

Arsha Vidya Gurukulam

May 23 – 26, 2025, Memorial Day Family Vedanta Course

Swamini Paraprajnanandaji



Bhagavad Gita Ch 9

Swami Sachidanandaji



Sādhana-Pañcakam

Begin: Friday May 23 at 8:00 pm

with

End: Monday, May 26 at 12:15 pm

Arsha Vidya Gurukulam, P.O.Box 1059,

Saylorsburg, Pa-18353 www.arshavidya.org, avpoffice@gmail.com

Tel: 570 - 992 - 2339

Camp Schedule

Venue: **SDVBA – Main Lecture Hall**

Friday, May 23

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

Saturday (May 24) – Sunday (May 25)

7:00-7:30 am Meditation.	9:00-10:00 am <i>Bhagavad Gita Ch 9</i>
11:00 am-12:00 pm <i>Sādhana-Pañcakam</i>	3:00-4:00 pm Yoga (Aoife Russell)
4:30-5:30 pm <i>Bhagavad Gita Ch 9</i>	8:00-9:00 pm Satsang Q&A

Monday, May 26

7:00-7:30 am Meditation	9:00-10:00 am <i>Sādhana-Pañcakam</i>
11:00 am-12:00 pm <i>Bhagavad Gita Ch 9</i>	12:15 pm Gurudakshina

Temple Schedule:

Daily Morning Ganapati Homa	5:15 am
Daily Morning Abhiseka to Lord Daksinamurti and Ganesa	5:40 am
Daily Afternoon Aarti to Lord Daksinamurti	12:15 – 12:30 pm
Daily Evening Aarti to Lord Daksinamurti	6:00 pm

Dining Hall Schedule:

Morning Tea/Coffee/Warm Water (Next to Temple)	5:15 am
Breakfast	7:30 – 8:30 am
Lunch	12:30 – 2:00 pm
Tea/Coffee/Warm Water	3:30 – 4:45 pm
Dinner	6:45 – 7:45 pm
Note: Gurukulam Seva	10:00 – 11:00 am
Free Time	2:00 – 3:30 pm

Dining Hall closed for Campers between 2:00 - 3:30 pm and 10:00 pm – 6:45 am

What is a Guru Daksina? An ancient Bharat Sanatan (Hindu) tradition of expressing gratitude towards a Guru or a Teacher after teaching has been completed. It is a way of acknowledging the teacher's guidance and knowledge. Students may contribute towards Gurukulam maintenance.

Youth Schedule 2025 Memorial Day Retreat

Orientation Fri., May 23rd, 8pm Yoga Studio

By: Usha, Revati, Aoife, Lance, Sharva

Class timing		Group 1* Age <= 9	Group 2 Ages 10 - 12	Group 3 Ages 13+
8:30 AM	8:45 AM	Assembly, Temple Classroom, All group		
8:45 AM	9:40 AM	Yoga, In Studio Lance	Tunga, Chanting Usha	Pampa, Chanting Revati
9:45 AM	10:10 AM	SDVB, Snack, All groups		
10:15 AM	11:10 AM	Tunga, Chanting Usha	Yoga Lance	Pampa, Values Revati
11:15 AM	12:00PM	Tunga, Values Usha	Pampa, Values Revati	Yoga Aoife
12:05 PM	3:00 PM	Aarati, Lunch, Family free time		
3:00 PM	4:00 PM	Assembly, Tunga for Presentation Practice, All groups		
4:00 PM	4:30 PM	SDVB, Snack, All groups		
4:30 PM	5:45 PM	Assembly for Games, Activity Center, All		
6:00PM	7:30PM	Aarati at Temple, Dinner SDVB, All		
8:00PM	9:00PM	Assembly, Tunga all groups		
Sun. night: Youth Learning Presentation, SDVB Auditorium, 7:15 PM				
*Children under 6 years of age to be accompanied by an adult.				
Use appropriate clothing for Yoga. Indian clothing may be worn for Youth Presentation.				
Contact: Lance (570) 766-0330, Main Office:570-992-2339				

Śanti Mantras

ॐ स॒ ह ना॑वतु । स॒ ह नौ॑ भुनक्तु । स॒ह वी॒र्यं॑ करवावहै ।

ते॒ज॒स्विना॒वधी॑तमस्तु । मा वि॒द्विषा॑वहै ॥ ॐ शान्तिः॒ शान्तिः॒ शान्तिः॒ ॥ 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.

