

2021 Yearend Vedanta Course
With
Swamini Svratmavidyanandaji
On
Laghu-Vakya -Vrutti
&
Swami Muktatmanandaji
On
Bhagavad Gita Ch.18-5 VS.

Children's Camp
With
Gurukulam's Staff

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

www.arshavidya.org, avpoffice@gmail.com

2021 Year-end Family Vedanta Camp

Friday, December 24th

2:00 am – 10:00 pm Registration Main Office -Kanchi	6:00 -6:30 pm Evening Arati 6:30 – 10:00 pm Dinner	8:00 pm onward All classes will be held in the New Auditorium, including orientation and Satsang
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Saturday – Thursday Dec. 25 – 30

5:15 – 7:00 am Morning Tea / Coffee / Warm water Old Dining Hall (Adjacent to the Temple)	5:45- 6:45 am Daily Morning Abhiseka to Lord Daksinamurti and Ganesa <u>Temple</u>	7:00- 7:30 am Guided Meditation Swami Muktatmanandaji
7:30- 8:30 Breakfast <u>New Building Dining Hall</u> Gurukulam Seva (Kitchen prep work) 8:15 - 8:55 am Contact: Ram and Tara	9:00 – 10:00 am Class 1 Laghu-Vākya-Vṛttiḥ Swamini Svatmavidyanandaji	11:00 – 12:00 Noon Bhagavadgita (18.5) Swami Muktatmanandaji
12:00 – 12:15 pm Afternoon Arati to Lord Daksinamurti <u>Temple</u>	12:15 – 1:30 pm Lunch <u>New Building Dining Hall</u>	1:30 – 3:00 pm Free-time
3:30 – 4:15 pm Tea /Coffee / Warm water <u>New Building Dining Hall</u>	Class 2 4:30 – 5:30 pm Laaghu-Vākya-Vṛttiḥ Swamini Svatmavidyanandaji	6:00 – 6:30 pm Daily Evening Arati to Lord Daksinamurti <u>Temple</u>
6:35-7:45pm Dinner <u>New Building Dining Hall</u>	7:30 pm onward Satsang (Q & A) Swamini Svatmavidyanandaji (Sat, Mon, Wed & Fri)	7:30 pm onward Satsang (Q & A) Swami Muktatmanandaji (Sun, Tue & Thu)

Friday, Dec. 31

5:15 – 7:00 am Morning Tea / Coffee / Warm water Old Dining Hall(Adjacent to the Temple)	5:45- 6:45 am Daily Morning Abhiseka to Lord Daksinamurti and Ganesa <u>Temple</u>	7:00- 7:45 am Breakfast <u>New Building Dining Hall</u>
Concluding Class 8:00 – 9:00 am Bhagavadgita (18.5) Swami Muktatmanandaji	9:00 – 9:25 am Daksinamurti-mula-mantra Japa Preparation	9:30 am – 12:30 pm Daksinamurti-mula-mantra Japa
12:15 – 12:30 pm Afternoon Arati to Lord Daksinamurti <u>Temple</u>	12:30 – 2:00 pm Lunch <u>New Building Dining Hall</u>	2:00 – 3:00 pm Free-time
3:00 – 3:45pm Tea /Coffee / Warm water <u>New Building Dining Hall</u>	4:00 – 5:30 pm Laughu-Vākya-Vṛttiḥ Concluding Class & Gurudakshina Swamini Svatmavidyanandaji During Gurudakshina, Swami M will join Swamini	5:30 – 6:30 pm Pradosha Puja & Daily Evening Arati to Lord Daksinamurti <u>Temple</u>
6:45-7:45pm Dinner <u>New Building Dining Hall</u>	8:00 pm onward Satsang (Q & A) (Sat, Mon, Wed & Fri)	9-30 – 10:45 pm Talent Show by Children Camp 11:00 – 11:30 pm Bhajans by Sahadev 11:30 – 11:45 pm Hanumanchalisa 11:45 – 12 Midnight Om NamaShivaya and Arati

Saturday, Jan 1, 2022

8:30 - 9:15 Sankalpa, 9:30 am - 12:30 pm Abhiseka to Lord Daksinamurti, Swamiji's talk PushpArachana, Diparadhanam and Lunch.

