāmyannaṃ caturvidham ॥ 14 ॥

*I, having become (the fire) Vaisvanara, abide in the body of beings, and associated with Prana and Apāna digest the four-fold food.*

सर्वस्य चाहं हृदि संनिविष्टो  
मत्तं स्मृतिर्ज्ञानमपोहनं च ।  
वेदैश्च सर्वैरहमेव वेद्यो  
वेदान्तकृद्वेदविदेव चाहम् ॥ १५ ॥  
sarvasya cāham hṛdi saṃniviṣṭho  
mattaḥ smṛtirjñānamapohanaṃ ca ।  
vedaiśca sarvairahameva vedyo  
vedāntakṛdvedavideva cāham ॥ 15 ॥

*And I am seated in the hearts of all; from Me are memory, knowledge, as well as their absence. I am verily that which has to be known in all the Vedas; I am indeed the author of the Vedānta, and the “knower of the Vedas” am I.*

द्वौ चिमौ पुरुषौ लोके क्षरश्चाक्षर एव च ।  
क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते ॥ १६ ॥  
dvāvimau puruṣau loke kṣaraścākṣara eva ca ।  
kṣaraḥ sarvāṇi bhūtāni kūṭastho'kṣara ucyate ॥ 16 ॥

*Two Purushas are there in this world, the Perishable and the Imperishable. All beings are the Perishable and the Kutastha is called the the Imperishable.*

उत्तमः पुरुषस्त्वन्यः परमात्मैत्युदाहृतः ।  
यो लोकत्रयमाविश्य बिभर्त्यव्यय ईश्वरः ॥ १७ ॥  
uttamaḥ puruṣastvanyaḥ paramātmetyudāhṛtaḥ ।  
yo lokatrayamāviśya bibhartavyaya īśvaraḥ ॥ 17 ॥

*But distinct is the Supreme Purusha called the Highest Self, the indestructible Lord, who pervading the three worlds (waking, dream, and deep-sleep), sustains them.*

यस्मात्क्षरमतीतोऽहम् अक्षरादपि चोत्तमः ।  
अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः ॥ १८ ॥  
yasmātkṣaramatīto'hm akṣarādapi cottamaḥ ।  
ato'smi loke vede ca prathitaḥ puruṣottamaḥ ॥ 18 ॥

*As I transcend the perishable and am even higher than the Imperishable; therefore, I am declared as the Puruṣhottama (the Highest Puruṣha) in the world and in the Vedas.*

यो मामेवमसंमूढो जानाति पुरुषोत्तमम् ।  
स सर्वविद्भजति मां सर्वभावेन भारत ॥ १९ ॥  
yo mām evamasamūḍho jānāti puruṣottamam ।  
sa sarvavidbhajati mām sarvabhāvena bhārata ॥ 19 ॥

*He who, undeluded, thus knows Me, the Supreme Puruṣha, he, all-knowing, worships Me with his whole being. O Bharata.*

इति गुह्यतमं शास्त्रम् इदमुक्तं मया नघ ।  
एतद्बुद्ध्या बुद्धिमान्स्यात् कृतकृत्यश्च भारत ॥ २० ॥  
iti guhyatamaṁ śāstram idaamuktaṁ mayānagha ।  
etadbuddhvā buddhamānsyāt kṛtakṛtyaśca bhārata ॥ 20 ॥

*Thus, this most secret science (teaching) has been taught by Me, O sinless one; knowing this, a man becomes wise, and all his duties are accomplished, O Bharata.*

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे  
श्रीकृष्णार्जुनसंवादे पुरुषोत्तमयोगो नाम पञ्चदशोऽध्यायः ॥ १५ ॥  
om tatsaditi śrīmadbhagavadgītāsūpaniṣatsu brahmavidyāyāmयोगaśāstre  
śrīkṛṣṇārjunasaṁvāde puruṣottamayogo nāma pañcadaśo'dhyāyaḥ ॥ 15 ॥

सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज ।

अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥ १८-६६ ॥

sarvadharmān parityajya mām ekaṃ śaraṇaṃ vraja ।  
ahaṃ tvā sarvapāpebhyo mokṣayiṣyāmi mā śucaḥ ॥18-66॥

Giving up all karmas, take refuge in Me alone. I will release you from all karmas; do not grieve.

ब्रह्मार्पणं ब्रह्महविर्ब्रह्माग्नौ ब्रह्मणा हुतम् ।

ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥ ४-२४ ॥

brahmārpaṇaṃ brahmahavir brahmāgnau brahmaṇā hutam ।  
brahmaiva tena gantavyaṃ brahmakarmasamādhinā ॥4-24॥

The means of offering is Brahman. The oblation is Brahman, offered by Brahman into the fire, which is Brahman. Brahman indeed is to be reached by him who sees everything as Brahman.

ॐ नमः पार्वती पतये हर हर महादेव

ॐ Namah Parvati Pataye Hara Hara Mahadeva