

One Week Vedanta Course-I, 2022

(September 10-16, 2022)

With

Swami Tattvavidanandaji

On

Vishnu- sahasra-nama-III

and

Ramayana

&

Swami Muktatmanandaji

On

Vidura-Niti, Vs.16-50

Arsha Vidya Gurukulam , P.O. Box 1059,
Saylorsburg.Pa.18353
Email: avpoffice@gmail.com,

2022 One-week Vedanta Course 1 for Adults

Saturday, Sept, 10th

Registration 2 – 10 pm Main Office -Kanchi	Evening Arati 6:00 -6:30 pm Dinner: 6:30 – 10:00 pm	Orientation and Satsang 8:00 pm onward <u>We will hold all classes in the auditorium of the new building</u>
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Sunday- Thursday, September 11 – 15

Meditation, Vedanta, Satsang Schedule

Guided Meditation 7:00 - 7:30 am Swami Tattvavidanandaji	<u>Swami Tattvavidanandaji's</u> <u>Class Schedule</u> <i>Vishnu Sahasranama -3</i> 9:00 – 10:00 am ***** Srimad Vālmīki Rāmāyaṇa 4:30 – 5:30 pm ***** Satsang (Q & A) 7:30 -8:30 pm	Swami Muktatmanandaji Vidura Niti Part 2 11:00 -12:00 Noon
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Homa & Temple Schedule:

Laghu Ganesa Homa 5:15 am (Homa Building) Daily Morning Abhiseka to Lord Daksinamurti and Ganesa at 5:40 am Venue: Temple <u>Puja at Dayalayam 6:40 pm</u>	Afternoon Arati to Lord Daksinamurti 12:00 – 12:15 pm	Daily Evening Arati to Lord Daksinamurti 5:45 – 6:15 pm
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Friday, Sept. 16 (Concluding Day)

Guided Meditation 7:00 - 7:30 am Swami Tattvavidanandaji	Swami Muktatmanandaji Vidura Niti Part 2 9:00 -10:00 am	Swami Tattvavidanandaji's Vishnu-sahasra-nama-3 11:00 – 12:00 noon
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Dining Hall Hours:

Morning Tea / Coffee / Warm water 5:15 – 7:00 am Old Dining Hall (Adjacent to the Temple)	Breakfast 7:30- 8:30 am Gurukulam Seva (Kitchen prep work) 8:15 - 8:55 am Contact: Ram and Tara	Lunch 12:15 – 1:30 pm New Building Dining Hall
Tea /Coffee / Warm water 3:15 – 4:15 pm <u>New Building Dining Hall</u>	Dinner 6:15-7:25 pm	DINING HALL IS CLOSED FOR CLEANING BETWEEN 1:30 AND 3:00 PM

Camp ends with Gurudakshina, Arati and Lunch 12:15 pm

**Please clean the rooms before you leave, as we are short of workers.
We would appreciate your comments regarding any repairs needed in the
rooms, cottage, housing, kitchen, food, and children's camp etc.**

We thank all of you for attending this camp.

We look forward to seeing you soon.

Please drive safely and stay healthy

Dear Students and Visitors, we are taking extra precautions to keep all safe and as much as possible COVID free. For international travelers, an **RT PCR test for COVID needs to be taken 3-5 days after arriving in the USA**. This report can be shown when checking into your Kutya in the Gurukulam. Furthermore, Gurukulam is requesting **all interstate travelers who have come by flight/train/bus to have a perform a rapid antigen test for COVID upon arriving in the Gurukulam**. It will be helpful if you can bring an unopened rapid antigen test with you and perform it on yourself after parking in the Gurukulam. Anytime a test is positive, we will use CDC guidelines for isolation, help connect you to medical care locally and, suggest to contact your primary care physician.

At any time during the stay in the Gurukulam,

...if a student/visitor is symptomatic for COVID, an RT PCR/NAAT is required. We will ask you to inform the office by phone immediately and isolate with mask in the room while waiting for result.

...For any student/visitor who are close contacts of a COVID + or symptomatic individual, an RT PCR/NAAT is also required. As above, we will ask you to inform the office by phone immediately and quarantine with mask in the room while waiting for result.

Definitions: **Quarantine** keeps someone who might have been exposed to the virus away from others. **Isolation** separates people who are infected with the virus from others even in their home. **Close contact** means someone who was less than 6 feet away from an infected person (laboratory-confirmed or a clinical diagnosis) for a cumulative total of 15 min in 24 hours.

To avoid being a close contact, keep distance of at least 6 feet from others if they did not come with you to the Gurukulam. Keeping a distance is especially important in dining hall when masks are off. There are many tables in the dining hall to allow for 6 feet distance, and if students eat without speaking and quickly clear their plates, then it will allow for other students to come in and maintain distance. And remember to always keep your mask on in the temple hall, auditorium, lobbies, and Gurukulam grounds. Please prompt others with a polite gesture to do the same.

What is the reason for the conservative measures?

- 1)** Arsha Vidya Gurukulam is setting where the visitors reside, meet, and gather for a period of time in close physical proximity. CDC has specific guidelines for this type of setting.
- 2)** Many teachers, staff, and students are at high risk for severe covid disease. If you would like to know if you are high risk, please see the CDC website below. Also written here are the more common conditions which puts people high risk: adults over 65, chronic kidney disease, asthma, chronic lung disease, dementia, diabetes, disabilities, heart conditions, obesity, pregnancy and recently pregnant, sickle cell disease, organ transplant patients, stroke, substance abuse disorders, TB, young children and infants.
- 3)** Both Covid and Flu are contagious and can cause serious morbidity and mortality. If COVID test is negative, it is possible symptoms are due to the Flu. Certain pharmacies can swab for both COVID and Flu together. Please enquire when making the appointment for RT PCR. CDC has reported that Seasonal influenza viruses continue to circulate and activity is increasing in parts of the country and over past 3 weeks. The majority of influenza viruses detected are A H3N2. Due to late season activity during the 2021- 2022 season, FluSurv-Net surveillance continues until now has been extended beyond the typical end date of April 30th.

Medical Conditions that Place Individuals at risk for Severe Disease for Covid: <https://www.cdc.gov/coronavirus/2019-ncov/need-extra-precautions/index.html>

We appreciate your cooperation in advance and wish for all your studies and programs here to be completed successfully and without obstacle.

Śanti Mantras

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

तेज॒स्विना॒वधी॑तमस्तु । मा वि॒द्विषा॒वहै॑ ॥ 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.

ॐ पूर्णमदुः पूर्णमिदं पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

ॐ शान्तिः॒ शान्तिः॒ शान्तिः॒ ॥ 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.

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 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 of 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 Daksinamurti, the first spiritual teacher in the Vedic tradition. Our qualified priests perform Pujas, Vedic samskaras and Homas.

The Meaning of the Word Daksinamurti:

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

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

Dakshinamurti, is one of the five aspects of Shiva, the others being Nataraja, Shiva Linga, Ardhanaareeshwara 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 true scholar can command.