Wishing you peace, love, and joy this holiday season and throughout 2022.

2021 Christmas Year End Youth Activities Schedule

Begins: Fri., Dec. 24th, 8pm Orientation in Temple Old Dining

Completes: Fri., Dec. 31st evening with Presentation

**By: Arpan, Smita, Suresh, Mrinalini, Revati, Mani, Gowri, Rohit,
Swami. Jnananandaji, Brhm. Suryaji**

Class timing		Boys	Girls I	Girls II
8:45AM	9:00AM	Assembly, at Temple Old Dining (T.O.D)		
9:00AM	9:50AM	Yoga Studio, Yoga	T.O.D., Chanting	Reading Rm.,Values
9:50AM	10:15AM	Snacks, T.O.D		
10:20AM	11:10AM	T.O.D., Chanting	Reading Rm.,Values	Yoga Studio, Yoga
11:10AM	12:00PM	T.O.D.,Values	Yoga Studio, Yoga	Reading Rm.,Values
12:05PM	4:05PM	Lunch, Rest, Quiet time		
4:10PM	4:30PM	Snacks, T.O.D		
4:30PM	5:30PM	Games, Assemble in Yoga Basement		
6:00PM	7:30PM	Aarati at Temple followed by Dinner		
7:30PM	8:30PM	Yoga Basement- Satsangs, Campfire, Games and Movie		
Fri. Dec. 31st.: from 8:30 PM: Youth Presentation, Talent Show				

Bring your own stage performance items for the Talent Show. Use comfortable clothing for Yoga, Indian clothing for Presentation and full winter clothing for Games and Campfire. Contact: Brhm. Suryanarayana : 570 656 0195

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. Puja 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 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 Puja 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, 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.....

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

Fri. Dec.31	Daksinamurti mula-manta-japa 9:30 am
Sat. Jan. 1, 22	New Year's Day Celebration. 9:30 am
Feb.18 -21	Presidents Day Family Camp
March 1	Mahasivaratri Celebration
March 5- June 5	Twelve-Week Vedanta Course with Swami Muktatmanandaji

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.

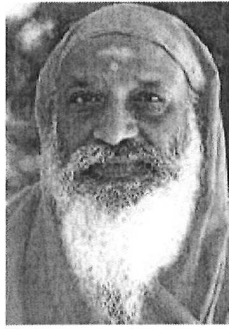
Sankalpa is a Sanskrit word, it means conception or idea formed in the heart or mind, solemn vow or determination to perform, desire, definite intention, volition or will.

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

- **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

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

लघुवाक्यवृत्तिः Lagu-vākya-vṛttiḥ

स्थूलो मांसमयो देहो सूक्ष्मः स्याद्वासनामयः ।
ज्ञानकर्मेन्द्रियैः सार्धं धीप्राणौ तच्छरीरगौ ॥ १ ॥

sthūlo māṃsamayo deho sūkṣmaḥ syādvāsanāmayah

jñānakarmendriyaiḥ sārdhaṁ dhīprāṇau taccharīragau 1

The gross body is the body made of flesh; the subtle body is made of impressions along with sense organs, and organs of action, intellect and life-force present in the subtle body.

अज्ञानं कारणं साक्षी बोधस्तेषां विभासकः ।
बोधाभासो बुद्धिगतः कर्ता स्यात्पुण्यपापयोः ॥ २ ॥

ajñānaṁ kāraṇaṁ sākṣī bodhasteṣāṁ vibhāśakaḥ

bodhābhāso buddhigataḥ kartā syātpuṇyapāpayoḥ 2

Self-ignorance is the causal body; the awareness that illumines them (the bodies) is the witness consciousness. The reflection of the consciousness in the intellect is the (one that identifies as) the doer of dharmic and adharmic actions.

स एव संसरेत्कर्मवशाल्लोकद्वये सदा ।
बोधाभासाच्छुद्धबोधं विविच्यादतियत्नतः ॥ ३ ॥

sa eva saṃsaretkarmavaśāllokadvaye sadā

bodhābhāsācchuddhabodhaṁ vivicyādatiyatnataḥ 3

He or she (the doer) travels ceaselessly enslaved by karma (actions and their results) in this life and the next. May one discriminate between unconditioned consciousness and consciousness reflected in the mind with great effort.

