

# Thanksgiving Family Vedanta Course 2021

(November 25 - 28 , 2021)

With

**Swami Muktatmanandaji**

**on**

**Bhagavad Gita Ch.12-VS.14**

**&**

**Swami Advayatmanandaji**

On

**Brahmavidasirvadapaddhatih**

Children's Program

With

Gurukulam's Staff

**Arsha Vidya Gurukulam, P.O. Box 1059, Saylorsburg, PA.18353**

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

## 2021 Thanksgiving Family Vedanta Camp

**Thursday, November, 25<sup>th</sup>**

<b>Registration 2 – 10 pm</b> <b>Main Office -Kanchi</b>	Evening Arati 6:00 -6:30 pm Dinner: 6:30 – 10:00 pm	Orientation and Satsang 8:00 pm onward all the Classes <b>New Building Auditorium</b>
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**Friday and Saturday Nov. 26 - 27**

Morning Tea / Coffee / Warm water 5:15 – 7:00 am Old Dining Hall (Adjacent to the Temple)	Daily Morning Abhiseka to Lord Daksinamurti and Ganesa 5:45- 6:45 am <u>Temple</u>	Guided Meditation  7:00 am  <b>Swami Muktatmanandaji</b>
Breakfast at 7:30- 8:30 am <u>New Building Dining Hall</u> <b>Gurukulam Seva</b> (Kitchen prep work) 8:15 - 8:55 am Contact: Ram and Tara	<b>Brahmavidāśīrvādapaddhatiḥ</b>  <b>Class 1</b> 9:00 – 10:00 am  <b>Swami Advyatmanandaji</b>	<b>Bhagavad Gita Ch 12.14</b>  11:00 – 12:00 Noon  <b>Swami Muktatmanandaji</b>
Afternoon Arati to Lord Daksinamurti  12:00 – 12:15 pm <u>Temple</u>	Lunch 12:15 – 1:30 pm  <u>New Building Dining Hall</u>	<b>Free-time</b> 1:30 – 3:00 pm
Tea /Coffee / Warm water  3:30 – 4:15 pm <u>New Building Dining Hall</u>	<b>Brahmavidāśīrvādapaddhatiḥ</b> <b>Class 2</b>  4:30 – 5:30 pm  <b>Swami Advyatmanandaji</b>	<b>Daily Evening Arati to</b> <b>Lord Daksinamurti</b>  6:00 – 6:30 pm  <u>Temple</u>
<b>Dinner</b> 6:35-7:45pm <u>New Building Dining Hall</u>	<b>Satsang (Q &amp; A)</b>  7:30 pm onward  <b>Swami Advyatmanandaji</b> (Friday)	<b>Satsang (Q &amp; A)</b> <u>7:30 pm onward</u>  <b>Swami Muktatmanandaji</b> (Saturday)

Sunday, November 28<sup>th</sup>

Morning Tea / Coffee / Warm water 5:15 – 7:00 am Old Dining Hall (Adjacent to the Temple)	Daily Morning Abhiseka to Lord Daksinamurti and Ganesa 5:45- 6:45 am <u>Temple</u>	<b>Guided Meditation</b>  7:00 am  <b>Swami Muktatmanandaji</b>
Breakfast at 7:30- 8:30 am <u>New Building Dining Hall</u> <b>Gurukulam Seva</b> (Kitchen prep work)  8:15 - 8:55 am  Contact: Ram and Tara	<b>Bhagavad Gita Ch 12.14</b>  9:00 – 10:00 Noon  <b>Swami Muktatmanandaji</b>	<b>Brahmavidāśīrvādapaddhatiḥ</b>  11:00 – 12:00 pm  <b>Swami Advyatmanandaji</b>  GURUDAKSHINA,
Afternoon Arati to Lord Daksinamurti  12:00 – 12:15 pm  <u>Temple</u>	Lunch 12:15 – 1:30 pm  <u>New Building Dining Hall</u>	CAMP ENDS WITH GURUDAKSHINA,  ARATI AND LUNCH



2021 Thanksgiving Weekend AVG Youth Activities Schedule:				
Camp begins, Thur., Nov. 25th, 8pm with Orientation in Temple Old Dining Hall. ends Sun., Nov. 28th lunch				
Class timing		7-9yrs	10-12yrs	Teens
8:50AM	9:00AM	Assembly, Temple Dining Hall (TDH) for all		
9:05AM	9:55AM	Values , Tunga	Chanting, TDH	Yoga Studio
9:55AM	10:15AM	Snacks, TDH		
10:20AM	11:15AM	Chanting, Tunga	Yoga Studio	Values, Pampa
11:15AM	12:05PM	Yoga Studio	Values, TDH	Chant., Pampa
12:05PM	12:15PM	Aarati at Temple, Lunch, Practice and Quiet time		
4:10PM	4:30PM	Snacks, TDH		
4:30PM	5:30PM	Fri.: Games, Assemble at Yoga Studio Basement Sat.: Prep. for Presentation		
6:00PM	7:30PM	Aarati at Temple followed by Dinner		
7:30PM	8:30PM	Fri.: End of the Day, Tunga, TDH or Pampa		
Sat.: 8:30PM: Youth Learning Presentation on Stage for all				
If possible use appropriate clothing for Yoga and some Indian Clothing for Stage Presentation. Contact: Brhm. Suryanarayanji : 570 656 0195				

## About the Gurukulam:

The Gurukulam is situated on 14 acres of secluded land in the Pocono Mountains, with 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 1<sup>st</sup> and 3<sup>rd</sup> 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 Dakshinamurti, the first spiritual teacher in the Vedic tradition. Our qualified priests 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 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, 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. D.s 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 Vidadatmananda, 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, Brah. Suryanarayana. Suddhatma Chaitanya serves as the General Manager for the Gurukulam.

