

Arsha Vidya Gurukulam

2025 Year End Family Vedanta Course

Swami Muktatmanandaji



Swami Sachidanandaji



(The Significance of OM in Vedanta)

(Vedanta and Meditation)

(Discover the Inner Sanctuary through Meditation)

Beginning on: Wednesday December 24th at 8 PM

Concludes on: Wednesday December 31st at 12 noon

Arsha Vidya Gurukulam

651, Route 115 Saylorburg, PA-18353

www.arshavidya.org

avpoffice@gmail.com

Contact: 570- 992 - 2339

Camp Schedule

Venue: SDVBA (Main Lecture Hall)

Wednesday, December 24

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

Thursday, December 25 || Saturday, December 27 || Monday, December 29

7:00-7:30 am Guided Meditation with Swami Muktatmanandaji

9:00-10:00 am: The Significance of OM in Vedanta with Swami Muktatmanandaji

11:00-12:00 pm: Vedanta and Meditation with Swami Sachidanandaji

4:30-5:30 pm: The Significance of OM in Vedanta with Swami Muktatmanandaji

7:30-8:30 pm: Satsang (Q&A) with Swami Muktatmanandaji

Friday, December 26 || Sunday, December 28 || Tuesday, December 30

7:00-7:30 am: Guided Meditation with Swami Sachidanandaji

9:00-10:00 am: The Significance of OM in Vedanta with Swami Muktatmanandaji

11:00-12:00pm: Vedanta and Meditation with Swami Sachidanandaji

4:30-5:30 pm: Vedanta and Meditation with Swami Sachidanandaji

7:30-8:30 pm Satsang (Q&A) with Swami Sachidanandaji

Wednesday, December 31

7:00-7:30 am: Guided Meditation with Swami Sachidanandaji

8:30-9:30 am: Vedanta and Meditation with Swami Sachidanandaji

10:00-11:00 am: The Significance of OM in Vedanta with Swami Muktatmanandaji followed by Gurudakshina

Temple Schedule:

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

Dining Hall Schedule:

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

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

Free Time: 2:00 – 3:30 pm

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

2025 Year end camp - Children's Program

Sunday 24th Dec to 31st Dec 2025,

Dec 24th Orientation 8pm at Activity Center. - Camp Ends on 31st December 2025

By: Lance Daniels, Swamini Ramadhavananda, Swamini Girijatmananda and Brhm Pratyagaatma Chaitanya

Class timing		Juniors* Ages <= 7	Seniors Ages 8 - 12	Teens Ages 13+			
8:40 AM	8:55 AM	Assembly of All Groups in Temple					
9:00 AM	9:55 AM	Tunga - Chanting Brhm. Pratyagaatma	Pampa-Values Swamini Girijatmananda	Yoga Studio- Yoga Mr. Lance Daniels			
10:00 AM	10:15 AM	New Building Basement, Snacks, All groups					
10:20 AM	11:15 AM	Tunga - Values Swamini Ramadhavananda	Yoga Studio - Yoga Mr. Lance Daniels	Pampa -Values Swamini Girijatmananda			
11:20 AM	12:10 PM	Yoga Studio - Yoga Mr. Lance Daniels	Tunga - Chanting Brhm.Pratyagaatma	Pampa - Chanting Swamini Ramadhavananda			
12:15 PM	1:55 PM	Aarati, Lunch, Rest, Quiet time in Cabin, Activity Center					
2:45 PM	4.10 PM	Tunga, Junior & Seniors for Drama Practice, Swamini Ramadhavananda					
2:45 PM	4.10 PM	Pampa - Teens for Drama Practice, Swamini Girijatmananda					
4.15 PM	4:40 PM	New Building Basement, Snacks, All groups					
4:45 PM	5.50 PM	Assembly for Games, Activity Center, All groups					
5.55 PM	7.25 PM	Aarati at Temple, Dinner at New Dining Hall, All groups					
7:30 PM	8:30 PM	At Tunga and Pampa With (Swaminiji's)					
Dec 25th, Thursday - 8.30 pm - Gifts Presentation for Children by Swamiji							
Dec 30th Tuesday – 8:30 pm: Children's Presentation, New Auditorium for Swamiji, Parents, Guest							
Dec 31st, Wednesday – 9:00 pm - Talent show by children							
*For children < 6 years of age, a parent needs to stay with them. Contact Number- 570 992 2339							

About the Gurukulam:

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

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

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

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

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

Temple: In the Vedic tradition, since all that is here is a manifestation of the Lord, the Lord can be invoked in any form. In keeping with its commitment to spiritual teaching, Arsha Vidya is home to a shrine for Lord Daksinamurti, the first spiritual teacher in the Vedic tradition. Our qualified priest/s 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 towards his devotees and seekers of knowledge. He imparts knowledge with love and compassion.