Bhagavad Gita

Chapter 9

राजविद्या-राजगुह्य-योगः

Rājavidyā-rājaguhya-yogaḥ

Topic of the king of knowledge, the king of secrets

Selected Verses

Verse 1

Kṛṣṇa reveals this most secret knowledge gained right now

श्रीभगवानुवाच ।

इदं तु ते गुह्यतमं प्रवक्ष्याम्यनसूयवे ।

ज्ञानं विज्ञानसहितं यज्ज्ञात्वा मोक्ष्यसेऽशुभात् ॥ १ ॥

śrībhagavān uvāca

idaṁ tu te guhyatamaṁ pravakṣyāmyanasūyave

jñānaṁ vijñānasahitaṁ yajjñātvā mokṣyase'śubhāt (1)

Verse 4

This entire world is pervaded by me

मया ततमिदं सर्वं जगदव्यक्तमूर्तिना ।

मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥ ४ ॥

mayā tatam idaṁ sarvaṁ jagad avyaktamūrtinā

matsthāni sarvabhūtāni na cāhaṁ teṣvavasthitaḥ (4)

Verse 10

Bhagavān resolves this seeming contradiction

मयाध्यक्षेण प्रकृतिः सूयते सचराचरम् ।

हेतुनानेन कौन्तेय जगद्विपरिवर्तते ॥ १० ॥

mayādhyaikṣeṇa prakṛtiḥ sūyate sacarācaram

hetunānena kaunteya jagad viparivartate (10)

Verse 11

The deluded fail to recognise me

अवजानन्ति मां मूढा मानुषीं तनुमाश्रितम् ।
परं भावमजानन्तो मम भूतमहेश्वरम् ॥ ११ ॥

*avajānanti mām mūḍhā mānuṣīm tanum āśritam
paraṁ bhāvam ajānanto mama bhūtamahēśvaram (11)*

Verse 13

*On the other hand those who are
committed to mokṣa seek me*

महात्मानस्तु मां पार्थ दैवीं प्रकृतिमाश्रिताः ।
भजन्त्यनन्यमनसो ज्ञात्वा भूतादिमव्ययम् ॥ १३ ॥

*mahātmānastu mām pārtha daivīm prakṛtim āśritāḥ
bhajantyananyamanaso jñātvā bhūtādim avyayam (13)*

Verses 23&24

*The Lord blesses even those devotees who
worship other deities due to ignorance*

येऽप्यन्यदेवता भक्ता यजन्ते श्रद्धयान्विताः ।
तेऽपि मामेव कौन्तेय यजन्त्यविधिपूर्वकम् ॥ २३ ॥

*ye'pyanyadevatā bhaktā yajante śraddhayānvitāḥ
te'pi māmeva kaunteya yajantyaavidhipūrvakam (23)*

Verse 26

*What you offer does not matter – how you
offer is important*

पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ।
तदहं भक्त्युपहृतमश्नामि प्रयतात्मनः ॥ २६ ॥

*patraṁ puṣpaṁ phalaṁ toyam yo me bhaktyā prayacchati
tadahaṁ bhaktyupahṛtam aśnāmi prayatātmanah (26)*

Verse 29

There is no whole-part relationship with Īśvara

समोऽहं सर्वभूतेषु न मे द्वेष्योऽस्ति न प्रियः ।
ये भजन्ति तु मां भक्त्या मयि ते तेषु चाप्यहम् ॥ २९ ॥

samo'haṁ sarvabhūteṣu na me dveṣyo'sti na priyaḥ
ye bhajanti tu mām bhaktyā mayi te teṣu cāpyaham (29)

Verse 30

*Even those with improper conduct who seek the
Lord is considered a good person*

अपि चेत्सुदुराचारो भजते मामनन्यभाक् ।
साधुरेव स मन्तव्यः सम्यग्व्यवसितो हि सः ॥ ३० ॥

api cetsudurācāro bhajate mām ananyabhāk
sādhureva sa mantavyaḥ samyagvyavasito hi saḥ (30)