जागरस्वप्नयोरेव बोधाभासविडम्बना ।

सुप्तौ तु तल्लये बोधः शुद्धो जाड्यं प्रकाशयेत् ॥ ४ ॥

jāgarasvapnayoreva bodhābhāsaviḍambanā

suptau tu tallaye bodhaḥ śuddho jāḍyaṃ prakāśayet 4

In the waking and the dream states alone the reflected consciousness masquerades as real. However, when the mind resolves in sleep, consciousness (unconditioned by the mind), illumines the ignorance.

जागरेऽपि धियस्तूष्णीम्भावः शुद्धेन भास्यते ।

धीव्यापाराश्च चिद्भास्याश्चिदाभासेन संयुताः ॥ ५ ॥

jāgare'pi dhiyastūṣṇīmbhāvaḥ śuddhena bhāsyate

dhīvyāpārāśca cidbhāsyāścidadābhāseṇa saṃyutāḥ 5

In the waking state, the silence in the mind and its activities are illumined by unconditioned consciousness along with the reflected consciousness.

वह्निताप्तजलं तापयुक्तं देहस्य तापकम् ।

चिद्भास्या धीस्तदाभासयुक्तान्यं भासयेत्तथा ॥ ६ ॥

vahnitaptajalaṃ tāpayuktaṃ dehasya tāpakam

cidbhāsyā dhīstadābhāsayuktānyaṃ bhāsayettathā 6

Just as water, heated by fire, acquires the power to burn the body, so too, the intellect illumined by consciousness, acquires the capacity to illumine other things.

रूपादौ गुणदोषादिविकल्पा बुद्धिगाः क्रियाः ।

ताः क्रिया विषयैः सार्धं भासयन्ती चितिर्मता ॥ ७ ॥

rūpādu guṇadoṣādivikalpā buddhigāḥ kriyāḥ

tāḥ kriyā viṣayaiḥ sārdhaṃ bhāsayantī citirmatā 7

Notions such the qualities and defects of forms, etc. are activities of the mind, which, along with their objects, are understood as being illumined by consciousness.

रूपाच्च गुणदोषाभ्यां विविक्ता केवला चितिः ।

सैवानुवर्तते रूपरसादीनां विकल्पने ॥ ८ ॥

*rūpācca guṇadoṣābhyāṃ viviktā kevalā citiḥ
saivānuvartate rūparasādīnāṃ vikalpane* 8

Distinct from the qualities and defects of those forms is unconditioned consciousness, which conforms to the cognitions of form, taste, etc.

क्षणे क्षणेऽन्यथाभूता धीविकल्पाश्चितिर्न तु ।

मुक्तासु सूत्रवद्बुद्धिविकल्पेषु चितिस्तथा ॥ ९ ॥

*kṣaṇe kṣaṇe'nyathābhūtā dhīvikalpāścitiḥ tu
muktāsu sūtravadbuddhivikalpeṣu citistathā* 9

Cognitions of the mind change from moment to moment, but not consciousness. Like the string in a pearl necklace, consciousness is present in all cognitions.

मुक्ताभिरावृतं सूत्रं मुक्तयोर्मध्य ईक्ष्यते ।

तथा वृत्तिविकल्पैश्चित्स्पष्टा मध्ये विकल्पयोः ॥ १० ॥

*muktābhirāvṛtaṃ sūtraṃ muktayormadhyā īkṣyate
tathā vṛttivikalpaścitspaṣṭhā madhye vikalpayoḥ* 10

Just as the string hidden by the pearls can be seen between two pearls, so too, consciousness hidden by mental activities can be seen between two cognitions.

नष्टे पूर्वविकल्पे तु यावदन्यस्य नोदयः ।

निर्विकल्पकचैतन्यं स्पष्टं तावद्विभासते ॥ ११ ॥

*naṣṭe pūrvavikalpe tu yāvadanyasya nodayaḥ
nirvikalpakacaitanyaṃ spaṣṭhaṃ tāvadvibhāśate* 11

When one cognition has subsided and another has not yet arisen, cognition-free consciousness shines clearly.