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

Swami Muktatmananda Saraswati – Board Member & 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.

Swami Sachidananda Saraswati - Resident Acharya

Swami Sachidananda, is a disciple of Pujya Swami Dayananda Saraswati. He is known for his simple and clear exposition of the vision of Vedanta, making him accessible to modern audiences. Swamiji has been offering retreats at AVG and across the US. His journey includes a fellowship at Harvard where he focused on comparative religion.

Daily (Nitya) Abhiseka and Aratis to Lord Dakshinamurti

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, diparadhaneKannada diparadhanamu or harati in Telugu, and diparadhana or aarathi in Malayalam.

Daily Pujas books are provided to the participants in the temple to follow Vedic chants from our priests and other members. Chanting or recitation of hymns in Sanskrit is an oral prayer, väcika 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 smṛati, smärta. 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 abhyäsa. The nuances can be grasped and comprehended only when taught by a live Guru. They have necessarily got to be learnt from a competent ächärya who has undergone training from his Guru in the Karma Parampara (Oral tradition)

[<https://arshadrishti.org/wp-content/uploads/2016/04/Rules-of-Chanting-in-Samskritam.pdf>]

General Information

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

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

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

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

Morning tea and Coffee: Next to Temple (5.15 am - 7 am)

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

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

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

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

(Please contact the office to unlock the gym)

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

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

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

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

(Del water Gap) 570-421-3040

Vashista New Building Complex:

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

For detailed information please contact Karthik Ramagopal on 203-788-5933 or
Avg.karthikR@gmail.com

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

Gurukulam Guidelines:

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

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

Wi-Fi in the New Dining Hall Lobby, Old Dining Hall, Tunga & Pampa classrooms.

Thank you for your cooperation.

Emergency Tel Nos: 908-727-0463 & 203-788-5933

Upcoming Events at the Gurukulam

Dec 31st – Wednesday @ 3:00 pm Dakshinamurthy Moola Mantra Japam followed by 108 Kalasam Rudrabhishekam on this Auspicious Pradosham Day.

**11:15 pm – 12:00 Mid-night – Chanting & Bhajans by Swami Sachidananda Ji
(Including Pujya Swamiji's OM Namashivaya chanting)**

Jan 1st – Thursday @ 9:00 am – New Year Day Maharudrabhishekam

2026 AVG Calendar and Online Registratioin is Open Now! Please visit:
<https://arshavidya.org>

Puja Instructions for GFD and Archana Sponsors:

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

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

please inform the priest prior to the beginning of the Abhiseka.
Contact: Ganesan 570 – 656 – 0197, Shivaram 570-202-6753

DAYALAYAM

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

A temple for Meditation and Silence

Monday- Friday:

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

Saturday- Sunday:

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

Please use the old entrance through Swami TV's cottage. (During Winter)

Thank you for your visit and cooperation.

Arsha Vidya Counseling Center

Arsha Vidya Gurukulam is pleased to provide counseling services.

at its center in Saylorburg PA

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

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

Dakshinamurthy Stotram

विश्वं दर्पणदृश्यमाननगरीतुल्यं निजान्तर्गतं
पश्यन्नात्मनि मायया बहिरिवोद्भूतं यथा निद्रया ।
यः साक्षात्कुरुते प्रबोधसमये स्वात्मानमेवाद्वयं
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥ १॥

viśvam darpaṇadṛśyamānananagarītulyam nijāntargataṁ
paśyannātmani māyayā bahirivodbhūtaṁ yathā nidrayā .
yah sākṣātkurute prabodhasamaye svātmānamevādvayaṁ
tasmai śrīgurumūrtaye nama idam śrīdakṣiṇāmūrtaye .. 1..