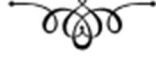
Verse 34

Kṛṣṇa tells how one should seek him

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।
मामेवैष्यसि युक्तवैवमात्मानं मत्परायणः ॥ ३४ ॥

manmanā bhava madbhakto madyājī mām namaskuru
mām evaiṣyasi yuktvaivam ātmānaṁ matparāyaṇaḥ (34)

साधन पञ्चकम्



अद्वैतपङ्कजम् च
वेदो नित्यमधीयतां तदुदितं कर्म स्वनुष्ठीयतां
तेनेशस्य विधीयतामपचितिः काम्ये मतिस्त्यज्यताम् ।
पापौघः परिधूयतां भवसुखे दोषोऽनुसन्धीयता-
मात्मेच्छा व्यवसीयतां निजगृहात्तूर्णं विनिर्गम्यताम् ॥ १ ॥

सङ्गः सत्सु विधीयतां भगवतो भक्तिर्दृढाऽऽधीयतां
शान्त्यादिः परिचीयतां दृढतरं कर्माशु सन्त्यज्यताम् ।
सद्विद्वानुपसृप्यतां प्रतिदिनं तत्पादुका सेव्यतां
ब्रह्मैकाक्षरमर्थ्यतां श्रुतिशिरोवाक्यं समाकर्ण्यताम् ॥ २ ॥

वाक्यार्थश्च विचार्यतां श्रुतिशिरःपक्षः समाश्रीयतां
दुस्तर्कात्सुविरम्यतां श्रुतिमतस्तर्कोऽनुसन्धीयताम् ।
ब्रह्मास्मीति विभाव्यतामहरहर्गर्वः परित्यज्यतां
देहेऽहम्मतिरुज्ज्वलतां बुधजनैर्वादः परित्यज्यताम् ॥ ३ ॥

क्षुब्धाधिश्च चिकित्स्यतां प्रतिदिनं भिक्षौषधं भुज्यतां
स्वाद्वन्नं न तु याच्यतां विधिवशात् प्राप्तेन सन्तुष्यताम् ।
शीतोष्णादि विषद्यतां न तु वृथा वाक्यं समुच्चार्यता-
मौदासीन्यमभीप्स्यतां जनकृपानैष्ठुर्यमुत्सृज्यताम् ॥ ४ ॥

एकान्ते सुखमास्यतां परतरे चेतः समाधीयतां
पूर्णात्मा सुसमीक्ष्यतां जगदिदं तद्वाधितं दृश्यताम् ।
प्राक्कर्म प्रविलाप्यतां चित्तिबलान्नाप्युत्तरैः श्लिष्यतां
प्रारब्धं त्विह भुज्यतामथ परब्रह्मात्मना स्थीयताम् ॥ ५ ॥

॥ इति परमहंसपरिव्राजकाचार्यश्रीमच्छङ्कराचार्यविरचित
साधन पञ्चकं सम्पूर्णम् ॥

Sadhana Panchakam by Adi Shankaracharya

1.

Vedo nityam adhīyatām
taduditaṁ karma svanuṣṭhīyatām
teneśasya vidhīyatāmapacitiḥ
kāmye matistyaajyatām |
Pāpaughāḥ paridhūyatām
bhavasukhe doṣo'nusandhīyatām
ātmecchā vyavasīyatām
nijagrāhātūrṇaṁ vinirgamyatām ||

2.

Saṅgaḥ satsu vidhīyatām
bhagavato bhaktirdṛḍhā dhīyatām
śāntyādiḥ paricīyatām
dṛḍhataraṁ karmāśu santyaajyatām |
Sadvidvān upasarpya tām
pratidinaṁ tatpādukā sevyatām
brahmaikākṣaram arthyatām
śrutiśiro vākyam samākaraṇyatām ||

3.

Vākyārthaśca vicāryatām
śrutimatastarko'nusandhīyatām
brahmāsmi vibhāvyatām
aharahargarvaḥ parityajyatām |
Dehe'ham matirujjhyatām
budhajanaiḥ vādaḥ parityajyatām
kṣudvvyādhiśca cikitsyatām
pratidinaṁ bhikṣauśadham bhujyatām ||

4.