एकद्वित्रिक्षणेष्वेवं विकल्पस्य निरोधनम् ।

क्रमेणाभ्यस्यतां यत्नाद्ब्रह्मानुभवकाङ्क्षिभिः ॥ १२ ॥

ekadvitrikṣaṇeṣvevaṃ vikalpasya nirodhanam

krameṇābhyasyatām yatnādbrahmānubhava-kāṅkṣibhiḥ 12

The restraint of all cognitions, by gradually increasing for one, two, then three moments, should be practiced with effort by those who seek the experience of brahman.

सविकल्पजीवोऽयं ब्रह्म तन्निर्विकल्पकम् ।

अहं ब्रह्मेति वाक्येन सोऽयमथोऽभिधीयते ॥ १३ ॥

savikalpajīvo'yaṃ brahma tannirvikalpakam

ahaṃ brahmeti vākyena so'yamartho'bhidhīyate 13

This *jīva* is (identified) with cognitions is (understood to be) cognition-free Brahman. This is the meaning of the teaching, "I am brahman."

सविकल्पकचिद्योऽहं ब्रह्मैकं निर्विकल्पकम् ।

स्वतःसिद्धा विकल्पास्ते निरोद्धव्याः प्रयत्नतः ॥ १४ ॥

savikalpakacidyo'haṃ brahmaikam nirvikalpakam

svataḥsiddhā vikalpāste niroddhavyāḥ prayatnataḥ 14

The one who is consciousness with cognitions is I, who is Brahman, which is cognition-free. These self-evident cognitions are to be restrained with effort.

शक्यः सर्वनिरोधेन समाधिर्योगिनां प्रियः ।

तदशक्तौ क्षणं रुद्ध्वा श्रद्दालुर्ब्रह्मतात्मनः ॥ १५ ॥

śakyaḥ sarvanirodhena samādhiryogināṃ priyaḥ

tadaśaktau kṣaṇam ruddhvā śraddhālurbrahmatātmanaḥ 15

The state of *samādhi*, desired by yogis, is possible by the total restraint (of all cognitions). If that is not possible, then (may one practice) momentary restraint, trusting the vision that atma is brahman.

श्रद्दालुर्ब्रह्मतां स्वस्य चिन्तयेद्बुद्धिवृत्तिभिः ।

वाक्यवृत्त्या यथाशक्ति ज्ञात्वा ह्यभ्यस्यतां सदा ॥ १६ ॥

śraddhālurbrahmatām svasya cintayedbuddhivṛttibhiḥ

vākyavṛttyā yathāśakti jñātvā hyabhyasyatām sadā 16

May the one endowed with *śraddhā* contemplate upon one's nature as brahman with the help of thoughts in the mind. Having understood these teachings as much as one's capacity will allow, may one always contemplate on the truth.

तच्चिन्तनं तत्कथनमन्योन्यं तत्प्रबोधनम् ।

एतदेकपरत्वं च ब्रह्माभ्यासं विदुर्बुधाः ॥ १७ ॥

taccintanam tatkathanamanyonyam tatprabodhanam

etadekaparatvam ca brahmābhyāsaṁ vidurbudhāḥ 17

The wise ones know activities such as meditating on that truth, talking about that (truth of the self), sharing this (knowledge) with one another, being singularly focused on that (reality of oneself as Brahman), as contemplation on brahman.

देहात्मधीवद्ब्रह्मात्मधीदार्ष्ये कृतकृत्यता ।

यदा तदायं म्रियतां मुक्तोऽसौ नात्र संशयः ॥ १८ ॥

dehātmadhīvadbrahmātmadhīdārṣhye kṛtakṛtyatā

yadā tadāyaṁ mriyatāṁ mukto'sau nātra saṁśayaḥ 18

When one's knowledge of atma being brahman is as firm as the notion that the *ātman* is as good as the body, then one has fulfilled all that is there to do. When such a person dies, without a doubt, s/he is liberated.