बीजस्यान्तरिवाङ्कुरो जगदिदं प्राङ्निर्विकल्पं पुनः

मायाकल्पितदेशकालकलनावैचित्र्यचित्रीकृतम् ।

मायावीव विजृम्भयत्यपि महायोगीव यः स्वेच्छया

तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥ २॥

bījasyāntarivāṅkuro jagadidam prāñnirvikalpaṁ punaḥ
māyākalpitadeśakālakalanāvaicitryacitrīkṛtam .
māyāvīva vijṛmbhayatyapi mahāyogīva yaḥ svecchayā¹
tasmai śrīgurumūrtaye nama idam śrīdakṣiṇāmūrtaye .. 2..

Mandukya Upanishad Shanti Mantra

ॐ भद्रं कर्णभिः शृणुयाम देवाः ।

भद्रं पश्येमाक्षभिर्यजत्राः ।

स्थिरैरड्गैस्तुष्टुवांसस्तनूभिः

व्यशेम देवहितं यदायुः ॥

स्वस्ति न इन्द्रो वृद्धश्रवाः ।

स्वस्ति नः पूषा विश्ववेदाः ।

स्वस्ति नस्ताक्षर्यो अरिष्टनेभिः ।

स्वस्ति नो बृहस्पतिर्दधातु ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

om bhadram karnebhiḥ śṛṇuyāma devāḥ |
bhadram paśyemākṣabhir yajatrāḥ |
sthirair aṅgais tuṣṭuvāṁśas tanūbhiḥ
vyaśema devahitam yad āyuh ||

svasti na indro vṛddhaśravāḥ |
svasti nah pūṣā viśvavedāḥ |
svasti nas tārkṣyo ariṣṭanemih |
svasti no bṛhaspatir dadhātu ||

om śāntih śāntih śāntih ||

Om.

O Devas, may we hear with our ears what is auspicious.

O worshipful ones, may we see with our eyes what is auspicious.

With firm limbs and sound bodies,

may we live out the full span of life allotted to us,
in praise and in harmony with the divine order.

May Indra, of ever-increasing renown, grant us well-being.

May Pūṣan, the all-knowing, grant us well-being.

May Tārkṣya, the unfailing protector, grant us well-being.

May Bṛhaspati bestow well-being upon us.

Om. Peace. Peace. Peace.

2025 Year End Vedanta Course by Swami Muktatmananda
Significance of OM in Vedanta
Mandukya Upanishad (verses 1 – 12)

हरिः ओम् । ओमित्येतदक्षरमिदं सर्वं तस्योपव्याख्यानं भूतं भवद्भविष्यदिति सर्वमोङ्कार एव ।
यच्चान्यत्तिकालातीतं तदप्योङ्कार एव ॥ १ ॥

hariḥ om | omityetadakṣaramidaṁ sarvam tasyopavyākhyānam bhūtam bhavadbhaviṣyaditi
sarvamoṅkāra eva | yaccānyattrikālātītaṁ tadapyoṅkāra eva || 1 ||

1. Hariḥ Aum. *Aum*, the word, is all this. A clear explanation of it (is the following). All that is past, present and future is verily *Aum*. That which is beyond the triple conception of time, is also truly *Aum*.

सर्वं हयेतद् ब्रह्मायमात्मा ब्रह्म सोऽयमात्मा चतुष्पात् ॥ २ ॥

sarvam hyetad brahmāyamātmā brahma so 'yamātmā catuspāt || 2 ||

2. All this is verily Brahman. This *Ātman* is Brahman. This *Ātman* has four quarters.

जागरितस्थानो बहिष्प्रजः सप्ताङ्ग एकोनविंशतिमुखः स्थूलभुग्वैश्वानरः प्रथमः पादः ॥ ३ ॥

Jāgaritasthāno bahiṣprajñah saptāṅga ekonavimśatimukhah sthūlabhugvaiśvānaraḥ
prathamah pādah || 3 ||

3. The first quarter (*Pāda*) is *Vaiśvānara* whose sphere (of activity) is the waking state, who is conscious of external objects, who has seven limbs and nineteen mouths and whose experience consists of gross (material) objects.

स्वप्नस्थानोऽन्तः प्रज्ञाः सप्ताङ्ग एकोनविंशतिमुखः प्रविविक्तभुक्तैजसो द्वितीयः पादः ॥ ४ ॥

svapnasthāno'ntah prajñāḥ saptāṅga ekonavimśatimukhah praviviktabhuktaijaso dvitīyah
pādah || 4 ||

4. The second quarter (*Pāda*) is the *Taijasa* whose sphere (of activity) is the dream, who is conscious of internal objects, who has seven limbs and nineteen mouths and who experiences the subtle objects.