Svādvannam na tu yācyatām
vidhi-vaśāt prāptaṁ anujñāyatām
śītoṣṇādi viśahyatām
na tu vṛthā vākyam samucchārayatām |
Audāsīnyam abhipsyatām
janakṛpā na iṣṭā matirbhūyatām ||

5.

ekānte sukhamāsyatām

paratare cetaḥ samādhīyatām pūrṇātmā

susamīkṣyatām jagadidaṁ

tadbādhitaṁ dṛśyatām |

prākkarma pravilāpyatām

citibalān nāpyuttaraiḥ śliṣyatām

prārabdhaṁ tv iha bhujyatām

atha parabrahmātmanā sthīyatām ||

About the Gurukulam:

The Gurukulam is located on 14 acres of secluded land in the Pocono Mountains, with an additional 85 acres of wooded trails.

Arsha Vidya Gurukulam was founded in 1986 by Brahmaleen (late) Sri. Swami Dayananda Saraswati, with the help of Board Members. Pujya Sri. Swamiji is acclaimed as a leading figure who had unsurpassable scholarship and clarity of expression.....

The major Arsha Vidya Centers in India are in Rishikesh, Coimbatore and in the USA in Saylorsburg. The Purpose of establishing AVG was to make available the teaching Vedanta in an authentic, traditional manner. The Gurukulam offers 1st and 3rd weekends of the month Meditation Workshop (1 & 3 Saturdays), Bhagavadgita Classes (1 & 3 Sundays) Holiday Weekend Vedanta Camps, Family Vedanta Camps and Courses for adults. Ongoing classes in Yoga, Meditation, Vedic Chanting and Sanskrit language are part of the Gurukulam's regular curriculum.

Vedanta means Upanishads; the source book for spiritual (Self) knowledge.

In keeping with our commitment to authentic representation of the Vedic tradition, all the teachers at AVG are traditionally trained. Some are of international repute.

Temple: In the Vedic tradition, since all that is here is a manifestation of the Lord, the Lord can be invoked in any form. In keeping with its commitment to spiritual teaching, Arsha Vidya is home to a shrine for Lord Dakshinamurti, the first spiritual teacher in the Vedic tradition. Our qualified priest/s perform Pujas, Vedic samskaras and Homas.

The Meaning of the Word Dakshinamurti:

Dakshina means *south* and murti means *form*. (As per Dakshinamurti Upanishad) So one who is facing south. Dakshinamurti is the one whose form or truth is perceived by an enlightened mind (dakshina)

Dakshina also means *anukula*, favorable or kindly disposed. Lord Dakshinamurti is always kindly disposed towards his devotees and seekers of knowledge. He imparts knowledge with love and compassion.

Dakshinamurti, is one of the five aspects of Shiva, the others being Nataraja, Shiva Linga, Ardhanareeshwara and Tripurantaka. He is the embodiment of spiritual wisdom, the universal teacher of music, yoga and jnana and the destroyer of ignorance.

Swami Veditatmananda Saraswati – President

Swami Veditatmananda (Senior disciple of Pujya Swamiji) is the president of Arsha Vidya Pitham and head acharya of the Gurukulam. Having lived and worked in the USA prior to becoming a renunciate, he is familiar with the lifestyles in India and the west.

Swami Tattvavidananda Saraswati – Vice President

Swamiji is very natural in his scholarship, he is from a family of Vedic pundits and holds Ph. Ds in Chemistry and Sanskrit. Swamiji's deep immersion in the Vedic tradition is reflected in the profundity and breadth of his classes, delivered with modesty that only a true scholar can command.

Swami Muktatmananda Saraswati – Board Member & One of the Resident Acharyas

Swami Muktatmananda is a disciple of Puja Swamiji and Swami Veditatmananda, having undergone a three-year residential teacher training Vedanta course in India under Puja Swamiji's guidance. Swamiji wears his depth of scholarship with great lightness, delivering the teachings with clarity and ease.

Swami Sachidananda Saraswati: A multifaceted, young, friendly sannyasi Swami Sachidananda, is a disciple of Puja Swami Dayananda Saraswati. He is known for his simple and clear exposition of the vision of Vedanta, making him accessible to modern audiences. He is also the head of Sri Vasavi Peetam.