## **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.....

Upon arrival, come to the Main Office (KANJI) to pick up your room/cottage key & do room check-in. Please return room key to the office when you check-out.

**Personal Belongings:** The Gurukulam cannot accept responsibility for the campers' & guests' personal belongings.

**Parking:** Please Park your vehicle in the main parking lot, in the back of the Campus, or on the grass in front of the activities Center (Large Red Building) or near the new building area.

### **General Information**

**Yoga Studio:** 11 floor in the Activities Center, enter by ground level door.

**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 a New dining hall is closed for cleaning 1:30 - 3:30 pm)

**Library hours:** 1:30 - 3:00 pm (Sindhu building Basement) closed

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

(Please contact office for unlocking the gym)

**Shanti Trail:** The walking, jogging and biking in 99-acre property

[A pathway between the two buildings Bhavani and Godavari leads to trail) Please go in a group to avoid any mishaps due to isolated place and bear area.

**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:** Audio & Video recording of lectures and programs during the Course are copyright protected.
- **Footwear/Feet:** Footwear is not allowed in the New Auditorium and temple premise. One must leave the footwear space provided for the Coat and shoe.
- Modest dress is a must for everyone staying or visiting the Gurukulam Conservative (Female) No Shorts- (Male)
- Turn off your electronic gadgets including mobile phones/tablets in the Temple, New Building Auditorium & Yoga studio.
- **Intoxicants and Prohibited Items:** Smoking, drinking alcohol, use of tobacco, non-prescription drugs, or coming intoxicated are not allowed in the Gurukulam, especially in the Temple, New Building Auditorium, Yoga Studio, Dining hall is strictly prohibited. Pets are not allowed.
- Children are not allowed in the Auditorium during Meditation and Lectures. Don't squat on the chair.
- Please check hearing aid battery.
- Please maintain silence until you leave the Auditorium.
- Don't stretch legs if you are seated in the front row. (Temple)



- If you use your computer in a public space or while remote working, make sure you never leave your laptop or tablet unattended.
- **Internet:** Gurukulam is not under any obligation to provide uninterrupted internet to the Campers/guests or visitors.
- **For Internet:** New Dining Hall Lobby & Temple, Tunga and Pampa classrooms have Wi-Fi.

Thank you for your cooperation

Emergency Nos: 570-656-0193, 570-656-0189

#### Upcoming Events and Camps

Dec 5 & 19	Bhagavadgita Weekend Classes with Swami Muktatmanandaji
Thu Dec 14	Gita Jayanti, and the entire Gita Parayana will take place.
Fri-Fri Dec 24-31	Camp with Swamini Svatmavidyanandaji and Swami Muktatmanandaji
Fri-Fri Dec 24-31	Year end Camp with Swamini Svatmavidyanandaji and Swami Muktatmanandaji
Fri. Dec.31	Daksinamurti mula-manta-japa 9:30 am
Sat. Jan. 1, 22	New Year's Day Celebration. 9:30 am

#### 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 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: 10:00 am – 1:00 pm

6:00 pm- 7:00 pm

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

2:30 pm- 7:30 pm

Please enter through the DECK to Dayalayam -Meditation Hall

Thank you for your visit

## 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](mailto:dracpsych@gmail.com)

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**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**

- **Clean AND disinfect frequently touched surfaces daily.** This includes tables, doorknobs, light switches, counter, 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.



# Selections from Brahmavidāśīrvādapaddhatiḥ

## Contemplative Prayers for Self-knowledge

Arsha Vidya Gurukulam  
November 25 - 28, 2021

With Swami Advayatmananda Saraswati

ॐ सह नाववतु । सह नौ भुनक्तु ।  
सह वीर्यं करवावहै । तेजस्वि नावधीतमस्तु  
मा विद्विषावहै ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

*Om saha nāvavatu । saha nau bhunaktu ।  
saha vīryam karavāvahai । tejasvi nāvadhītamastu ।  
mā vidviṣāvahai ॥  
Om śāntiḥ śāntiḥ śāntiḥ ॥*

Om May He, the Lord, protect us both. May He nourish us both (with knowledge).  
May we together make proper effort to enable this knowledge to take place. May our studies  
be brilliant and clear.

May we not have any misunderstanding.

Om Peace, Peace, Peace

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते ।  
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥  
ॐ शान्तिः शान्तिः शान्तिः ॥

*Om pūrṇam adaḥ pūrṇam idaṁ pūrṇāt pūrṇam udacyate ।  
pūrṇasya pūrṇam ādāya pūrṇam evāvaśiṣyate ॥  
Om śāntiḥ śāntiḥ śāntiḥ*

Om That formless reality is limitless wholeness.  
This apparent reality of form is limitless wholeness.

Adding form or removing form,

Still, only limitless wholeness remains.

Om Peace, Peace, Peace

ध्रुवपङ्क्तिः

Dhruva-paṅktiḥ - Refrain

For chanting

इति भवन्तो महान्तोऽनुगृह्णन्तु । तथास्तु ॥

*iti bhavanto mahānto'nugr̥hṇantu । tathāstu ॥*

पदच्छेदः - Padacchedah

इति भवन्तः महान्तः अनुगृह्णन्तु । तथा अस्तु ॥

*iti bhavantaḥ mahāntaḥ anugr̥hṇantu । tathāstu ॥*

May honorable great ones bestow favor in this manner. May it be so.