यत्र सुप्तो न कञ्चन कामं कामयते न कञ्चन स्वप्नं पश्यति तत्सुषुप्तम् । सुषुप्तस्थान
एकीभूतः प्रज्ञानघन एवाऽनन्दमयो हयानन्दभुक् चेतोमुखः प्राज्ञस्तृतीयः पादः ॥ ५ ॥

yatra supto na kañcana kāmam kāmayate na kañcana svapnam paśyati tatsuuptam |
suuptasthāna ekībhūtaḥ prajñānaghana evā "nandamayo hyānandabhuḥ cetomukhaḥ
prajñastṛtiyah pādah || 5 ||

5. That is the state of deep sleep wherein the sleeper does not desire any objects nor does he see any dream. The third quarter (*Pāda*) is the *Prājña* whose sphere is deep sleep, in whom all (experiences) become unified or undifferentiated, who is verily, a mass of consciousness entire, who is full of bliss and who experiences bliss, and who is the path leading to the knowledge (of the two other states).

एष सर्वश्वरः एष सर्वज्ञ एषोऽन्तर्याम्येष योनिः सर्वस्य प्रभवाप्ययौ हि भूतानाम् ॥ ६ ॥

esa sarveśvarah esa sarvajña eso'ntaryāmyesa yonih sarvasya prabhavāpyayau hi
bhūtānām || 6 ||

6. This is the Lord of all; this is the knower of all; this is the controller within; this is the source of all; and this is that from which all things originate and in which they finally disappear.

नान्तःप्रज्ञं न बहिःप्रज्ञं नोभयतःप्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।

अदृश्यमव्यवहार्यमग्राह्यमलक्षणमचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं प्रपञ्चोपशमं शान्तं
शिवमद्वैतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ 7 ॥

nāntaḥprajñam na bahiḥprajñam nobhayataḥprajñam na prajñānaghanaṁ na prajñam
nāprajñam |
adrśyamavyavahāryamagrāhyamalakṣaṇamacintyamavyapadeśyamekātmapratyayasaṁ
prapañcopaśamam śāntam śivamadvaitam caturtham manyante sa ātmā sa vijñeyah || 7 ||

7. *Turiya* is not that which is conscious of the internal (subjective) world, nor that which is conscious of the external (objective) world, nor that which is conscious of both, nor that which is a mass all sentiency, nor that which is simple consciousness, nor that which is insentient. (It is) unseen (by any sense organ), not related to anything, incomprehensible (by the mind), uninferable, unthinkable, indescribable, essentially of the nature of Consciousness constituting the Self alone, negation of all phenomena, the Peaceful, all Bliss and the Non-dual. This is what is known as the fourth (*Turiya*). This is the *Ātman* and it has to be realised.

सोऽयमात्माऽद्यक्षरमोऽकारोऽधिमात्रं पादा मात्रा मात्राश्च पादा अकार उकारो मकार इति ॥ ८ ॥

so'yamātmādhyakṣaramoṅkāro'dhimātrāṁ pādā mātrā mātrāśca pādā akāra ukāro makāra
iti ॥ 8 ॥

8. The same *Ātman* (which has been described above as having four quarters) is, again, *Aum*, from the point of view of the syllables (*akṣaram*). The *Aum* with parts is viewed from the standpoint of sounds (letters, *mātrāḥ*). The quarters are the letters (parts) and the letters are the quarters. The letters here are *A*, *U* and *M*.

जागरितस्थानो वैश्वानरोऽकारः प्रथमा मात्रास्प्तेरादिमत्त्वाद् वाप्नोति ह वै सर्वान्कामानादिश्च
भवति य एवं वेद ॥ ९ ॥

jāgaritasthāno vaiśvānaro'kārah prathamā mātrā"pterādimattvādvāpnoti ha vai
sarvānākāmānādiśca bhavati ya evam̄ veda ॥ 9 ॥

9. He who is *Vaiśvānara*, having for its sphere of activity the waking state, is *A*, the first letter (of *Aum*) on account of its all-pervasiveness or on account of being the first (these being the common features of both). One who knows this attains to the fulfilment of all desires and becomes the first (of all).