— OM TAT SAT —

॥ श्रीदक्षिणामूर्तिस्तोत्रम् ॥ Śrīdakṣiṇāmūrtistotram

विश्वं दर्पणदृश्यमाननगरीतुल्यम्
निजान्तर्गतम्
पश्यन्नात्मनि मायया
बहिरिवोद्भूतं यया निद्रया ।
यस्साक्षात्कुरुते प्रबोधसमये
स्वात्मानमेवाह्वयम्
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
māyākalpitadeśakālakalanā-
vaicitryacitrīkṛtam
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. mīthya) 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.

Santi Mantra

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

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

om sa ha nāvavatu | sa ha nau bhunaktu | saha vīryaṃ 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; vīryaṃ 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.

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
advaitāmṛtavarṣiṇīṃ bhagavatīmaṣṭādaśādhyāyinīm
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 (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 ॥ १ ॥

*yaṃ brahmā varuṇendrarudramarutaḥ stunvanti divyaiḥ stavair-
vedaiḥ sāṅgapadakramopaniṣadairgāyanti yaṃ sāmagaḥ
dhyānāvasthitatadgatenā 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.

Bhagavad Gītā Chapter 18

**यज्ञादानतपःकर्म न त्याज्यं कार्यमेव तत् ।
यज्ञो दानं तपश्चैव पावनानि मनीषिणाम् ॥ ५ ॥**

*yajña-dāna-tapaḥ-karma na tyājyaṁ kāryameva tat
yajño dānaṁ tapaścaiva pāvanāni manīṣiṇām*

yajña-dāna-tapaḥ-karma - an action that is a ritual, charity, or religious discipline; na tyājyaṁ - is not to be given up; tat kāryameva - that is indeed to be done; yajña - ritual; dānaṁ - charity; tapas ca - and religious discipline; manīṣiṇām- for those who are capable of discriminative thinking; pāvanāni eva - are purifying indeed.

An action that is a ritual, charity, or religious discipline is not to be given up; that is indeed to be done. Ritual, charity, and religious discipline are indeed purifying for those who are discriminative.

Chapter 15
पुरुषोत्तम-योगः
Puruṣottama-yogaḥ
Topic of the Whole Person

श्रीभगवानुवाच ।

ऊर्ध्वमूलमधःशाखमश्वत्थं प्राहुरव्ययम् ।

छन्दांसि यस्य पर्णानि यस्तं वेद स वेदवित् ॥ १ ॥

śrībhagavān uvāca

*ūrdhvamūlam adhaḥśākham aśvattham prāhuravyayam
chandānsi yasya parṇāni yastam veda sa vedavit (1)*

Śrī Bhagavān said:

They say the imperishable *aśvattha* tree has its roots above, its branches below and the Vedas are its leaves. The one who knows that is a knower of the Veda.

अधश्चोर्ध्वं प्रसृतास्तस्य शाखाः गुणप्रवृद्धा विषयप्रवालाः ।

अधश्च मूलान्यनुसन्ततानि कर्मानुबन्धीनि मनुष्यलोके ॥ २ ॥

adhaścordhvam prasṛtāstasya śākhāḥ

guṇaprapṛddhā viṣayapavalāḥ

adhaśca mūlānyanusantatāni

karmānubandhīni manuṣyaloke (2)

Its branches that are nourished by the *guṇas*, with sense objects as their shoots are spread out below and above. And below, the diffused roots are the *karmas* that bind (one) in the world of mortals.

न रूपमस्येह तथोपलभ्यते नान्तो न चादिर्न च सम्प्रतिष्ठा ।

अश्वत्थमेनं सुविरूढमूलम् असङ्गशस्त्रेण दृढेन छित्वा ॥ ३ ॥

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

*na rūpam asyeha tathopalabhyate
nānto na cādirna ca sampratiṣṭhā
aśvattham enaṁ suvirūḍhamūlam
asaṅgaśastreṇa dṛdhena chitvā (3)
tataḥ padaṁ tat parimārgitavyaṁ
yasmin gatā na nivartanti bhūyah
tam eva cādyam puruṣam prapadye
yataḥ pravṛttiḥ prasṛtā purāṇī (4)*

Its form is not as it is perceived here. It has no end, no beginning, and no continuance in between. After cutting this *aśvattha* tree, whose roots are well entrenched, with the firm weapon of detachment,...