Daily (Nitya) Abhiseka and Aratis to Lord Dakshinamurti

An abhiseka is conducted by priests by bathing the image of the deity being worshipped, amidst the chanting of [mantras](#). Usually, offerings such as [milk](#), [yogurt](#), [ghee](#), honey, [panchamrita](#), [sesame oil](#), [rose water](#), [sandalwood](#) paste may be poured among other offerings depending on the type of abhishekam being performed. This rite is routinely performed in [Hindu](#) temples. A Rudrābhiseka or abhiseka of [Rudra](#) is performed on [lingams](#). A [Kumbhabhishekam](#) is a consecration ritual for a Hindu temple.

Arti performed at Indian temples consists of offering a camphor lamp (or oil lamp) to the Deities and then distributing it to the devotees, who line up. They hover their hands over the flame and touch their hands to their eyes, this may be done once or three times. It is the last ritual performed in Puja. Arti is also referred to as diparadhanai in Tamil, diparadhaneKannada diparadhanamu or harati in [Telugu](#), and diparadhana or aarathi in [Malayalam](#).

Daily Pujas books are provided to the participants in the temple to follow Vedic chants from our priests and other members. Chanting or recitation of hymns in Sanskrit is an oral prayer, vācika karma, a means of expressing our devotion to Bhagavan. They are in the form of a simple praise or eulogy called, stuti, sukta stava etc. It can be vaidika, the source being the Vedas or from smrāti, smārta. The vedokta mantras or hymns like the Gāyatri mantra, Purusha suktam or Sri Rudram have to be chanted properly with Vedic notations or svaras. This is called Vedic Chanting. The vedokta hymns are called mantras and they are chanted. There are many rules and regulations while chanting or while learning or during personal abhyāsa. The nuances can be grasped and comprehended only when taught by a live Guru. They have necessarily got to be learnt from a competent āchārya who has undergone training from his Guru in the Karna Parampara (Oral tradition) [https://arshadrishti.org/wp-content/uploads/2016/04/Rules-of-Chanting-in-Sanskritam.pdf]

General Information

Come to the Main Office (KANJI) to pick up your key and to complete the 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: Next to Temple (5.15 am - 7 am)

New Dining Hall times: 7:30 - 8:30 am, 12:30 – 2:00 pm, 3:30 – 4:45 pm & 6:45 – 7:45 pm

(Please note that the new dining hall will be closed from 2:00 – 3:30 pm for cleaning)

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

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

(Please contact the office to unlock 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.

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 Karthik Ramagopal on 203-788-5933 or Avg.karthikR@gmail.com

AIM for Seva: Mr. Srini Raman 248 – 979 - 8900.

Gurukulam Guidelines:

- **UNAUTHORIZED RECORDING:** All recordings of lectures and programs during the Course are protected by copyright.
- **Footwear is not permitted in the SDVB Lecture Hall and temple premises.** Coats and shoes should be left in the designated space.
- Everyone visiting or staying at the Gurukulam must wear modest clothing. **Conservative (female) No shorts (male) all the time in common areas.**
- Please turn off your electronic devices, including your mobile phone and tablet, in the Temple, the SDVB Lecture Hall, 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 anywhere in the campus, including in cars or vehicles
-
- Children are not permitted in the Classroom 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 leave the classroom.
- **In the temple**, if you are seated in the front row, don't stretch your legs.
- 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: 203-788-5933 & 908-727-0463

Upcoming Events at the Gurukulam

May 29 – June 1 (Thu-Sun) Meditation, Reflection & Introspection

Swami Ssachidanandaji

June 3 – Aug 24 (Tue-Sun) In-depth Vedanta Course for Adults

Swami Tatvavidanandaji

Please refer to the booklet for details.