Swami Muktatmananda Saraswati – One of the Resident Acharyas

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

Resident Swamijis and Swaminis – Swamini Srividyananda, Swamini Agamananda, Swami Jnanananda, Swami Svatmananda & Brah. Suryanarayana. Suddhatma Chaitanya is the Gurukulam's General Manager, along with a dedicated staff.

Daily(Nitya) Abhiseka and Aratis to Lord Daksinamurti

An abhiṣeka 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 Rudrābhiṣeka or abhiṣeka 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, diparadhane in Kannada 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 smṛāti, 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>

Please note.....

Come to the Main Office (KANJI) to pick up your 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, in the back of the campus, or on the grass near the new building area, or in front of the large red building.

General Information

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.

Aim for Seva: Mr.Srini Raman (248)979-8900

Desiya Store(Hand-crafts): Ext 545 1- 4 pm

(Contact Vimala at 570-656-0193)

Bus Station: Easton (PA) Tel: 610-258- 4400, Stroudsburg PA

(Del water Gap) 570-421-3040

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 in the New Building Auditorium, as well as in the Yoga Studio, Dining Hall, and Temple.
- 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 Nos: 570-656-0193, 570-656-0189

Upcoming Events and Camps

Sept. 10-16	One-week Vedanta Course for Adults with Swami TV & Swami M
Sept. 18-24	One-week Vedanta Course for Adults with Swami TV & M
Sept 23	
Pujya Swamiji's 7 th & 2aradhanas of Swami Pratyagbodhanandaji	
Sept 28- Nov. 1	Five-week Vedanta Course for Adults with Swami TV & M

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 5:45 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 Persons: Priests Ravi 570-656-0192

Ganesan 570-656-0197

DAYALAYAM



May Pujya Swamiji continue to bless you
By visiting Swamiji's residence (Ganga),

Named as

“Dayalayam- The Abode of Compassion”

A temple dedicated to meditation and silence

Monday- Friday: Visiting Hours: 10:00 am – 1:00 pm

6:00 pm- 7:00 pm

Saturday- Sunday: Visiting Hours: 9:00 am- 11 am

2:30 pm- 7:30 pm

To enter Dayalayam, please walk through the DECK

We are so glad you stopped by

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

Older adults and people who have severe underlying medical conditions like heart or lung disease or diabetes seem to be at higher risk for developing serious complications from COVID-19 illness. More information on [Are you at higher risk for serious illness.](#)

Know how it spreads

Everyone Should

Wash your hands often

- Wash your hands often with soap and water for at least 20 seconds especially after you have been in a public place, or after blowing your nose, coughing, or sneezing.
- It's especially important to wash:
 - Before eating or preparing food
 - Before touching your face
 - After using the restroom
 - After leaving a public place
 - After blowing your nose, coughing, or sneezing
 - After handling your mask
 - After changing a diaper
 - After caring for someone sick
 - After touching animals or pets
- If soap and water are not readily available, use a hand sanitizer that contains at least **60% alcohol**. Cover all surfaces of your hands and rub them together until they feel dry.
- **Avoid touching your eyes, nose, and mouth** with unwashed hands.

Outside your home: Put 6 feet of distance between yourself and people who don't live in your household.

Remember that some people without symptoms may be able to spread virus.

- Stay at least 6 feet (about 2 arms' length) from other people.
- Keeping distance from others is especially important for people who are at higher risk of getting very sick.

Cover your mouth and nose with a mask when around others

- You could spread COVID-19 to others even if you do not feel sick.
- The mask is meant to protect other people in case you are infected
- Everyone should wear a mask in public settings and when around people who don't live in your household, especially when other social distancing measures are difficult to maintain
 - Masks should not be placed on young children under age 2, anyone who has trouble breathing, or is unconscious, incapacitated or otherwise unable to remove the mask without assistance.
- Do NOT use a mask meant for a healthcare worker. Currently, surgical masks and N95 respirators are critical supplies that should be reserved for healthcare workers and other first responders.
 - Continue to keep about 6 feet between yourself and others. The mask is not a substitute for social distancing.

Cover coughs and sneezes

- **Always cover your mouth and nose** with a tissue when you cough or sneeze or use the inside of your elbow and do not spit.
- **Throw used tissues** in the trash.
- Immediately **wash your hands** with soap and water for at least 20 seconds. If soap and water are not readily available, clean your hands with a hand sanitizer that contains at least 60% alcohol
- **Clean AND disinfect frequently touched surfaces daily.** This includes tables, doorknobs, light switches, counter tops, handles, desks, phones, keyboards, toilets, faucets, and sinks.
- **If surfaces are dirty, clean them.** Use detergent or soap and water prior to disinfection.
- **Then, use a household disinfectant.** Most common EPA-registered household disinfectants will work

Arsha Vidya Counseling Center

**Arsha Vidya Gurukulam is pleased
to provide counseling services
at its center in Saylorsburg, PA.**

These services will be provided by Ashok Chhabra, Psy.D. Dr. Chhabra is a licensed Psychologist in the States of New York and Pennsylvania. He is a graduate of the University of Toronto. He received his Master degree in Counseling from Marywood University in Scranton, Pennsylvania, and his doctorate degree in Clinical Psychology from Chestnut Hill College in Philadelphia, Pennsylvania. He also completed a two and a half year course in Vedanta and Sanskrit with Puja Swami Dayanandaji at Piercy, California. His experience includes working with adults, couples, families, and children with emotional and mood difficulties such as depression, anxiety, anger management, and family conflicts. He worked in upstate New York with the Office of Mental Health and in a private outpatient clinic.

He lived most of his life in the West and has a good understanding of issues facing Indian families living in the West. Confidentiality is strictly observed. In keeping with the Gurukulam tradition there are no fees for these services.

**For an appointment please call
Dr. Chhabra at 570-350-4475
or email: dracpsych@gmail.com.**

॥ ॐ विश्वस्मै नमः ॥

|| om viśvasmai namaḥ ||

The 1000 names - Sahasranama - begin here:

विश्वं विष्णुर्वषट्कारो भूतभव्यभवत्प्रभुः ।

viśvaṁ viṣṇurvaṣaṭkāro bhūtabhavyabhavatprabhuḥ ।

भूतकृद्भूतभृद्भावो भूतात्मा भूतभावनः ॥ १ ॥

bhūtakṛdbhūtabhṛdbhāvo bhūtātmā bhūtabhāvanaḥ || 1 ||

पूतात्मा परमात्मा च मुक्तानां परमा गतिः ।

pūtātmā paramātmā ca muktānāṁ paramā gatiḥ ।

अव्ययः पुरुषः साक्षी क्षेत्रज्ञोऽक्षर एव च ॥ २ ॥

avyayaḥ puruṣaḥ sākṣī kṣetrajña'o'kṣara eva ca || 2 ||

योगो योगविदां नेता प्रधानपुरुषेश्वरः ।

yogo yogavidāṁ netā pradhānapuruṣeśvaraḥ ।

नारसिंहवपुः श्रीमान् केशवः पुरुषोत्तमः ॥ ३ ॥

nārasimhavadpuḥ śrīmān keśavaḥ puruṣottamaḥ || 3 ||

सर्वः शर्वः शिवः स्थाणुर्भूतादिर्निधिरव्ययः ।

sarvaḥ śarvaḥ śivaḥ sthāṇurbhūtādirnidhiravyayaḥ ।

संभवो भावनो भर्ता प्रभवः प्रभुरीश्वरः ॥ ४ ॥

sambhavo bhāvano bhartā prabhavaḥ prabhurīśvaraḥ || 4 ||

स्वयंभूः शम्भुरादित्यः पुष्कराक्षो महास्वनः ।

svayambhūḥ śambhurādityaḥ puṣkarākṣo mahāsvanaḥ ।

अनादिनिधनो धाता विधाता धातुरुत्तमः ॥ ५ ॥

anādinidhano dhātā vidhātā dhāturuttamaḥ ॥ 5 ॥

अप्रमेयो हृषीकेशः पद्मनाभोऽमरप्रभुः ।

aprameyo hr̥ṣīkeśaḥ padmanābho'maraprabhuḥ ।

विश्वकर्मा मनुस्त्वष्टा स्थविष्ठः स्थविरो ध्रुवः ॥ ६ ॥

viśvakarmā manustvaṣṭā sthaviṣṭhaḥ sthaviro dhruvaḥ ॥ 6 ॥

अग्राह्यः शाश्वतः कृष्णो लोहिताक्षः प्रतर्दनः ।

agrāhyaḥ śāśvataḥ kṛṣṇo lohitaākṣaḥ pratardanaḥ ।

प्रभूतस्त्रिककुब्धाम पवित्रं मङ्गलं परम् ॥ ७ ॥

prabhūtastrikakubdhāma pavitraṁ maṅgalaṁ param ॥ 7 ॥

ईशानः प्राणदः प्राणो ज्येष्ठः श्रेष्ठः प्रजापतिः ।

īśānaḥ prāṇadaḥ prāṇo jyeṣṭhaḥ śreṣṭhaḥ prajāpatiḥ ।

हिरण्यगर्भो भूगर्भो माधवो मधुसूदनः ॥ ८ ॥

hiraṇyagarbho bhūgarbho mādhave madhusūdanaḥ ॥ 8 ॥

ईश्वरो विक्रमी धन्वी मेधावी विक्रमः क्रमः ।

īśvaro vikramī dhanvī medhāvī vikramaḥ kramaḥ ।

अनुत्तमो दुराधर्षः कृतज्ञः कृतिरात्मवान् ॥ ९ ॥

anuttamo durādharṣaḥ kṛtajñaḥ kṛtirātmavān ॥ 9 ॥

सुरेशः शरणं शर्म विश्वरेताः प्रजाभवः ।

sureśaḥ śaraṇaṁ śarma viśvaretāḥ prajābhavaḥ ।

अहः संवत्सरो व्यालः प्रत्ययः सर्वदर्शनः ॥ १० ॥

ahaḥ saṁvatsaro vyālaḥ pratyayaḥ sarvadarśanaḥ ।। 10।।

अजः सर्वेश्वरः सिद्धः सिद्धिः सर्वादिरच्युतः ।

ajaḥ sarveśvaraḥ siddhaḥ siddhiḥ sarvādiracyutaḥ ।

वृषाकपिरमेयात्मा सर्वयोगविनिःसृतः ॥ ११ ॥

vṛṣākapirameyātmā sarvayogaviniḥsṛtaḥ ।। 11।।

वसुर्वसुमनाः सत्यः समात्माऽसम्मितः समः ।

vasurvasumanāḥ satyaḥ samātmā'sammitaḥ samaḥ ।

अमोघः पुण्डरीकाक्षो वृषकर्मा वृषाकृतिः ॥ १२ ॥

amoghaḥ puṇḍarīkākṣo vṛṣakarmā vṛṣākṛtiḥ ।। 12।।

रुद्रो बहुशिरा बभ्रुर्विश्वयोनिः शुचिश्रवाः ।

rudro bahuśirā babhrurviśvayoniḥ śuciśravāḥ ।

अमृतः शाश्वतस्थाणुर्वरारोहो महातपाः ॥ १३ ॥

amṛtaḥ śāśvatasthāṇurvarāroho mahātapāḥ ।। 13।।

सर्वगः सर्वविद्भानुर्विष्वक्सेनो जनार्दनः ।

sarvagaḥ sarvavidbhānurviṣvakseno janārdanaḥ ।

वेदो वेदविदव्यङ्गो वेदाङ्गो वेदवित् कविः ॥ १४ ॥

vedo vedavidavyaṅgo vedāṅgo vedavit kaviḥ ।। 14।।

विजयमहामन्त्र

जयत्यतिबलो रामो लक्ष्मणश्च महाबलः ।
राजा जयति सुग्रीवो राघवेणाभिपालितः ॥
दासो'हं कोसलेन्द्रस्य रामस्याक्लिष्टकर्मणः ।
हनूमान् शत्रुसैन्यानां निहन्ता मारुतात्मजः ॥
न रावणसहस्रं मे युद्धे प्रतिबलं भवेत् ।
शिलाभिश्च प्रहरतः पादपैश्च सहस्रशः ॥
अर्दयित्वा पुरीं लङ्कामभिवाद्य च मैथिलीम् ।
समृद्धार्थो गमिष्यामि मिषतां सर्वरक्षसाम् ॥

Vijayamahāmantra

*jayatyatibalo rāmo lakṣmaṇaśca mahābalaḥ
rājā jayati sugrīvo rāghaveṇābhipālitaḥ*

*dāso 'haṁ kosalendrasya rāmasyākliṣṭakarmaṇaḥ
hanūmān śatrusainyānām nihantā mārutātmajaḥ*

*na rāvaṇasahasraṁ me yuddhe pratibalaṁ bhavet
śilābhiśca praharataḥ pādapaiśca sahasraśaḥ*

*ardayitvā purīm laṅkāmahivādya ca maithilīm
samṛddhārtho gamiṣyāmi miṣatām sarvarakṣasām*