## 1) मुमुक्षुप्रार्थना

*Mumukṣu-prārthanā - A Spiritual Seeker's Prayer*

परमेश्वरं प्रीतिपूर्वकं भजन्तो भक्ता येनानन्यबुद्धियोगेन सम्यग्दर्शनलक्षणेन भगवन्तं  
परमेश्वरमात्मत्वेनोपयान्ति प्रतिपद्यन्ते तं बुद्धियोगं भगवान्वासुदेवो मे ददात्वित्याशीर्निरन्तरं भूयात् ॥  
इति भवन्तो महान्तोऽनुगृह्णन्तु । तथास्तु ॥

For chanting

परमेश्वरं प्रीति-पूर्वकम्, भजन्तो भक्ताः, येनानन्य-बुद्धि-योगेन, सम्यग्-दर्शन-लक्षणेन, भगवन्तं  
परमेश्वरम्, आत्मत्वेन, उपयान्ति प्रतिपद्यन्ते, तं बुद्धि-योगम्, भगवान् वासुदेवः, मे ददातु, इत्याशीर्  
निरन्तरं भूयात् ॥  
इति भवन्तो महान्तोऽनुगृह्णन्तु । तथास्तु ॥

*parameśvaram prīti-pūrvakam, bhajanto bhaktāḥ, yenānanya-buddhi-yogena,  
samyag-darśana-lakṣaṇena, bhagavantam parameśvaram, ātmatvena, upayānti  
pratipadyante, tam buddhi-yogam, bhagavān vāsudevaḥ, me dadātu, ityāśīr nirantaram  
bhūyāt ॥*

*iti bhavanto mahānto'nugrṇṇantu । tathāstu ॥*

पदच्छेदः - Padacchedah

परम-ईश्वरम् प्रीति-पूर्वकम् भजन्तः भक्ताः येन अन्-अन्य-बुद्धि-योगेन सम्यग्-दर्शन-लक्षणेन  
भगवन्तम् परमेश्वरम् आत्मत्वेन उपयान्ति प्रतिपद्यन्ते तम् बुद्धि-योगम् भगवान् वासुदेवः मे ददातु इति  
आशीर् निरन्तरं भूयात् ॥  
इति भवन्तः महान्तः अनुगृह्णन्तु । तथा अस्तु ॥

*parama-īśvaram prīti-pūrvakam bhajantaḥ bhaktāḥ yena an-anya-buddhi-yogena  
samyag-darśana-lakṣaṇena bhagavantam parameśvaram ātmatvena upayānti  
pratipadyante tam buddhi-yogam bhagavān vāsudevaḥ me dadātu iti āśīr nirantaram  
bhūyāt ॥*

May Lord Vāsudeva grant me that knowledge of non-separateness which is in the form  
of clear vision (of truth) whereby devotees, seeking the limitless Lord with love, reach  
(know) the limitless Lord as their very self - In this manner may there be uninterrupted  
prayer / blessings.

## 2) अधिकारित्वं साधनानि च

*Adhikāritvaṃ and Sāadhanāni* - Preparedness and Practices

शमादिपूर्वकश्रवणमनननिदिध्यासनाभ्यासरूपतत्त्वज्ञानाभ्यासबलाद्विषयासक्तिः प्रज्ञामान्द्यं विपर्ययो  
दुराग्रहश्चेति वर्तमानप्रतिबन्धचतुष्टयनिवृत्तिद्वाराप्रतिबद्धापरोक्षब्रह्मसाक्षात्कारो दृढीभूयात् ॥  
इति भवन्तो महान्तोऽनुगृह्यन्तु । तथास्तु ॥

For chanting

शमादि-पूर्वक,-श्रवण-मनन,-निदिध्यासनाभ्यास-रूप,-तत्त्व-ज्ञानाभ्यास-बलात्, विषयासक्तिः,  
प्रज्ञा-मान्द्यं, विपर्ययः, दुराग्रहश्चेति, वर्तमान-प्रतिबन्ध,-चतुष्टय-निवृत्ति-द्वारा, अप्रतिबद्धापरोक्ष,-  
ब्रह्म-साक्षात्कारः, दृढी-भूयात् ॥  
इति भवन्तो महान्तोऽनुगृह्यन्तु । तथास्तु ॥

*śamādi-pūrvaka-śravaṇa-manana-nididhyāsanābhyāsa-rūpa-tattva-jñānābhyāsa-balāt,  
viṣayāsaktiḥ, prajñā-māndyaṃ, viparyayaḥ, durāgrahaśceti, vartamāna-pratibandha-  
catuṣṭaya-nivṛtti-dvārā, apratibaddhāparokṣa-brahma-sākṣātkāraḥ, dṛḍhī-bhūyāt ॥  
iti bhavanto mahānto'nugṛhṇantu । tathāstu ॥*

पदच्छेदः - Padacchedah

शम-आदि-पूर्वक-श्रवण-मनन-निदिध्यासन-अभ्यास-रूप-तत्त्व-ज्ञान-अभ्यास-बलात्,  
विषय-आसक्तिः, प्रज्ञा-मान्द्यं, विपर्ययः, दुराग्रहः च इति  
वर्तमान-प्रतिबन्ध-चतुष्टय-निवृत्ति-द्वारा,  
अप्रतिबद्ध-अपरोक्ष-ब्रह्म-साक्षात्कारः दृढी-भूयात् ।

*śama-ādi-pūrvaka-śravaṇa-manana-nididhyāsana-abhyāsa-rūpa-tattva-jñāna-abhyāsa-  
balāt, viṣaya-āsaktiḥ, prajñā-māndyaṃ, viparyayaḥ, durāgrahaḥ ca iti  
vartamāna-pratibandha-catūṣṭaya-nivṛtti-dvārā, apratibaddha-aparokṣa-brahma-  
sākṣātkāraḥ dṛḍhī-bhūyāt ।*

May the unobstructed and direct knowledge of *Brahman* become firm through the power of the primary practices (leading to the) knowledge of truth, which are in the form of listening to the teaching, reasoning and contemplation upon what was heard, and which are preceded by gaining the ability to manage emotions, etc., as well as through the removal of the four types of present obstacles - infatuation with objects of experience, dullness of intellect, having an orientation which is not properly aligned with the vision of Vedānta, and intellectual obstinacy.