स्वप्नस्थानस्तैजस उकारो द्वितीया मात्रोत्कर्षदुभयत्वाद् वोत्कर्षति ह वै जानसन्ततिं समानश्च
भवति नास्याब्रह्मवित्कुले भवति य एवं वेद ॥ १० ॥

svapnasthānastaijasa ukāro dvitīyā mātrotkarṣādubhayatvādvotkarṣati ha vai
jñānasantatim̄ samānaśca bhavati nāsyābrahmavitkule bhavati ya evam̄ veda ॥ 10 ॥

10. *Taijasa*, whose sphere of activity is the dream state, is *U* (उ), the second letter (of *Aum*) on account of superiority or on account of being in between the two. He who knows this attains to a superior knowledge, is treated equally by all alike and finds no one in his line who is not a knower of Brahman.

सुषुप्तस्थानः प्राज्ञो मकारस्तृतीया मात्रा मित्रपीतेर्वा मिनोति ह वा इदं सर्वमपीतिश्च भवति य
एवं वेद ॥ ११ ॥

suṣuptasthānah prājñō makārastrīyā mātrā miterapītervā minoti ha vā idam
sarvamapītiśca bhavati ya evam veda || 11 ||

11. *Prājña* whose sphere is deep sleep is *M* (म) the third part (letter) of *Aum*, because it is both the measure and that wherein all become one. One who knows this (identity of *Prājña* and *M*) is able to measure all (realise the real nature of the world) and also comprehends all within himself.

अमात्रश्चतुर्थोऽव्यवहार्यः प्रपञ्चोपशमः शिवोऽद्वैत एवमोङ्कार आत्मैव संविशत्यात्मनाऽत्मानं य
एवं वेद ॥ १२ ॥

amātraścaturtho'vyavahāryah prapañcopaśamah śivo'dvaita evamoṅkāra ātmāiva
saṃviśat्यात्मनाऽत्मानं ya evam veda || 12 ||

12. That which has no parts (soundless), incomprehensible (with the aid of the senses), the cessation of all phenomena, all bliss and non-dual *Aum*, is the fourth and verily the same as the *Ātman*. He who knows this merges his self in the Self.

Reflections and Contemplation on the Wisdom That Matters

*Year-End Retreat 2025
Swami Sachidānanda*

1. Šaraṇāgati — Understanding the meaning of Surrender. Understanding Šaraṇāgati as Trust and Inner Alignment

Bhagavad Gītā 9.22

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।
तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥ 9.22॥
*ananyāśh chintayanto māṁ ye janāḥ paryupāsate
teṣhāṁ nityābhīyuktānāṁ yoga-kṣhemam vahāmyaham*

Those who contemplate Me, not as someone separate, but as the very Order or Reality underlying everything and who remain steadily aligned with this understanding in life, to them, who are constantly committed to this vision, I take care of both what is needed in their life (*yoga*) and the preservation of what is already present (*kṣema*).

Ananya: not exclusive devotion, but *non-duality*. Seeing no second reality apart from Īśvara.

Yoga: the coming of what is necessary for life and spiritual pursuit.

Kṣema: the maintenance of what has already been gained.

Vahāmi aham: “I carry”—meaning the cosmic order (Īśvara) sustains such a life without anxiety or personal struggle. (*vah* (वह) = to carry , to bear, to support , to sustain)

2. Letting Go Without Suppression

Understanding Letting Go as a means to grow spiritually by understanding the Truth of life and letting go without repression.

Bhagavad Gītā 2.27

जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च ।
तस्मादपरिहार्येर्थं न त्वं शोचितुमर्हसि ॥

*jātasya hi dhruvo mṛtyur dhruvam janma mṛtasya ca |
tasmād aparihārye 'rthe na tvam śocitum arhasi ||*

For one who is born, death is certain; for one who has died, birth is certain. Since this order is unavoidable, grief has no place. Freedom begins when reality is understood, not resisted.

Bhagavad Gītā 2.64

रागद्वेषविमुक्तैस्तु विषयानिन्द्रियैश्चरन् ।
आत्मवश्यैर्विधैयात्मा प्रसादमधिगच्छति ॥

*rāga-dveṣa-vimuktais tu viṣayān indriyaiś caran |
ātmavaśyair vidheyātmā prasādam adhigacchati ||*

When one moves among sense-objects free from attachment and aversion, with senses governed by understanding, the mind gains serenity (*prasāda*).

This inner ease is the ground for freedom.

3. The Mind is an Instrument, Not Identity.

Using the mind effectively to transact in the world, without mistaking it for the Self.