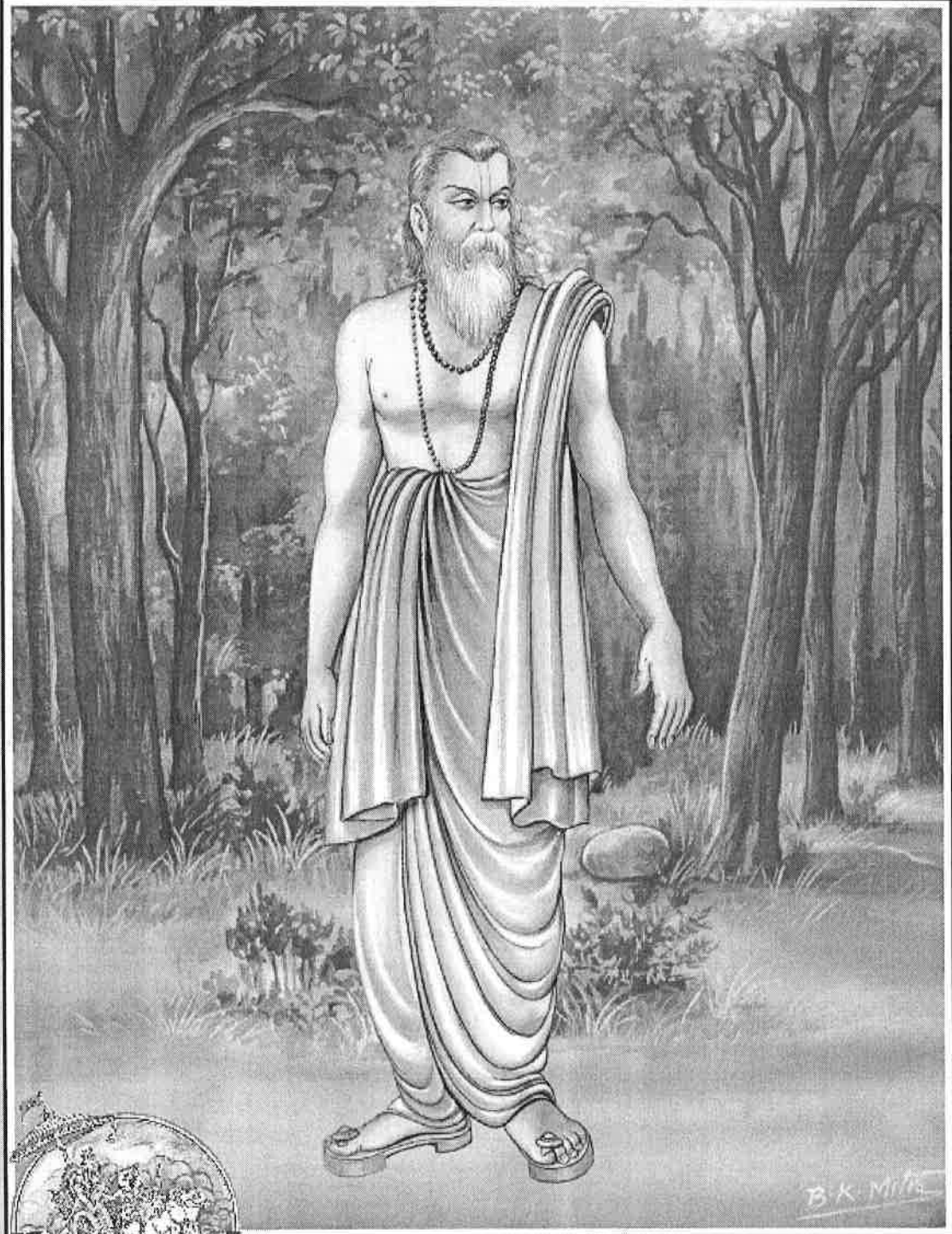
(Vālmīki Rāmāyaṇa, Sundarakāṇḍa, Canto 42, vs. 33-36)

॥ Śrī Hari ॥

2001

Vidura Nīti

(Mahābhārata-Udyogaparva)



Gita Press, Gorakhpur

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tvameva mātā ca pitā tvameva
tvameva bandhuśca sakhā tvameva,
tvameva vidyā draviṇaṁ tvameva
tvameva sarvaṁ mama devadeva.

॥ श्रीदक्षिणामूर्तिस्तोत्रम् ॥ Śrīdakṣiṇāmūrtistotram

विश्वं दर्पणवृक्षमाननगरीतुल्यम्
निजान्तर्गतम्
पश्यन्नात्मनि मायया
बहिरिवोद्भूतं यथा निद्रया ।
यस्साक्षात्सुषुप्ते प्रबोधसमये
स्वात्मानमेवाब्रूयम्
तस्मै श्रीगुरुमूर्तये नम इदम्
श्रीदक्षिणामूर्तये ॥ १ ॥

बीजस्यान्तरिवाङ्कुरो जगद्विदम्
प्राङ्निर्विकल्पं पुनः
मायाकल्पितदेशकालकलना-
वैचित्र्यचित्रीकृतम् ।
मायावीव विजृम्भयत्यपि महायोगीव
यस्वेच्छया
तस्मै श्रीगुरुमूर्तये नम इदम्
श्रीदक्षिणामूर्तये ॥ २ ॥

viśvaṃ darpaṇadr̥śyamānanagarītulyam
nījāntargatam
paśyannātmani māyayā
bahirivodbhūtaṃ yathā nidrayā
yassākṣātkurute prabodhasamaye
svātmānamēvābrūyam
tasmai śrīgurumūrtaye nama idam
śrīdakṣiṇāmūrtaye (1)

biḷasyāntarivāṅkuro jagadvīdam
prāṅnirvikalpaṃ puṇaḥ
māyākālpitadeśakālakalanā-
valcitrīyacitrīkṛtam
māyāvīva vijṛmbhayatyapi mahāyogīva
yasseccchayā
tasmai śrīgurumūrtaye nama idam
śrīdakṣiṇāmūrtaye (2)

This salutation to Śrī Dakṣiṇāmūrti (Lord Śiva facing south) who is manifest in the form of my teacher, who on account of māyā (self-ignorance) sees the universe which is like a city seen in the mirror (i.e. mithyā) and which really exists within the self but who (on account of māyā), sees it as though existing without, as in a dream, and who upon waking up (to his true nature) beholds it as his own nondual self.

This salutation to Śrī Dakṣiṇāmūrti who is manifest in the form of my teacher, who by his own will projects outside, again and again like a magician or like a mighty yogi, this universe, undifferentiated in the beginning like a sprout within the seed, and which after creation, is made variegated by the power of time and space created by māyā.

Santi Mantra

ॐ सह नाववतु । सह नौ भुनक्तु । सह वीर्यं करवावहै ।

तेजस्विनावधीतमस्तु । मा विद्विषावहै ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ १ ॥

om sa ha nāvavatu । sa ha nau bhunaktu । saha vīryam karavāvahai ।
tejasvināvadhītamastu । mā vidviṣāvahai ॥ om śāntiḥ śāntiḥ śāntiḥ ॥ १ ॥

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; adhiṭam -- 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.

BHAGAVADGĪTĀ

GĪTĀ-DHYĀNAM

ओं पार्थाय प्रतिबोधितां भगवता नारायणेन स्वयं
व्यासेन ग्रथितां पुराणमुनिना मध्येमहाभारतम् ।
अद्वैतामृतवर्षिणीं भगवतीमष्टादशाध्यायिनीम्
अम्ब त्वामनुसन्दधामि भगवद्गीते भवद्वेषिणीम् ॥ १ ॥

*om pāṛthāya pratibodhitāṃ bhagavatā nārāyaṇena svayaṃ
vyāseṇa grathitāṃ purāṇamuninā madhye-mahābhāratam
advaitāmṛtavarṣiṇīm bhagavatīmaṣṭādaśādhyāyiniṃ
amba tvāmanusandadhāmi bhagavadgīte bhavadveṣiṇīm (1)*

Om. Oh! Goddess Mother, Oh! Bhagavadgītā, (you who were) taught by Bhagavān Nārāyaṇa himself for the sake of Arjuna, the son of Pṛthā (Kuntī), (you who were) faithfully collected and reported by the ancient sage, Vyāsa, (and placed) in the middle of the Mahābhārata, (you who are) in eighteen chapters, you who have the nature of showering the nectar of non-duality, who is the destroyer of the life of becoming (saṃsārā), again and again I invoke you.