### 3) निदिध्यासननिरूपणम्

*Nididhyāsana-nirūpaṇam* - Definition of Contemplation

विजातीयदेहादिप्रत्ययानन्तरितसजातीयसच्चिदानन्दात्मप्रत्ययप्रवाहो निरन्तरं भूयात् ॥

इति भवन्तो महान्तोऽनुगृह्णन्तु । तथास्तु ॥

For chanting

विजातीय-देहादि,-प्रत्ययानन्तरित,-सजातीय,-सच्-चिद्-आनन्दात्म,-प्रत्यय-प्रवाहः, निरन्तरं भूयात्

॥

इति भवन्तो महान्तोऽनुगृह्णन्तु । तथास्तु ॥

*vijātiya-dehādi,-pratyayānantarita,-sajātiya,-sac-cid-ānandātma,-pratyaya-pravāhaḥ,  
nirantaram bhūyāt ॥*

*iti bhavanto mahānto'nugrṇṇantu । tathāstu ॥*

पदच्छेदः - Padacchedah

विजातीय-देह-आदि-प्रत्यय-अनन्तरित-सजातीय-सत्-चित्-आनन्द-आत्म-प्रत्यय-प्रवाहः निरन्तरम्  
भूयात् ॥

*vijātiya-deha-ādi-pratyaya-anantarita-sajātiya-sat-cit-ānanda-ātma-pratyaya-pravāhaḥ  
nirantaram bhūyāt ॥*

May there be the uninterrupted flow of uniform thoughts focussed on the self, which is of the nature of existence, awareness, fullness, (a thought-flow) uninterrupted by dissimilar thoughts regarding the body, etc.

#### 4) आतमनः चित्स्वरूपता

*Ātmanaḥ cit-svarūpatā* - Awareness is the Nature of the Self

देहेन्द्रियादिसकलजडावभासकत्वेनात्मा चिद्रूप इति चिदात्मज्ञानसिद्धिः सम्यग्भूयात् ॥  
इति भवन्तो महान्तोऽनुगृह्णन्तु । तथास्तु ॥

For chanting

देहेन्द्रियादि-सकल,-जडावभासकत्वेन, आत्मा चिद्-रूपः, इति चिद्-आत्म-ज्ञान-सिद्धिः, सम्यग्  
भूयात् ॥  
इति भवन्तो महान्तोऽनुगृह्णन्तु । तथास्तु ॥

*dehendriyādi-sakala,-jaḍāvabhāśakatvena, ātmā cid-rūpaḥ, iti cid-ātma-jñāna-siddhiḥ,  
samyag bhūyāt ॥*

*iti bhavanto mahānto'nugrṇṇantu । tathāstu ॥*

पदच्छेदः - Padacchedah

देह-इन्द्रिय-आदि-सकल-जड-अवभासकत्वेन आत्मा चिद्-रूपः इति  
चिद्-आत्म-ज्ञान-सिद्धिः सम्यग् भूयात्

*deha-indriya-ādi-sakala-jaḍa-avabhāśakatvena ātmā cid-rūpaḥ iti  
cid-ātma-jñāna-siddhiḥ samyag bhūyāt*

The self is of the nature of awareness because of being the illuminator of all essentially non-sentient things such as the body, senses, etc. Thus may the attainment of the knowledge of the self being awareness alone be proper.

## 5) चित्सवरूपम्

*Cit-svarūpam - The Nature of Awareness*

अहमादिदृश्यविलक्षणास्मत्प्रत्ययालम्बनभूतप्रत्यक्चिन्मात्रस्वरूपज्ञानसिद्धिर्भूयात् ।

इति भवन्तो महान्तोऽनुगृह्णन्तु । तथास्तु ॥

For chanting

अहम्-आदि-दृश्य,-विलक्षणास्मत्-प्रत्ययालम्बन-भूत,-प्रत्यक्-चिन्मात्र-स्वरूप,-ज्ञान-सिद्धिर् भूयात्  
॥

इति भवन्तो महान्तोऽनुगृह्णन्तु । तथास्तु ॥

*aham-ādi-dṛśya,-vilakṣaṇāsmat-pratyayālbambana-bhūta,-pratyak-cinmātra-svarūpa,-  
jñāna-siddhir bhūyāt ॥*

*iti bhavanto mahānto'nugrḥṇantu | tathāstu ॥*

पदच्छेदः - Padacchedah

अहम्-आदि-दृश्य-विलक्षण-अस्मत्-प्रत्यय-आलम्बन-भूत-प्रत्यक्-चिन्मात्र-स्वरूप-ज्ञान-सिद्धिः  
भूयात्

*aham-ādi-dṛśya-vilakṣaṇa-asmat-pratyaya-ālbambana-bhūta-pratyak-cinmātra-svarūpa-  
jñāna-siddhiḥ bhūyāt*

May there be the attainment of the knowledge (of *ātmā*) which is of the nature of inner-most awareness, which is distinct from known objects such as the *ahamkāra* (the false notion of being an individuated self), and which is the basis for the "I" cognition.

## 6) आत्मासङ्गः

*Ātmā asaṅgaḥ*- The Self is Relation-free

यत्र यद्वस्त्वस्तीतीक्षते तेन वस्तुनान्यत्रानन्वागतत्वेनात्मासङ्ग इति, असङ्गात्मज्ञानं सम्यग्भूयात् ॥  
इति भवन्तो महान्तोऽनुगृह्णन्तु । तथास्तु ॥

For chanting

यत्र यद् वस्त्वस्तीतीक्षते, तेन वस्तुना, अन्यत्रानन्वागतत्वेन, आत्मासङ्ग इति, असङ्गात्म-ज्ञानं,  
सम्यग् भूयात् ॥  
इति भवन्तो महान्तोऽनुगृह्णन्तु । तथास्तु ॥