Dṛg–Dṛśya Viveka – Verse 1

रूपं दृश्यं लोचनं दृक् तददृश्यं दृक्तु मानसम् ।
दृश्या धीर्वृत्तयः साक्षी दृगेव न तु दृश्यते ॥ १ ॥

*rūpam dṛśyam locanam dṛk tad-dṛśyam dṛk tu mānasam |
dṛśyā dhīr-vṛttayah sākṣī dṛg eva na tu dṛśyate || 1 ||*

Form is the object; the eye is the seer.

The eye itself is an object to the mind, which becomes the inner seer. Even the thoughts and modifications of the intellect are objects to the Witness.

Witness alone is the Seer and is never an object.

4. Witness Consciousness in Everyday Life (Sākṣī-bhāva)

Learning to observe thoughts, emotions, and responses without being swallowed by them.

Aṣṭāvakra Gītā 1.4

यदि देहं पृथक्कृत्य चिति विश्राम्य तिष्ठसि ।
अधुनैव सुखी शान्तो बन्धमुक्तो भविष्यसि ॥

*yadi deham prthakkṛtya citi viśrāmya tiṣṭhasi |
adhunaiva sukhi śānto bandhamukto bhaviṣyasi ||*

By recognizing yourself as other than the body and abiding as Consciousness, happiness and peace are present now, and the sense of bondage dissolves.

5. Desire, Fulfillment, and Inner Completeness

Seeing what you are seeking through a desire. Discovering Completeness in Self.

Kaṭha Upaniṣad 2.1.1

पराञ्चि खानि व्यतृण्टस्वयम्भूस्तस्मात्पराङ्पश्यति नान्तरात्मन् ।
कश्चिद्धीरः प्रत्यगात्मानमैक्षदावृत्तचक्षुरमृतत्वमिच्छन् ॥

*parāñci khāni vyatṛṇat svayambhūs tasmāt parāñ paśyati nāntarātman |
kaścid dhīrah pratyagātmānam aikṣad āvṛtta-cakṣur amṛtatvam icchan*
||

The senses are naturally turned outward; therefore, one looks outside for fulfillment.

But a rare, discerning person turns inward and discovers the immortal Self.

Bhagavad Gītā 2.70

आपूर्यमाणम् अचलप्रतिष्ठं
समुद्रमापः प्रविशन्ति यद्वत् ।
तद्वत्कामा यं प्रविशन्ति सर्वे
स शान्तिमाप्नोति न कामकामी ॥

*āpūryamāṇam acala-pratiṣṭham
samudram āpah praviśanti yadvat |
tadvat kāmā yam praviśanti sarve
sa śāntim āpnoti na kāma-kāmī ||*

Just as rivers enter the ocean without disturbing it,
desires may arise in one who is inwardly full.
Such a person attains peace—
not the one who is driven by desire.

6. Living Without Comparison

Discover how comparison dissolves when all the regular pursuits of the world does not really lead to permanent peace and happiness. Stay in your lane and move forward with compassion and not with comparison. Let us explore this mantra.

Sannyāsa Upaniṣad

न कर्मणा न प्रजया धनेन त्यागेनैके अमृतत्वमानशुः ।
परेण नाकं निहितं गुहायां विभ्राजते तद्यतयो विशन्ति ॥

*na karmanā na prajayā dhanena tyāgenaike amṛtatvam ānaśuh |
pareṇa nākam nihitaṁ guhāyām vibhrājate tad yatayo viśanti ||*

Not by action, progeny, or wealth is immortality attained,
but by renunciation alone.

That Truth shines in the heart of the one who has let go.

7. Ordinary Moments are Complete

Discover that nothing is missing in simple, unremarkable experiences of day-to-day life.

Pūjya Swāmījī would often say: “**All that is here is Īśvara.**” Let us explore this truth to see extraordinary in what is considered as ordinary.

Īśāvāsyā Upaniṣad – Verse 1

ईशा वास्यमिदं सर्वं यत्किञ्च जगत्यां जगत् ।
तेन त्यक्तेन भुञ्जीथा मा गृधः कस्य स्विद्धनम् ॥

*īśā vāsyam idam sarvam yat kiñca jagatyām jagat ।
tena tyaktena bhuñjīthā mā grdhah kasya svid dhanam ||*

All this, whatever exists and moves in this world, is pervaded by the Lord who is the inner Self of all.

Seeing this, live with a spirit of renunciation and contentment, enjoying life without clinging or possessiveness.

Do not covet wealth, whether it belongs to you or to another, for in truth nothing here is privately owned.