...then, that end, into which those who have gone do not return again, is to be properly inquired into (with the attitude that) I surrender to that *ādi-puruṣa* alone, from whom the primeval creation has come forth.

निर्मानमोहा जितसङ्गदोषाः अध्यात्मनित्या विनिवृत्तकामाः ।
द्वन्द्वैर्विमुक्ताः सुखदुःखसञ्ज्ञैः गच्छन्त्यमूढाः पदमव्ययं तत् ॥ ५ ॥

*nirmānamohā jitasāṅgadoṣāḥ
adhyātmanityā vinivṛttakāmāḥ
dvandvairvimuktāḥ sukhaduḥkhasañjñaiḥ
gacchantyamūḍhāḥ padam avyayaṁ tat (5)*

Those who are free from the demand for respect and from non-objectivity, who have conquered the limitation of attachment, who are always focused on the self and from whom desires have completely gone, who are totally free from the opposites known as pleasure and suffering and are not deluded, go to (gain) that imperishable end.

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

*na tad bhāsayate sūryo na śaśaṅko na pāvakaḥ
yad gatvā na nivartante tad dhāma paramam mama (6)*

Neither the sun, nor moon, nor fire, illumines that having gone to which, they do not return. That is My limitless abode.

ममैवांशो जीवलोके जीवभूतः सनातनः ।
मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥ ७ ॥
शरीरं यदवाप्नोति यच्चाप्युत्क्रामतीश्वरः ।
गृहीत्वैतानि संयाति वायुर्गन्धानिवाशयात् ॥ ८ ॥

*mamaivāṁśo jīvaloke jīvabhūtaḥ sanātanaḥ
manaḥṣaṣṭhānīndriyāṇi prakṛtisthāni karṣati (7)
śarīraṁ yad avāpnoti yaccāpyutkrāmatīśvaraḥ
grhītvaitāni saṁyāti vāyurgandhān ivāśayāt (8)*

In the world of living beings, a part of Me alone exists as the *jīva*, which is eternal. When the one who rules (the body) departs, he draws to himself the five senses and the mind, the sixth, obtaining in the body. When he obtains a new body, he goes, taking these (the sense organs and the mind) with him just as the wind (would carry) the fragrance from their sources (the flowers).

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

*śrotraṁ cakṣuḥ sparśanaṁ ca rasanam ghrāṇam eva ca
adhiṣṭhāya manaścāyaṁ viṣayān upasevate (9)*

Presiding over the ear, the eye, the senses of touch, taste, and smell, and the mind, this person (*jīva*) experiences the sense objects.

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

*utkrāmantaṁ sthitaṁ vāpi bhuñjānaṁ vā guṇānvitam
vimūḍhā nānupaśyanti paśyanti jñānacakṣusaḥ* (10)

The deluded do not see the one who is departing (from the body) or even remaining (in this body), experiencing or endowed with the *guṇas*. Those who have the eye of wisdom, see.

यतन्तो योगिनश्चैनं पश्यन्त्यात्मन्यवस्थितम् ।
यतन्तोऽप्यकृतात्मानो नैनं पश्यन्त्यचेतसः ॥ ११ ॥

*yatanto yoginaścainaṁ paśyantyātmanyavasthitam
yatanto'pyakṛtātmāno nainaṁ paśyantyacetasāḥ* (11)

The *yogins*, who are making effort, see this self obtaining in the *buddhi*. Those whose minds are not mature and who do not have *viveka*, do not see this (*ātman*) even if they are making effort.

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

*yad ādityagataṁ tejo jagad bhāsayate'khilam
yaccandramasi yaccāgnau tattejo viddhi māmakam* (12)

May you know that the brilliance that obtains in the sun and illumines the entire world, that which is in the moon, and which is in the fire, belongs to Me.

गामाविश्य च भूतानि धारयाम्यहमोजसा ।

पुष्णामि चौषधीस्सर्वाः सोमो भूत्वा रसात्मकः ॥ १३ ॥

*gām āviśya ca bhūtāni dhārayāmyaham ojasā
puṣṇāmi cauṣadhīssarvāḥ somo bhūtvā rasātmakaḥ* (13)

Having entered the earth, I sustain the beings with strength, and I nourish all the vegetation, having become *soma* in the form of (their) essence.

अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः ।

प्राणापानसमायुक्तः पचाम्यन्नं चतुर्विधम् ॥ १४ ॥

*aham vaiśvānaro bhūtvā prāṇināṃ deham āśritaḥ
prāṇāpānasamāyuktaḥ pacāmyannaṃ caturvidham* (14)

Having become the digestive fire obtaining in the bodies of living beings, endowed with *prāṇa* and *apāna*, I digest the four-fold food.

सर्वस्य चाहं हृदि सन्निविष्टो मत्तः स्मृतिर्ज्ञानमपोहनं च ।

वेदैश्च सर्वैरहमेव वेद्यो वेदान्तकृद्वेदविदेव चाहम् ॥ १५ ॥

*sarvasya cāham hṛdi sanniviṣṭo
mattaḥ smṛtirjñānam apohanam ca
vedaiśca sarvairaham eva vedyo
vedāntakṛd vedavid eva cāham* (15)

I have entered the hearts of all. From Me (have come) memory, knowledge, and forgetfulness. I alone am the one to be known by all the Vedas and I alone am the author of the Vedānta (*vedānta-sampradāya*) and the knower of the Vedas.

द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च ।

क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते ॥ १६ ॥

*dvāvīmau puruṣau loke kṣaraścākṣara eva ca
kṣaraḥ sarvāṇi bhūtāni kūṭastho'kṣara ucyate (16)*

These two persons, the perishable and the imperishable, (exist) in the world. All beings and elements are called the perishable, the changeless (is called) the imperishable.

उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः ।
यो लोकत्रयमाविश्य बिभर्त्यव्यय ईश्वरः ॥ १७ ॥

*uttamaḥ puruṣastvanyaḥ paramātmetyudāhṛtaḥ
yo lokatrayamāviśya bibhartyaavyaya īśvaraḥ (17)*

But the other superior person is called the *paramātman*, limitless self, the changeless Lord who, having entered the three worlds, sustains (them).

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

*yasmāt kṣaram atīto'ham akṣarād api cottamaḥ
ato'smi loke vede ca prathitaḥ puruṣottamaḥ (18)*

Because I am beyond the perishable and above the imperishable too; therefore, in the world and in the Veda, I am renowned as *Puruṣottama*.

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

*yo mām evam asammūḍho jānāti puruṣottamam
sa sarvavid bhajati mām sarvabhāvena bhārata (19)*

The one who is not deluded, who knows Me in this way, he, (becoming) the knower of (that which is) all, gains Me as the self of all, *Bhārata* (Arjuna)!

इति गुह्यतमं शास्त्रमिदमुक्तं मयानघ ।

एतद् बुद्ध्वा बुद्धिमान्स्यात्कृतकृत्यश्च भारत ॥ २० ॥

*iti guhyatamaṁ śāstram idam uktam mayānagha
etad buddhvā buddhimān syāt kṛtakṛtyaśca bhārata (20)*

Bhārata (Arjuna)! The sinless one! This most profound teaching has thus been said by Me. Knowing this, a person becomes (wise), one who has *buddhi*; and who has accomplished all that has to be accomplished.

ॐ तत्सत् ।

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुन-
संवादे पुरुषोत्तम-योगो नाम पञ्चदशोऽध्यायः ॥ १५ ॥

omtatsat.

*iti śrīmadbhagavadgītāsūpaniṣatsu brahma-vidyāyām
yoga-śāstre śrīkṛṣṇārjunasaṁvāde puruṣottama-yogo
nāma pañcadaśo'dhyāyaḥ (15)*

Om, Brahman, is the only reality. Thus ends the fifteenth chapter called *puruṣottama-yoga*—having the topic of the Whole Person—in the *Bhagavadgītā* which is in the form of a dialogue between Śrī Kṛṣṇa and Arjuna, which is the essence of the *Upaniṣads*, whose subject matter is both the knowledge of Brahman and *yoga*.

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.