यं ब्रह्मा वरुणेन्द्ररुद्रमरुतः स्तुन्वन्ति दिव्यैः स्तवै-
र्वेदैः साङ्गपदक्रमोपनिषदैर्गायन्ति यं सामगाः ।
ध्यानावस्थिततद्गतेन मनसा पश्यन्ति यं योगिनो
यस्यान्तं न विदुः सुरासुरगणा देवाय तस्मै नमः ॥ ९ ॥

*yaṃ brahmā varuṇendrarudramarutaḥ stunvanti divyaiḥ stavair-
vedaiḥ sāṅgapadakramopaniṣadairgāyanti yaṃ sāmagaḥ
dhyānāvasthitatadgatena manasā paśyanti yaṃ yogino
yasyāntaṃ na viduḥ surāsuragaṇā devāya tasmai namaḥ (9)*

To the Lord about whom *Brahmā, Varuṇa, Indra, Rudra*, and the *Marut-devatās* praise with divine hymns, the one whom the singers of the *Sāmaveda* praise by singing with a full complement of the limbs (of singing) in the order of *pada* and *krama* and the *Upaniṣads*, the one whom contemplative people see with minds resolved in him in a state of meditation, whose nature the celestials and demons do not know, unto him, the Lord, my salutations.

Vidura Nīti

CHAPTER ONE

वैशम्पायन उवाच

द्वाःस्थं प्राह महाप्राज्ञो धृतराष्ट्रो महीपतिः ।
विदुरं द्रष्टुमिच्छामि तमिहानय मा चिरम् ॥ १ ॥

Continuing the narrative, Vaiśampāyana said, “As Sañjaya departed, the wise king, Dhṛtarāṣṭra motioned to his doorman to come closer and said, “I desire to see Vidura. Please send for him post haste.” (1)

प्रहितो धृतराष्ट्रेण दूतः क्षत्तारमब्रवीत् ।
ईश्वरस्त्वां महाराजो महाप्राज्ञ दिदृक्षति ॥ २ ॥

The messenger sent by Dhṛtarāṣṭra called on Vidura and said, “Wise master, Maharaj Dhṛtarāṣṭra has requested a meeting with you.” (2)

एवमुक्तस्तु विदुरः प्राप्य राजनिवेशनम् ।
अब्रवीद् धृतराष्ट्राय द्वाःस्थ मां प्रतिवेदय ॥ ३ ॥

Obedying the summons, Vidura travelled to the king’s palace and asked the doorman to inform the king of his arrival. (3)

द्वाःस्थ उवाच

विदुरोऽयमनुप्राप्तो राजेन्द्र तव शासनात् ।
द्रष्टुमिच्छति ते पादौ किं करोतु प्रशाधि माम् ॥ ४ ॥

The doorman approached the king and said, “Maharaj! As desired by you, Vidura has arrived. He requests an audience. What are orders for me. Should I send him in?” (4)

धृतराष्ट्र उवाच

प्रवेशय महाप्राज्ञं विदुरं दीर्घदर्शिनम् ।
अहं हि विदुरस्यास्य नाकल्पो जातु दर्शने ॥ ५ ॥

Dhṛtarāṣṭra replied, "Please lead the wise and far-sighted Vidura into the palace. There is no hindrance ever in meeting him." (5)

द्वाःस्थ उवाच

प्रविशान्तःपुरं क्षत्तर्महाराजस्य धीमतः ।
नहि ते दर्शनेऽकल्पो जातु राजाब्रवीद्धि माम् ॥ ६ ॥

The doorman approached Vidura and asked him to proceed to the private chambers of the sagacious king. He told the visitor how the king had observed that there was never any hindrance for him to meet Vidura." (6)

वैशम्पायन उवाच

ततः प्रविश्य विदुरो धृतराष्ट्रनिवेशनम् ।
अब्रवीत् प्राञ्जलिर्वाक्यं चिन्तयानं नराधिपम् ॥ ७ ॥

Vidura entered the King's chambers with hands folded and addressed the worried sovereign thus: (7)

विदुरोऽहं महाप्राज्ञं सम्प्राप्तस्तव शासनात् ।
यदि किञ्चन कर्तव्यमयमस्मि प्रशाधि माम् ॥ ८ ॥

"As summoned by you, I have arrived, O wise King. I await your command." (8)

धृतराष्ट्र उवाच

सञ्जयो विदुर प्राज्ञो गर्हयित्वा च मां गतः ।
अजातशत्रोः श्वो वाक्यं सभामध्ये स वक्ष्यति ॥ ९ ॥

Dhṛtarāṣṭra replied, "Vidura, Sañjaya was here a short time ago. He left after censoring me. Tomorrow he will

report to the Court the response from the prince, Ajātaśatru Yudhiṣṭhira. (9)

तस्याद्य कुरुवीरस्य न विज्ञातं वचो मया।
तन्मे दहति गात्राणि तदकार्षीत् प्रजागरम् ॥ १० ॥

“Today, I could not comprehend what the *Kuruvīra* Yudhiṣṭhira has conveyed. This inability [to know his intentions] has made me restless. I can hardly sleep. (10)

जाग्रतो दह्यमानस्य श्रेयो यदनुपश्यसि।
तद् ब्रूहि त्वं हि नस्तात धर्मार्थकुशलो ह्यसि ॥ ११ ॥

“Brother, please be frank and speak what works, in your wise opinion, to my welfare who is unable to sleep and is restless with apprehensions. Among us, you alone are learned in the understanding of *Dharma* and *Artha*. (11)

यतः प्राप्तः सञ्जयः पाण्डवेभ्यो
न मे यथावन्मनसः प्रशान्तिः।
सर्वेन्द्रियाण्यप्रकृतिं गतानि
किं वक्ष्यतीत्येव मेऽद्य प्रचिन्ता ॥ १२ ॥

“I have been at unease since Sañjaya returned after meeting the *Pāṇḍavas*. I feel distraught in my mind and body. I am apprehensive of what he might convey tomorrow in the Court.” (12)

विदुर उवाच

अभियुक्तं बलवता दुर्बलं हीनसाधनम्।
हृत्स्वं कामिनं चोरमाविशन्ति प्रजागराः ॥ १३ ॥

After careful consideration, Vidura responded: “Rājan! They alone stay sleepless who antagonize a mightier person, or the weak, helpless and destitute who have lost whatever little they had. The lechers as well as the thieves too stay awake at night (13)

कच्चिदेतैर्महादोषैर्न स्पृष्टोऽसि नराधिप ।
कच्चिच्च परवित्तेषु गृध्यन् परितप्यसे ॥ १४ ॥

“Narendra! I hope that you are not afflicted with any of the aforementioned serious maladies. I trust that you are not impatiently coveting wealth that belongs to others. (14)

धृतराष्ट्र उवाच

श्रोतुमिच्छामि ते धर्म्यं परं नैःश्रेयसं वचः ।
अस्मिन् राजर्षिवंशे हि त्वमेकः प्राज्ञसम्मतः ॥ १५ ॥