8. Growing Through Prayer

Exploring personal prayer—its meaning, forms, and purpose.
Learn to see and use the Prayer as refinement of the mind and to align with Īśvara.

Viṣṇu Ṣatpadī – Verse 1

अविनयमपनय विष्णो दमय मनः शमय विषयमृगतृष्णाम् ।
भूतदयां विस्तारय तारय संसारसागरतः ॥

*avinayam apanaya viṣṇo damaya manah śamaya viṣaya-mṛga-triṣṇām |
bhūta-dayām vistāraya tāraya samsāra-sāgarataḥ ||*

O Viṣṇu, remove arrogance from me.
Discipline my mind and quieten my cravings and obsessions.
Expand compassion in my heart
and help me cross the ocean of samsāra.

9. Sādhanā for Freedom from Sorrow

Aṣṭāṅga Yoga of Patañjali – Understand and Practice

- Yama
- Niyama
- Āsana
- Prāṇāyāma

10. Sādhanā for Inner Clarity and Abidance

- Pratyāhāra
- Dhāraṇā
- Dhyāna
- Samādhi

Gaṅgā Stotram

Note: The break up is done to enable easy learning.

devi sureśvari bhagavati gaṅge tribhuvana-tāriṇi taraṅga-taraṅge |
śaṅkara-mauli-vihāriṇi vimale mama matirāstāṁ tava pada-
kamale || 1 ||

bhāgīrathi sukha-dāyini mātas tava jala-mahimā nigame khyātaḥ
nāham jāne tava mahimānam pāhi kṛpāmayi mām ajñānam || 2 ||

hari-pada-pādya-taraṅgini gaṅge hima-vidhu-muktādhava-
la-taraṅge |
dūrī-kuru mama duṣkṛti-bhāram kuru kṛpayā bhava-sāgara-
pāram || 3 ||

tava jalam amalam yena nipītam parama-padam khalu tena
gr̥hītam |

mātar gaṅge tvayi yo bhaktah kila tam draṣṭum na yamah śaktah
|| 4 ||

patitoddhāriṇi jāhnavi gaṅge khaṇḍita-giri-vara-maṇḍita-bhaṅge
bhīṣma-janani he muni-vara-kanye patita-nivāriṇi tribhuvana-
dhanye || 5 ||

kalpalatām iva phaladām loke praṇamati yas tvām na patati śoke
pārāvāra-vihāriṇi gaṅge vimukha-yuvati-kṛta-tarala-pāṅge || 6 ||

tava cen mātaḥ srotah snātaḥ punar api jaṭhare so’pi na jātaḥ |
naraka-nivāriṇi jāhnavi gaṅge kaluṣa-vināśini mahimottuṅge || 7

punar asadaṅge puṇya-taraṅge jaya jaya jāhnavi karuṇā-pāṅge |
indra-mukuṭa-maṇi-rājita-caraṇe sukha-de śubha-de bhṛtya-
śaranye || 8 ||

rogam śokam tāpam pāpam hara me bhagavati kumati-kalāpam |

tribhuvana-sāre vasudhā-hāre tvam asi gatir mama khalu
samsāre || 9 ||

alakānande paramānande kuru karuṇāmayi kātara-vandye |
tava taṭa-nikāṭe yasya nivāsah khalu vaikuṇṭhe tasya nivāsah ||
10 ||

varam iha nīre kamaṭho mīnah kim vā tīre śaraṭah kṣīṇah |
athavā śvapaco malino dīnas tava na hi dūre nṛpa-kulīnah || 11 ||

bho bhuvaneśvari puṇye dhanye devi drava-mayi muni-vara-
kanye |
gaṅgā-stavam imam amalam nityam paṭhati naro yaḥ sa jayati
satyam || 12 ||

yeṣāṁ hrdaye gaṅgā-bhaktis teṣāṁ bhavati sadā sukha-muktiḥ |
madhura-kāntā pañjhaṭikābhiḥ paramānanda-kalita-lalitābhiḥ ||
13 ||

gaṅgā-stotram idam bhava-sāram vāñchita-phala-dam vimalam
sāram |
śaṅkara-sevaka-śaṅkara-racitam paṭhati sukhī bhavati iti ca
samāptam || 14 ||

Jaya Jaya Gange, Jaya Hara Gange (9 times)

This Stotram is chanted in all the Arsha Vidya Gurukulams
during the evening Pooja.

OM TAT SAT