*yatra yad vastvastītikṣate, tena vastunā, anyatrānanvāgatatvena, ātmāsaṅga iti,  
asaṅgātma-jñānaṁ, samyag bhūyāt ॥  
iti bhavanto mahānto'nugrṇantu | tathāstu ॥*

पदच्छेदः - Padacchedah

यत्र यद् वस्तु अस्ति इति ईक्षते, तेन वस्तुना अन्यत्र अनन्वागतत्वेन, आत्मा असङ्गः इति, असङ्ग-  
आत्म-ज्ञानं सम्यग् भूयात् ॥

*yatra yad vastu asti iti īkṣate, tena vastunā anyatra ananvāgatatvena, ātmā asaṅgaḥ iti,  
asaṅga-ātma-jñānaṁ samyag bhūyāt ॥*

May the knowledge (of *ātmā*) as *asaṅga*, relation-free, be proper in this form - "*Ātmā* is *asaṅga* since in when in one situation it is seen with a given thing, and elsewhere, it is not accompanied by that thing."

## 7) आत्मापरिच्छिन्नः

*Ātmā aparicchinnah* - The Self is Free of Limitations

देशतः कालतो वस्तुतः परिच्छेदरहिताद्वितीयात्मज्ञानसिद्धिः सम्यग्भूयात् ॥

इति भवन्तो महान्तोऽनुगृह्णन्तु । तथास्तु ॥

For chanting

देशतः कालतो वस्तुतः, परिच्छेद-रहिताद्वितीयात्म, -ज्ञान-सिद्धिः, सम्यग् भूयात् ॥

इति भवन्तो महान्तोऽनुगृह्णन्तु । तथास्तु ॥

*deśataḥ kālato vastutaḥ, pariccheda-rahitādvitīyātma-jñāna-siddhiḥ samyag bhūyāt ॥*  
*iti bhavanto mahānto'nugrṇṇantu । tathāstu ॥*

पदच्छेदः - Padacchedah

देशतः कालतः वस्तुतः परिच्छेद-रहित-अद्वितीय-आत्म-ज्ञान-सिद्धिः सम्यग् भूयात् ।

*deśataḥ kālataḥ vastutaḥ pariccheda-rahita-advitīya-ātma-jñāna-siddhiḥ samyag bhūyāt*

May the attainment of the knowledge of the non-dual self which is free from the limitation of space, time and object (and attributes) be proper.

## 8) आत्मा जगदधिष्ठानम्

*Ātmā jagad-adhiṣṭhānam* - The Self is the Unhidden Substratum of the World

स्वप्नः स्वातिरेकेण यथा नास्ति तथैव स्वजाग्रदपि स्वातिरेकेण नास्ति तेनाद्वितीयात्मनिश्चयः  
सम्यग्भूयात्।

इति भवन्तो महान्तोऽनुगृह्णन्तु । तथास्तु ॥

For chanting

स्वप्नः स्वातिरेकेण, यथा नास्ति, तथैव स्वजाग्रद् अपि, स्वातिरेकेण नास्ति, तेनाद्वितीयात्म-निश्चयः,  
सम्यग् भूयात् ॥

इति भवन्तो महान्तोऽनुगृह्णन्तु । तथास्तु ॥

*svapnaḥ svātirekeṇa, yathā nāsti, tathaiva svajāgrad api, svātirekeṇa nāsti,  
tenādvitīyātma-niścayaḥ, samyag bhūyāt ॥  
iti bhavanto mahānto'nugrṇṇantu । tathāstu ॥*

पदच्छेदः - Padacchedah

स्वप्नः स्व-अतिरेकेण यथा न अस्ति तथा एव स्व-जाग्रत् अपि स्व-अतिरेकेण  
न अस्ति तेन अद्वितीय-आत्म-निश्चयः सम्यग् भूयात् ॥

*svapnaḥ sva-atirekeṇa yathā na asti tathā eva sva-jāgrat api sva-atirekeṇa  
na asti tena advitīya-ātma-niścayaḥ samyag bhūyāt ॥*

Just as a dream world is not separate from oneself, in that very same way, one's waking world is also not separate from oneself. By this understanding may the clear ascertainment of the non-dual self be proper.



## 9) सर्वात्मबुद्धिः

*Sarva-ātma-buddhiḥ* - Recognizing *Ātmā* as the Self of All Beings

हिरण्यगर्भादिस्थावरान्तेषु शरीरेषु यदेकं चैतन्यमस्ति तदेवाहमस्मीति दृढज्ञानं निरन्तरं भूयात् ॥  
इति भवन्तो महान्तोऽनुगृह्णन्तु । तथास्तु ॥

For chanting

हिरण्यगर्भादि-स्थावरान्तेषु, शरीरेषु यद् एकं, चैतन्यम् अस्ति, तद् एवाहम् अस्मीति, दृढ-ज्ञानं निरन्तरं  
भूयात् ॥  
इति भवन्तो महान्तोऽनुगृह्णन्तु । तथास्तु ॥

*hiraṇyagarbhādi-sthāvarānteṣu, śarīreṣu yad ekaṁ, caitanyam asti, tad evāham asmīti,*  
*dṛḍha-jñānam niranteram bhūyāt ॥*  
*iti bhavanto mahānto'nugrṇantu | tathāstu ॥*

पदच्छेदः - Padacchedah

हिरण्यगर्भ-आदि-स्थावर-अन्तेषु शरीरेषु यत् एकं चैतन्यम् अस्ति तत् एव अहम् अस्मि इति दृढ-ज्ञानम् निरन्तरम् भूयात्  
॥

*hiraṇyagarbha-ādi-sthāvara-anteṣu śarīreṣu yat ekaṁ caitanyam asti tat eva aham asmi iti*  
*dṛḍha-jñānam niranteram bhūyāt ॥*

May there be firm and ever-present knowledge in the form - "I am indeed that one awareness that exists in (all) bodies from *Hiraṇyagarbha* down to immovable living beings.