Dhṛtarāṣṭra replied, “I desire to hear your righteous words and your sound and beneficial advice. In our royal family, you alone are respected even by the learned.” (15)

विदुर उवाच

(राजा लक्षणसम्पन्नस्त्रैलोक्यस्याधिपो भवेत् ।
प्रेष्यस्ते प्रेषितश्चैव धृतराष्ट्र युधिष्ठिरः ॥ १६ ॥

Vidura continued: “The king, Yudhiṣṭhira possesses all the attributes to be a king of the universe. He always respected your wishes. You, however, exiled him. (16)

विपरीततरश्च त्वं भागधेये न सम्मतः ।
अर्चिषां प्रक्षयाच्चैव धर्मात्मा धर्मकोविदः ॥ १७ ॥

“You are a pious person, conscious of your duty. However, being blind [to his qualities], you did not recognize his merit. You turned hostile and declined to hand over a part of the kingdom to him. (17)

आनृशंस्यादनुक्रोशाद् धर्मात् सत्यात् पराक्रमात् ।
गुरुत्वात् त्वयि सम्प्रेक्ष्य बहून् क्लेशांस्तितिक्षते ॥ १८ ॥

“Yudhiṣṭhira respects you as an elder, a superior. In temperament, besides being chivalrous, he is gentle, kind, righteous and truthful. On account of this he has suffered
(18)

दुर्योधने सौबले च कर्णे दुःशासने तथा ।
एतेष्वैश्वर्यमाधाय कथं त्वं भूतिमिच्छसि ॥ १९ ॥

“You have entrusted the kingdom to incompetent persons like Duryodhana, Śakuni, Karṇa and Duḥśāsana. How then, do you expect to enhance your glory as a ruler? (19)

आत्मज्ञानं समारम्भस्तितिक्षा धर्मनित्यता ।
यमर्थान्नापकर्षन्ति स वै पण्डित उच्यते ॥ २० ॥

“He alone is entitled to be named a *Paṇḍita* who knows his worth, is industrious, has the capacity to suffer and who does not deviate from his duty under any circumstances. (20)

निषेवते प्रशस्तानि निन्दितानि न सेवते ।
अनास्तिकः श्रद्धाधान एतत् पण्डितलक्षणम् ॥ २१ ॥

“A *Paṇḍita* always acts admirably and shuns evil activity. He believes in God and worships with devotion. (21)

क्रोधो हर्षश्च दर्पश्च ह्रीः स्तम्भो मान्यमानिता ।
यमर्थान्नापकर्षन्ति स वै पण्डित उच्यते ॥ २२ ॥

“A *Paṇḍita* is not diverted from the path of his duty, his *Dharma*, by the emotions of anger, joy, pride, shame, obstinacy and a false sense of superiority. (22)

यस्य कृत्यं न जानन्ति मन्त्रं वा मन्त्रितं परे ।
कृतमेवास्य जानन्ति स वै पण्डित उच्यते ॥ २३ ॥

“We call him a *Paṇḍita* whose activities are not known to others when that is considered or advised but only when that succeeds.” (23)

यस्य कृत्यं न विघ्नन्ति शीतमुष्णं भयं रतिः ।
समृद्धिरसमृद्धिर्वा स वै पण्डित उच्यते ॥ २४ ॥

“A *Paṇḍita*’s actions are not interrupted by summer or winter, by heat or cold, neither by fear of consequences

nor by lust. He is not swayed from his path either by riches or poverty. (24)

यस्य संसारिणी प्रज्ञा धर्मार्थावनुवर्तते ।
कामादर्थं वृणीते यः स वै पण्डित उच्यते ॥ २५ ॥

“He alone is entitled to be called a *Paṇḍita* whose worldly wisdom partakes of the twin qualities of *Dharma* and *Artha*, and one who forsaking the path of sensual indulgence takes the road of living like an upright human being. (25)

यथाशक्ति चिकीर्षन्ति यथाशक्ति च कुर्वते ।
न किञ्चिदवमन्यन्ते नराः पण्डितबुद्धयः ॥ २६ ॥

“The learned men, deep in their wisdom, know their limitations. They aspire to achieve what is possible within their power and work for the same. For them no effort, however small, is below their dignity. (26)

क्षिप्रं विजानाति चिरं शृणोति
विज्ञाय चार्थं भजते न कामात् ।
नासम्पृष्टो व्युपयुङ्क्ते परार्थे
तत् प्रज्ञानं प्रथमं पण्डितस्य ॥ २७ ॥

“The foremost attribute of a *Paṇḍita* is that he listens attentively, grasps the essence of a subject in no time, and acts firmly in his discretion and not out of emotion. He never utters an irrelevant word or tender an opinion about others unless so requested. (27)

नाप्राप्यमभिवाञ्छन्ति नष्टं नेच्छन्ति शोचितुम् ।
आपत्सु च न मुह्यन्ति नराः पण्डितबुद्धयः ॥ २८ ॥

“The wise do not aspire for the unattainable. They do not grieve for what is lost. Misfortune does not rattle them. (28)

निश्चित्य यः प्रक्रमते नान्तर्वसति कर्मणः।

अबन्ध्यकालो वश्यात्मा स वै पण्डित उच्यते ॥ २९ ॥

“We call him a *Paṇḍita* who makes up his mind before taking up a project. Thereafter, he works relentlessly, and does not stop mid-way. All through this he exercises total control over his mind. (29)

आर्यकर्मणि रज्यन्ते भूतिकर्माणि कुर्वते।

हितं च नाभ्यसूयन्ति पण्डिता भरतर्षभ ॥ ३० ॥

“O descendent of Bharata! The learned occupy themselves with the most desirable of objectives. They act in pursuit of progress and enrichment [of others]. They do not find a fault with those engaged in good deeds. (30)

न हृष्यत्यात्मसम्माने नावमानेन तप्यते।

गाङ्गो हृद इवाक्षोभ्यो यः स पण्डित उच्यते ॥ ३१ ॥

“He alone deserves to be called a *Paṇḍita* who does not feel over-elated when praised. Condemnation does not depress him. His mind is like a large whirlpool in the Ganges, always ebullient. (31)

तत्त्वज्ञः सर्वभूतानां योगज्ञः सर्वकर्मणाम्।

उपायज्ञो मनुष्याणां नरः पण्डित उच्यते ॥ ३२ ॥

“A *Paṇḍita* is aware of the reality of life. He is dexterous in all activity. He can unravel any knot among human beings. (32)

प्रवृत्तवाक्चित्रकथ ऊहवान् प्रतिभानवान्।

आशु ग्रन्थस्य वक्ता च यः स पण्डित उच्यते ॥ ३३ ॥

“We know him as a *Paṇḍita* who is fluent in speech, whose choice of words is unique, who argues well, and is intellectually brilliant. A *Paṇḍita* can elucidate the essence of a literary work with felicity. (33)

श्रुतं प्रज्ञानुगं यस्य प्रज्ञा चैव श्रुतानुगा।

असम्भिन्नार्यमर्यातः पण्डितारव्यां लभेत सः ॥ ३४ ॥

“He alone is entitled to be called a *Paṇḍita* whose learning is guided by intellect and whose intellect is moulded by his education. He never transgresses the limits of decency. (34)