Online Registration (<https://arshavidya.org/avg-course-registration/>)

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, Shivaram 570-202-6753

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 pm- 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.

at its center in Saylorsburg PA

For an appointment, please call Dr. Chhabra (Swami Jnanananda)

at 570-350-4475 or email: dracpsych@gmail.com

Geeta Chapter XV The Supreme Self

ॐ श्री परमात्मने नमः
om śrī paramātmāne namaḥ

अथ पञ्चदशोऽध्यायः
atha pañcadaśo'dhyāyaḥ

श्रीभगवानुवाच
śrībhagavānuvāca

ऊर्ध्वमूलमधःशाखम् अश्वत्थं प्राहुरव्ययम् ।
छन्दांसि यस्य पर्णानि यस्तं वेद स वेदवित् ॥ १ ॥
ūrdhvamūlamadhaśśākham aśvatthaṁ prāhuravyayam ।
chandaṁsi yasya paṇṇāni 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 विषयप्रवालाः ।
अधश्च मूलान्यनुसंततानि
कर्मानुबन्धीनि मनुष्यलोके ॥ २ ॥
adhaścordhvaṁ prasṛtāstasya śākhā
guṇapraṇṛddhā viṣayapraṇālāḥ ।
adhaśca mūlānyanusantatāni
karmānubandhīni 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 ।
अश्वत्थमेनं सुविरूढमूलम्
असङ्गश्छ्रेण 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, not 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

यस्मिन्गता न निवर्तन्ति भूयः ।

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 jitasangadoṣā

adhyātmanityā vinivṛttakāmāḥ ।

dvandvairvimuktāḥ sukhaduḥkhaṣaṁjñaiḥ

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 ।

यदग्न्या न निवर्तन्ते तद्गाम परमं मम ॥ ६ ॥

na tadbhāsayate sūryo na śaśaṅko 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 jīvaloke 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 yaccāpyutkraamatiśvaraḥ ।
gr̥hītvaitāni saṁyāti 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 ॥
Presiding over the ear, the eye, the touch, the taste and the smell, so also the mind, He enjoys the sense objects.

उत्क्रामन्तं स्थितं चापि भुञ्जानं वा गुणान्वितम् ।
विमृढा नानुपश्यन्ति पश्यन्ति ज्ञानचक्षुषः ॥ १० ॥
utkraamantaṁ sthitaṁ vāpa bhuñjanaṁ 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 pśayantyacetasah ॥ 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.

गामाचिश्य च भूतानि धारयाम्यहमोजसा ।
पुष्णामि चौषधीः सर्वाः सोमो भूत्वा रसात्मकः ॥ १३ ॥

gāmaaviśya ca bhūtāni dhārayāmyahamojaśā ।
puṣṇāmi cauṣadhiḥ sarvāḥ somo bhūtvā rasātmakaḥ ॥ 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 prāṇināṁ dehamāśritaḥ ।
prāṇāpānasamāyuktaḥ pacāmyannaṁ caturvidham ॥ 14 ॥

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

सर्वस्य चाहं हृदि संनिविष्टो
मत्तं स्मृतिर्ज्ञानमपोहनं च ।
वेदैश्च सर्वैरहमेव वेद्यो
वेदान्तकृद्वेदविदेव चाहम् ॥ १५ ॥
sarvasya cāham hṛdi saṁniviṣṭho
mattaḥ smṛtirjñānamapohanaṁ 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 Vedanta, and the “knower of the Vedas” am I.

द्वाविमौ 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 Kutasthah is called the the Imperishable.

उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः ।
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 Purushottama (the Highest Purusha) in the world and in the Vedas.

यो मामेवमसंमृदो जानाति पुरुषोत्तमम् ।

स सर्वविद्भजति मां सर्वभावेन भारत ॥ १९ ॥

yo māmevamasanmūdho jānāti puruṣottamam ।
sa sarvavidbhajati mām sarvabhāvena bhārata ॥ 19 ॥

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

इति गुह्यतमं शास्त्रम् इदमुक्तं मयानघ ।

एतदबुद्ध्या 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 श्रीमद्भगवद्गीतासुपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे

श्रीकृष्णार्जुनसंवादे पुरुषोत्तमयोगो नाम पञ्चदशोऽध्यायः ॥ १५ ॥

om tatsaditi śrīmadbhagavadgītāsūpaniṣatsu brahmavidyāyāmyogaśāstre
śrīkṛṣṇārjunasaṁvāde puruṣottamayogo nāma pañcadaśo'dhyāyaḥ ॥ 15 ॥