## 10) आत्माद्वितीयः

*Ātmā advitīyaḥ* - The Self is Free of Division

स्वगतादिभेदरहिताखण्डसच्चिदानन्दलक्षणब्रह्माभिन्नकूटस्थप्रत्यक्स्वरूपः सर्वसाक्षीति  
चिद्रूपात्मज्ञानसिद्धिर्भूयात् ॥  
इति भवन्तो महान्तोऽनुगृह्णन्तु । तथास्तु ॥

For chanting

स्वगतादि-भेद-रहिताखण्ड,-सच्-चिद्-आनन्द-लक्षण,-ब्रह्माभिन्न-कूटस्थ,-प्रत्यक्-स्वरूपः, सर्व-  
साक्षीति, चिद्-रूपात्म-ज्ञान-सिद्धिर् भूयात् ॥  
इति भवन्तो महान्तोऽनुगृह्णन्तु । तथास्तु ॥

*svagatādi-bheda-rahitākhaṇḍa,-sac-cid-ānanda-lakṣaṇa,-brahmābhinna-kūṭastha,-  
pratyak-svarūpaḥ, sarva-sākṣīti, cid-rūpātma-jñāna-siddhir bhūyāt ॥  
iti bhavanto mahānto'nugrṇṇantu| tathāstu ॥*

पदच्छेदः - Padacchedah

स्वगत-आदि-भेद-रहित-अखण्ड-सत्-चित्-आनन्द-लक्षण-ब्रह्म-अभिन्न-कूटस्थ-प्रत्यक्-स्वरूपः  
सर्व-साक्षी इति चित्-रूप-आत्म-ज्ञान-सिद्धिः भूयात् ॥

*svagata-ādi-bheda-rahita-akhaṇḍa-sat-cit-ānanda-lakṣaṇa-brahma-abhinna-kūṭastha-  
pratyak-svarūpaḥ sarva-sākṣī iti cit-rūpa-ātma-jñāna-siddhiḥ bhūyāt ॥*

May there be the attainment of the knowledge of the self whose nature is awareness,  
innermost, undivided, free of division within itself etc., revealed as existence,  
awareness, limitlessness, non-separate from *Brahman*, unchanging, the witness of all.

## 11) आत्मस्वरूपः

*Ātma-svarūpaḥ* - The Nature of the Self

नित्यशुद्धबुद्धमुक्तसत्यपरमानन्दाद्वितीयब्रह्मात्मज्ञानसिद्धिर्भूयात् ॥

इति भवन्तो महान्तोऽनुगृह्णन्तु । तथास्तु ॥

For chanting

नित्य-शुद्ध-बुद्ध-मुक्त, -सत्य-परमानन्द, -अद्वितीय-ब्रह्मात्म, -ज्ञान-सिद्धिर् भूयात् ॥

इति भवन्तो महान्तोऽनुगृह्णन्तु । तथास्तु ॥

*nitya-śuddha-buddha-mukta, -satya-paramānanda, -advitīya-brahmātmā, -jñāna-siddhir  
bhūyāt ॥*

*iti bhavanto mahānto'nugrṇantu । tathāstu ॥*

पदच्छेदः - Padacchedah

नित्य-शुद्ध-बुद्ध-मुक्त-सत्य-परम-आनन्द-अद्वितीय-ब्रह्म-आत्म-ज्ञान-सिद्धिः भूयात्॥

*nitya-śuddha-buddha-mukta-satya-parama-ānanda-advitīya-brahma-ātma-jñāna-siddhiḥ  
bhūyāt ॥*

May there be the attainment of the knowledge of *ātmā* being *Brahman*, free of time,  
ever pure, ever known, ever free, true, limitless fullness, one without a second.

## 12 अहं ब्रह्मास्मीति निश्चयः

*Aham brahma asmi iti niścayaḥ* - Clear Ascertainment of the Self as *Brahman*

असंभावनाविपरीतभावनारहितत्वेन करतलामलकवदहं ब्रह्मास्मीत्यप्रतिबद्धापरोक्षब्रह्मसाक्षात्कारो  
दृढीभूयात् ॥

इति भवन्तो महान्तोऽनुगृह्णन्तु । तथास्तु ॥

For chanting

असंभावनाविपरीत,-भावना-रहितत्वेन, कर-तलामलकवत्, अहं ब्रह्मास्मीति, अप्रतिबद्धापरोक्ष,-ब्रह्म-  
साक्षात्-कारः, दृढी-भूयात् ॥

इति भवन्तो महान्तोऽनुगृह्णन्तु । तथास्तु ॥

*asambhāvanāviparīta,-bhāvanā-rahitatvena, kara-talāmalakavat, aham brahmāsmīti,*  
*apratibaddhāparokṣa,-brahma-sākṣāt-kāraḥ, dṛḍhī-bhūyāt ॥*  
*iti bhavanto mahānto'nugrṇāntu | tathāstu ॥*

पदच्छेदः - Padacchedah

असंभावना-विपरीत-भावना-रहितत्वेन कर-तल-आमलक-वत् अहम् ब्रह्म अस्मि इति अ-प्रतिबद्ध-अ-  
परोक्ष-ब्रह्म-साक्षात्-कारः दृढी-भूयात् ॥

*asambhāvanā-viparīta-bhāvanā-rahitatvena kara-tala-āmalaka-vat aham brahma asmi iti*  
*apratibaddha-aparokṣa-brahma-sākṣāt-kāraḥ dṛḍhī-bhūyāt ॥*

May the direct recognition of *Brahman* in the form of "I am *Brahman*", unobstructed and immediate, being seen as clearly as fruit on the palm of the hand, be firm, free of any sense of impossibility of it being so, as well as free of any persistent contrary self-notions.