अश्रुतश्च समुन्नद्धो दरिद्रश्च महामनाः ।
अर्थाश्चाकर्मणा प्रेप्सुर्मूढ इत्युच्यते बुधैः ॥ ३५ ॥

“The *Paṇḍitas* call a man a fool who although illiterate thinks too much of himself and who though a pauper dreams rich. Such a fool desires to grow rich without effort. (35)

स्वमर्थं यः परित्यज्य परार्थमनुतिष्ठति ।
मिथ्या चरति मित्रार्थे यश्च मूढः स उच्यते ॥ ३६ ॥

“This fool deserts his duty and looks after the interest of others. His conduct towards his friends is deceitful. (36)

अकामान् कामयति यः कामयानान् परित्यजेत् ।
बलवन्तं च यो द्वेष्टि तमाहुर्मूढचेतसम् ॥ ३७ ॥

“He is called an idiot who befriends undesirable persons and who shuns those whose company he ought to seek. For no rhyme or reason he courts enmity of the powerful. (37)

अमित्रं कुरुते मित्रं मित्रं द्वेष्टि हिनस्ति च ।
कर्म चारभते दुष्टं तमाहुर्मूढचेतसम् ॥ ३८ ॥

“Unjustifiably, he makes enemies of friends while trying to befriend his enemies. He harms his friends for no reason. He is such a fool that he invariably sets out on the wrong path. (38)

संसारयति कृत्यानि सर्वत्र विचिकित्सते ।
चिरं करोति क्षिप्रार्थं स मूढो भरतर्षभ ॥ ३९ ॥

“O descendent of Bharata! He is stupid who unnecessarily expands the scope of his activity, who doubts everyone’s intentions and who delays what can be

श्राद्धं पितृभ्यो न ददाति दैवतानि न चार्चति ।
सुहृन्मित्रं न लभते तमाहुर्मूढचेतसम् ॥ ४० ॥

“He is deficient in intellect who does not perform *Śrāddha* for his ancestors and who does not worship the *Devatās*. He is unable to make sincere friends. (40)

अनाहूतः प्रविशति अपृष्टो बहु भाषते ।
अविश्वस्ते विश्वसिति मूढचेता नराधमः ॥ ४१ ॥

“He enters a house or Court uninvited and speaks much when not even asked to do so. Such a lowly fool trusts the most untrustworthy persons. (41)

परं क्षिपति दोषेण वर्तमानः स्वयं तथा ।
यश्च क्रुध्यत्यनीशानः स च मूढतमो नरः ॥ ४२ ॥

“He is truly an idiot who while being himself at fault, accuses others of being so. He flies into unnecessary rage although he can do nothing about the situation. (42)

आत्मनो बलमज्ञाय धर्मार्थपरिवर्जितम् ।
अलभ्यमिच्छन्नैष्कर्म्यान्मूढबुद्धिरिहोच्यते ॥ ४३ ॥

“He is called a dunce who without understanding his limitations, without putting any effort, violating the principles of *Dharma* and *Artha*, desires to possess the unattainable. (43)

अशिष्यं शास्ति यो राजन् यश्च शून्यमुपासते* ।
कदर्यं भजते यश्च तमाहुर्मूढचेतसम् ॥ ४४ ॥

“He who tenders advice to the undeserving, who worship the non-existent or *Śūnya*, the one who seeks favours with a miser, is the foolish one. (44)

अर्थं महान्तमासाद्य विद्यामैश्वर्यमेव वा ।
विचरत्यसमुन्नद्धो यः स पण्डित उच्यते ॥ ४५ ॥

* There should be understand the word ‘upāsate’ instead

“We call him a *Paṇḍita* who does not take airs even after achieving wealth, prosperity, status and education. (45)

एकः सम्पन्नमश्नाति वस्ते वासश्च शोभनम्।
योऽसंविभज्य भृत्येभ्यः को नृशंसतरस्ततः ॥ ४६ ॥

“Who can be crueler than the one who enjoys a sumptuous meal and puts on fancy clothes without sharing the same with those who deserve his care and who depend on him? (46)

एकः पापानि कुरुते फलं भुङ्क्ते महाजनः।
भोक्तारो विप्रमुच्यन्ते कर्ता दोषेण लिप्यते ॥ ४७ ॥

“One person earns riches by committing evil deeds. Several others enjoy them. While the latter do not face any consequences, the former pays for his misdeeds. (47)

एकं हन्यान् वा हन्यादिषुर्मुक्तो धनुष्मता।
बुद्धिर्बुद्धिमतोत्सृष्टा हन्याद् राष्ट्रं सराजकम् ॥ ४८ ॥

“A warrior’s arrow might or might not kill anyone. However, a wise man’s counsel may destroy a king as well the whole kingdom. (48)

एकया द्वे विनिश्चित्य त्रींश्चतुर्भिर्वशे कुरु।
पञ्च जित्वा विदित्वा षट् सप्त हित्वा सुखी भव ॥ ४९ ॥

“Be happy by doing thus—decide between the two (duty and other) with the help of one (intellect); subjugate the three (friend, foe and neutral) with the help of four (*Sāma*, *Dāma*, *Daṇḍa* and *Bheda*) win over five (sense organs); know the six virtues of a king (*Sandhi*, *Vigraha*, *Yāna*, *Āsana*, *Dvaidhībhāva* and *Samāśrayarūpa*) and give up seven faults (womanising, gambling, hunting, taking liquor, using foul language, inflicting cruel punishment and earning wealth through unfair means) (49)

पुरुषोत्तमयोगः (Puruṣottamayogaḥ, Ch-15 of śrīmad Bhagavad Gīta)

अथ पञ्चदशोऽध्यायः । श्रीभगवानुवाच ।

atha pañcadaśo'dhyāyaḥ । śrībhagavānuvāca ।

ऊर्ध्वमूलमधःशाखमश्वत्थं प्राहुरव्ययम् । छन्दांसि यस्य पर्णानि यस्तं वेद स वेदवित् ॥ १ ॥

ūrdhvamūlamadhaḥśākhamaśvattham prāhuravyayam ।

chandānsi yasya parṇāni yastam veda sa vedavit ॥ 1 ॥

अधश्चोर्ध्वं प्रसृतास्तस्य शाखा गुणप्रवृद्धा विषयप्रवालाः । अधश्च मूलान्यनुसन्ततानि कर्मानुबन्धीनि मनुष्यलोके ॥ २ ॥

adhaścordhvaṁ prasṛtāstasya śākhā guṇapraṇṛddhā viṣayapraṇālāḥ ।

adhaśca mūlānyanusantatāni karmānubandhīni manuṣyaloke ॥ 2 ॥

न रूपमस्येह तथोपलभ्यते नान्तो न चादिर्न च सम्प्रतिष्ठा । अश्वत्थमेनं सुविरूढमूलं असङ्गशस्त्रेण दृढेन छित्त्वा ॥ ३ ॥