### 13) गुरुस्तुतिः

*Guru-stutiḥ* - In Praise of the Teacher

यस्य प्रसादादहमेव विष्णुर्मय्येव सकलं परिकल्पितं च इत्यात्मस्वरूपं विजानामि तस्य  
पादारविन्दयोरचञ्चला भक्तिर्निरन्तरं सम्यग्भूयात् । ॥  
इति भवन्तो महान्तोऽनुगृह्णन्तु । तथास्तु ॥

For chanting

यस्य प्रसादाद् अहम् एव विष्णुः, मय्येव सकलं परिकल्पितं च, इत्यात्मस्वरूपं विजानामि, तस्य  
पादारविन्दयोः, अचञ्चला भक्तिः, निरन्तरं सम्यग् भूयात् ॥  
इति भवन्तो महान्तोऽनुगृह्णन्तु । तथास्तु ॥

*yasya prasādād aham eva viṣṇuḥ, mayyeva sakalam parikalpitam ca, ityātmavarūpaṁ  
vijānāmi, tasya pādāravindayoḥ, acañcalā bhaktiḥ, nirantaram samyag bhūyāt ॥  
iti bhavanto mahānto'nugrṇantu | tathāstu ॥*

पदच्छेदः - Padacchedah

यस्य प्रसादात् “अहम् एव विष्णुः मयि एव सकलम् परिकल्पितम् च” इति आत्म-स्वरूपम् विजानामि  
तस्य पाद-अरविन्दयोः अचञ्चला भक्तिः निरन्तरम् सम्यक् भूयात् ॥

*yasya prasādāt "aham eva viṣṇuḥ mayi eva sakalam parikalpitam ca" iti ātma-svarūpaṁ  
vijānāmi tasya pāda-aravindayoḥ acañcalā bhaktiḥ nirantaram samyak bhūyāt ॥*

May there be unwavering, uninterrupted devotion to the lotus feet of that teacher due  
to whose grace I clearly now know the true nature of myself in the form “I indeed am  
Viṣṇu, and upon me alone everything is superimposed.”

Translation and Notes by Swami Advayatmananda Saraswati

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ॐ तत्सत्

Om Tat Sat



# स्वस्तिमन्त्रः

## Svasti-Mantrāḥ

### Universal Peace Prayer

ॐ स्वस्ति प्रजाभ्यः परिपालयन्तां न्यायेन मार्गेण महीं महीशाः ।

गोब्राह्मणेभ्यश्शुभमस्तु नित्यं लोकास्समस्तास्सुखिनो भवन्तु ॥

*Om svasti prajābhyaḥ paripālayantāṁ nyāyena mārgēṇa mahīm mahīśāḥ ।*  
*go-brāhmaṇebhyaś śubham astu nityaṁ lokāś samastāś sukhino bhavantu ॥*

May there be abundance for all humankind. May leaders govern the earth by just means.  
May there always be well-being for animals and the people of wisdom. May all people be happy.

काले वर्षतु पर्जन्यः पृथिवी सस्यशालिनी ।

देशो ऽयं क्षोभरहितः ब्राह्मणास्सन्तु निर्भयाः ॥

*kāle varṣatu parjanyaḥ pṛthivī sasyaśālinī ।*  
*desó 'yaṁ kṣobha-rahitaḥ brāhmaṇāś santu nirbhayāḥ ॥*

May the clouds bring rain at the proper time. May the earth abound with food.  
May this land be free of disturbance. May people of wisdom and contemplation be fearless.

ॐ सर्वे भवन्तु सुखिनः सर्वे सन्तु निरामयाः ।

सर्वे भद्राणि पश्यन्तु मा कश्चिद्दुःखभाग् भवेत् ॥

*Om sarve bhavantu sukhinaḥ sarve santu nirāmayāḥ ।*  
*sarve bhadraṇi paśyantu mā kaścid duḥkha-bhāg bhavet ॥*

May all be happy. May all be healthy.  
May all enjoy blessings. May no one suffer.

असतो मा सद्गमय । तमसो मा ज्योतिर्गमय । मृत्योर्मा अमृतं गमय ॥

*asato mā sad gamaya । tamaso mā jyotir gamaya । mṛtyor mā amṛtaṁ gamaya ॥*

Lead me from the unreal (*mithyā*) to the real (*satyam, Brahman*).

Lead me from darkness (ignorance) to light (knowledge) .

Lead me from death (*saṁsāra*) to immortality (*mokṣa*).

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते ।

पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

*Om pūrṇam adaḥ pūrṇam idaṁ pūrṇat pūrṇam udacyate ।*

*pūrṇasya pūrṇam ādāya pūrṇam evāvaśiṣyate ॥*

Om. That formless reality (*Brahman, ātmā*) is limitless wholeness.

This apparent world of form (*mithyā jagat*) is limitless wholeness.

From that limitless wholeness, this limitless wholeness comes forth.

Adding form to or removing form from limitless wholeness, limitless wholeness alone remains.

ॐ शान्तिः शान्तिः शान्तिः॥

*Om śāntiḥ śāntiḥ śāntiḥ ॥*

Om peace, peace, peace.

॥ हरिः ॐ ॥

॥ Hariḥ Om ॥

श्रीगुरुभ्यो नमः॥

*Śrī-gurubhyo namaḥ ॥*

Salutations to (all of my) teachers.

॥ हरिः ॐ ॥

॥ Hariḥ Om ॥

## ॥ श्रीदक्षिणामूर्तिस्तोत्रम् ॥ Śrīdakṣiṇāmūrtistotram

विश्वं दर्पणदृश्यमाननगरीतुल्यम्  
निजान्तर्गतम्  
पश्यन्नात्मनि मायया  
बहिरिवोद्भूतं यथा निद्रया ।  
यस्साक्षात्कुरुते प्रबोधसमये  
स्वात्मानमेवाद्वयम्  
तस्मै श्रीगुरुमूर्तये नम इदम्  
श्रीदक्षिणामूर्तये ॥ १ ॥

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

viśvaṃ darpaṇadṛśyamānanagarītulyam  
nijāntargatam  
paśyannātmani māyayā  
bahirivodbhūtaṃ yathā nidrayā  
yassākṣātkurute prabodhasamaye  
svātmānamevādvayam  
tasmai śrīgurumūrtaye nama idam  
śrīdakṣiṇāmūrtaye (1)

bījasyāntarivāṅkuro jagadidam  
prāṅnirvikalpaṃ punaḥ  
māyākālpitadeśakālakalanā-  
vaicitryacitrīkṛtaṃ  
māyāvīva vijṛmbhayatyapi mahāyogīva  
yassvecchayā  
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 yogī, 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.

## Śanti Mantra

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

ते॒ज॒स्विना॒वधी॑तमस्तु । मा वि॒द्विषा॒वहै॑ ॥ ॐ शान्तिः॑ शान्तिः॑ शान्तिः॑ ॥ १ ॥

om sa ha nāvavatu | sa ha nau bhunaktu | saha vīryaṃ karavāvahai |  
tejasvināvadhitamastu | 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; vīryaṃ karavāvahai -- may we acquire the capacity (to study and understand the scriptures); tejasvi -- brilliant; nau -- for us; adhi -- 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 pārthāya pratibodhitām bhagavatā nārāyaṇena svayaṁ  
vyāseṇa grathitām purāṇamuninā madhye-mahābhārataṁ  
advaitāmṛtavarṣiṇīm bhagavatīmaṣṭādaśādhyaīniṁ  
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 Prthā (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 (saṁsārā), 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 ॥

*yaṁ brahmā varuṇendrarudramarutaḥ stunvanti divyaiḥ stavair-  
vedaiḥ sāṅgapadakramopaniṣadairgāyanti yaṁ sāmagaḥ  
dhyānāvasthitatadgatena manasā paśyanti yaṁ yogino  
yasyāntaṁ 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.

सन्तुष्टः सततं योगी यतात्मा दृढनिश्चयः ।  
मय्यर्पितमनोबुद्धिर्यो मद्भक्तः स मे प्रियः ॥

*adveṣṭā sarva-bhūtānām maitraḥ karuṇa eva cha  
nirmamo nirahankāraḥ sama-duḥkha-sukhaḥ kṣhamī*

*santuṣṭaḥ satatam yogī yatātmā dṛiḍha-niśchayaḥ  
mayy arpita-mano-buddhir yo mad-bhaktaḥ sa me priya*

*santuṣṭaḥ*—the one who is completely satisfied;

*satatam*—always; *yogī*—One who is united;

*yata-ātmā*—who has mastery over his mind;

*dṛiḍha-niśchayaḥ*—whose ascertainment is firm;

*mayiarpita mano— buddhiḥ*—Whose mind and intellect are resolved in me

*yah mat-bhaktaḥ*—he who is my devotee;

*sa me priyaḥ*—he is beloved to me.

The one who is completely satisfied, who is always united, who has mastery over his mind, whose ascertainment is firm, whose mind and intellect are resolved in Me, who is My devotee, is beloved to Me.

## 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 विषयप्रचालाः ।  
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  
असङ्गशस्त्रेण दृढेन छित्त्वा ॥ 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 purāṇī ॥ 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  
गच्छन्त्यमूढाः पदमव्ययं तत् ॥ ५ ॥  
nirmānamohā jitasangadoṣā  
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 ।  
यद्गत्वा न निवर्तन्ते तद्धाम 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 jīvaloke jīvabhūtaḥ sanātanaḥ  
manaḥ ṣaṣṭhānīndriyāṇi 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 ।  
grhītvaitāni 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 वापि भुञ्जानं वा गुणान्वितम् ।  
विमूढा नानुपश्यन्ति पश्यन्ति ज्ञानचक्षुषः ॥ १० ॥  
utkraamantaṁ sthitaṁ vāpi bhuñjānaṁ 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.*

गामाविश्य 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 ॥  
ahaṁ 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  
मत्तः स्मृतिर्ज्ञानमपोहनं च ।  
वेदैश्च सर्वैरहमेव वेद्यो  
वेदान्तकृद्वेदविदेव चाहम् ॥ १५ ॥  
sarvasya cāhaṁ 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 Kutastha is called the the Imperishable.*

उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः ।  
यो लोकत्रयमाविश्य बिभर्त्यव्यय ईश्वरः ॥ १७ ॥  
uttamaḥ puruṣastvanyaḥ paramātmetyudāhṛtaḥ ।  
yo lokatrayamāviśya bibhartyavyaya 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 मामेवमसंमूढो जानाति पुरुषोत्तमम् ।  
स सर्वविद्भजति मां सर्वभावेन भारत ॥ १९ ॥  
yo māmēvamasanmūḍho 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 ।  
एतद्बुद्ध्या बुद्धिमान्स्यात् कृतकृत्यश्च भारत ॥ २० ॥  
iti guhyatamaṁ śāstram idaamuktam 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 brahmavidyāyāmyogaśāstre  
śrīkṛṣṇārjunasaṁvāde puruṣottamayogo nāma pañcadaśo'dhyāyaḥ ॥ 15 ॥

सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज ।  
अहं त्वां सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥18. 66॥

*sarva-dharmān parityajya mām ekaṁ śharaṇaṁ vraja  
ahaṁ tvāṁ sarva-pāpebhyo mokṣhayiṣhyāmi mā śhuchaḥ*

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

ब्रह्मार्पणं ब्रह्म हविर्ब्रह्माग्नौ ब्रह्मणा हुतम् ।  
ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥ 04. 24॥

*brahmārpaṇaṁ brahma havir brahmāgnau brahmaṇā hutam  
brahmaiva tena gantavyaṁ brahma-karma-samādhinā*

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.