na rūpamasyeha tathopalabhyate nānto na cādirna ca sampratiṣṭhā ।

aśvatthamenam suvirūḍhamūlam asaṅgaśastreṇa dṛḍhena chittvā ॥ 3 ॥

ततः पदं तत्परिमार्गितव्यं यस्मिन्गता न निवर्तन्ति भूयः । तमेव चाद्यं पुरुषं प्रपद्ये । यतः प्रवृत्तिः प्रसृता पुराणी ॥ ४ ॥

tataḥ padam tatparimārgitavyam yasmingatā na nivartanti bhūyaḥ ।

tameva cādyam puruṣam prapadye । yataḥ pravṛttiḥ prasṛtā purāṇī ॥ 4 ॥

निर्मानमोहा जितसङ्गदोषा अध्यात्मनित्या विनिवृत्तकामाः । द्वन्द्वैर्विमुक्ताः सुखदुःखसङ्गैर्- गच्छन्त्यमूढाः पदमव्ययं तत् ॥ ५ ॥

nirmānamohā jītaśaṅgadoṣā adhyātmanityā vinivṛttakāmāḥ ।

dvandvairvimuktāḥ sukhaduḥkhasaṅgair- gacchantyamūḍhāḥ padamavyayam tat ॥ 5 ॥

न तद्भासयते सूर्यो न शशाङ्को न पावकः । यद्गत्वा न निवर्तन्ते तद्धाम परमं मम ॥ ६ ॥

na tadbhāsayate sūryo na śaśaṅko na pāvakaḥ ।

yadgatvā na nivartante taddhāma paramam mama ॥ 6 ॥

ममैवांशो जीवलोके जीवभूतः सनातनः । मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥ ७ ॥

mamaivāṁśo jīvaloke jīvabhūtaḥ sanātanaḥ ।

manaḥṣaṣṭhānīndriyāṇi prakṛtisthāni karṣati ॥ 7 ॥

शरीरं यदवाप्नोति यच्चाप्युत्क्रामतीश्वरः । गृहित्वैतानि संयाति वायुर्गन्धानिवाशयात् ॥ ८ ॥

śarīraṁ yadavāpnoti yaccāpyutkrāmatīśvaraḥ ।
gr̥hitvaitāni saṁyāti vāyurgandhānivāśayāt ॥ 8

श्रोत्रं चक्षुः स्पर्शनं च रसनं घ्राणमेव च । अधिष्ठाय मनश्चायं विषयानुपसेवते ॥ ९ ॥

śrotraṁ cakṣuḥ sparśanaṁ ca rasanāṁ ghrāṇameva ca ।
adhiṣṭhāya manaścāyaṁ viṣayānupasevate ॥ 9॥

उत्क्रामन्तं स्थितं वापि भुञ्जानं वा गुणान्वितम् । विमूढा नानुपश्यन्ति पश्यन्ति ज्ञानचक्षुषः ॥ १० ॥

utkrāmantaṁ sthitaṁ vāpi bhuñjanaṁ vā guṇānvitam ।
vimūḍhā nānupaśyanti paśyanti jñānacakṣuṣaḥ ॥ 10॥

यतन्तो योगिनश्चैनं पश्यन्त्यात्मन्यवस्थितम् । यतन्तोऽप्यकृतात्मानो नैनं पश्यन्त्यचेतसः ॥ ११ ॥

yatanto yoginaścainaṁ paśyantyātmanyavasthitaṁ ।
yatanto'pyakṛtātmāno nainaṁ paśyantyacetasāḥ ॥ 11॥

यदादित्यगतं तेजो जगद्भासयतेऽखिलम् । यच्चन्द्रमसि यच्चाग्नौ तत्तेजो विद्धि मामकम् ॥ १२ ॥

yadādityagataṁ tejo jagadbhāsayate'khilam ।
yaccandramasi yaccāgnau tattejo viddhi māmakam ॥ 12

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

gāmāviśya ca bhūtāni dhārayāmyahamojasā ।
puṣṇāmi cauṣadhīḥ sarvāḥ somo bhūtvā rasātmakaḥ ॥ 13

अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः । प्राणापानसमायुक्तः पचाम्यन्नं चतुर्विधम् ॥ १४ ॥

ahaṁ vaiśvānaro bhūtvā prāṇināṁ dehamāśritaḥ ।
prāṇāpānasamayuktaḥ pacāmyannaṁ caturvidham ॥ 14॥

सर्वस्य चाहं हृदि सन्निविष्टो मत्तः स्मृतिर्ज्ञानमपोहनञ्च । वेदैश्च सर्वैरहमेव वेद्यो वेदान्तकृद्वेदविदेव चाहम् ॥ १५-१५ ॥

sarvasya cāhaṁ hr̥di sanniviṣṭo mattaḥ smṛtirjñānamapohanañca ।
vedaiśca sarvairahameva vedyo vedāntakṛdvedavideva cāham ॥ 15॥

द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च । क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते ॥ १६ ॥

dvāvimau puruṣau loka kṣaraścākṣara eva ca ।

kṣaraḥ sarvāṇi bhūtāni kūṭastho'kṣara ucyate ॥ 16॥

उत्तमः पुरुषस्त्वन्यः परमात्मेत्युपाहृतः । यो लोकत्रयमाविश्य बिभर्त्यव्यय ईश्वरः ॥ १७ ॥

uttamaḥ puruṣastvanyaḥ paramātmetyudhāṛtaḥ ।
yo lokatrayamāviśya bibhartyavyaya īśvaraḥ ॥ 17॥

यस्मात्क्षरमतीतोऽहमक्षरादपि चोत्तमः । अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः ॥ १८ ॥

yasmātkṣaramatīto'hamakṣarādapi cottamaḥ ।
ato'smi loke vedeca prathitaḥ puruṣottamaḥ ॥ 18॥

यो मामेवमसम्मूढो जानाति पुरुषोत्तमम् । स सर्वविद्भजति मां सर्वभावेन भारत ॥ १९ ॥

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

इति गुह्यतमं शास्त्रमिदमुक्तं मयानघ । एतद्बुद्ध्वा बुद्धिमान्स्यात्कृतकृत्यश्च भारत ॥ २० ॥

iti guhyatamaṁ śāstramidamuktaṁ mayānagha ।
etadbuddhvā buddhimānsyātkṛtakṛtyaśca bhārata ॥ 20॥

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुन संवादे पुरुषोत्तमयोगो नाम पञ्चदशोऽध्यायः ॥ १५ ॥

om tatsaditi śrīmadbhagavadgītāsūpaniṣatsu brahmavidyāyām yogasāstre śrīkṛṣṇārjuna
saṁvāde puruṣottamayogo nāma pañcadaśo'dhyāyaḥ ॥ 15॥

सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज । अहं त्वां सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥ १८-६६ ॥

sarvadharmānparityajya māmekaṁ śaraṇaṁ vraja ।
ahaṁ tvām sarvapāpebhyo mokṣayaiṣyāmi mā śucaḥ ॥ 18-66॥

ब्रह्मार्पणं ब्रह्म हविर्ब्रह्माग्नौ ब्रह्मणा हुतम् । ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥ ४-२४ ॥

brahmārpaṇaṁ brahma havirbrahmāgnau brahmaṇā hutam ।
brahmaiva tena gantavyaṁ brahmakarmasamādhinā ॥ 4-24॥