



Arsha Vidya Gurukulam

Family Vedanta Retreat 3

Orientation on Saturday, August 08 at 8 PM

Concludes on Friday, August 14 at 12:00 PM

Topic 1

Is Veda/Vedānta Scientific?

Swami Sakshatkritananda Saraswati

Topic 2

Vedānta-Sāra, Topics 32 – 45

Swami Muktatmananda Saraswati

Arsha Vidya Gurukulam

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Arsha Vidya Gurukulam Children Retreat Schedule for 2026

Orientation at Activity Center, All Groups Day 1 evening @8:00-9:00pm

Class timing		Juniors* Ages 6 – 10 (Tunga)	Seniors Ages 11 – 12 (Pampa)	Teens Ages 13+ (Temple Hall)
8:45AM	8:55AM	<i>Assembly, In Temple, All Groups</i>		
9:00AM	9:55AM	<i>Yoga Class for All Groups, Activity Center</i>		
10:00AM	10:15AM	New Building Basement, Snacks, All groups		
10:30AM	11:15AM	Chanting: Daily Prayer	Deity Worship	Bhagavad Gita
11:30AM	12:15PM	Value Class for all Group		
12:15PM	12:30PM	Aarati at Temple		
1:30PM	2:15PM	Story Time	Gurukulam Seva	
2:45PM	3:30PM	Rest/Games	Viveka Dipini-Tunga	Basic Sanskrit - Pampa
3:30PM	4:00PM	New Building Basement, Snacks, All groups		
4:00PM	5:45PM	Assembly for Games, Activity Center, All groups		
6:00PM	7:15PM	Aarati at Temple All groups		
8:00PM	9:00PM	<i>Tunga, Assemble for end of the day reflections</i>		

Cultural Presentation at 8:00-9:00pm day before retreat concludes

**For children < 6 years of age, an adult need to stay with them.*

Use appropriate clothing for Yoga and Indian Garment may be carried for Youth Presentation.

After 9:00pm all children should be in their cottage with parents.

Arsha Vidya Gurukulam Family Vedanta Retreat 3

Venue: Swami Dayananda Vijñāna Bhavana

Saturday, August 08

8:00-9:00 pm - Orientation and Introductory Satsang (Q&A)

Sunday, August 09 – Thursday, August 13

7:00 – 7:30am: Guided Meditation

9:00 – 10:00 am: Is Veda/Vedānta Scientific?

11:00 – 12:00pm: Vedānta-Sāra, topics 32 – 45

5:00-6:00pm: Is Veda/Vedānta Scientific?

8:00 - 9:00 pm: Satsang (Q&A)



Friday, August 14 – Retreat Concluding Day

7:00 - 7:30 am: Guided Meditation

9:00 - 10:00am: Vedānta-Sāra, topics 32 – 45

10:00-10:45am: Rooms Check out

11:00 -12:00pm Is Veda/Vedānta Scientific? followed by **Guru Daksina**

Temple Schedule:

Daily Morning Ganapati Homa	5:15- 5:30am
Daily Morning Abhishekam to Lord Daksinamurti and Ganesa	5:45 - 6:45am
Daily Afternoon Aarti to Lord Daksinamurti	12:15 -12:30pm
Daily Evening Aarti to Lord Daksinamurti	6:15 - 6:45pm

Annakshetra Schedule:

Morning Tea/Coffee/Warm Water (Next to Temple)	5:15 am
Breakfast Prasad	7:30 – 8:45 am
Lunch (Maha Prasad)	12:30 – 1:30pm
Tea/Coffee/Warm Water	3:30 – 4:45pm
Dinner Prasad	7:00 – 7:45pm

Gurukulam Seva: 1:30 – 2:30pm

VEDĀNTA-SĀRA

ADHYĀROPA, SUPERIMPOSITION

असर्पभूतायां रज्जौ सर्पारोपवत् वस्तुनि अवस्त्वारोपः - अध्यारोपः ॥ ३२ ॥

asarpabhūtāyām rajjau sarpāropavat vastuni avastvāropaḥ - adhyāropaḥ.

असर्पभूतायाम् *asarpabhūtāyām* = in that which is not a snake; रज्जौ *rajjau* = on rope; सर्प-आरोपवत् *sarpa-āropavat* = like the superimposition of a snake; वस्तुनि *vastuni* = on the real; अवस्तु-आरोपः *avastu-āropaḥ* = the superimposition of the unreal; अध्यारोपः *adhyāropaḥ* = is *adhyāropa*

Adhyāropa is the superimposition of the unreal on the real, like the superimposition of a snake on rope, which is not a snake.

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In subsequent passages, the author himself explains the various terms employed in the definition in passage 32.

वस्तु - सच्चिदानन्दमद्वयं ब्रह्म अज्ञानादिसकलजडसमूहोऽवस्तु ॥ ३३ ॥

vastu - saccidānandamadvayaṁ brahma ajñānādisakalajaḍasamūho'vastu.

वस्तु *vastu* = reality is; सत्-चित्-आनन्दम् *sat-cit-ānandam* = of the nature of existence, consciousness, and happiness; अद्वयम् *advayam* = one-without-a-second; ब्रह्म *brahma* = brahman; अज्ञान-आदि-सकल-जड-समूहः *ajñāna-ādi-sakala-jaḍa-samūhaḥ* = ignorance and all other inert objects; अवस्तु *avastu* = is the unreal.

Reality is brahman, which is one-without-a-second and of the nature of existence, consciousness, and happiness. The unreal is ignorance and all other inert objects.

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AJÑĀNAM, IGNORANCE

अज्ञानं तु - सदसद्भ्यामनिर्वचनीयं त्रिगुणात्मकं ज्ञानविरोधि भावरूपं यत्किञ्चिदिति वदन्त्यहमज्ञ इत्याद्यनुभवात्
"देवात्मशक्तिं स्वगुणैर्निगूढाम्" (श्वेत उ १।३) इत्यादिश्रुतेश्च ॥ ३४ ॥

ajñānam tu - sadasadbhyāmanirvacanīyaṁ triguṇātmakam jñānavirodhi bhāvarūpaṁ yatkiñciditi vadantyaḥamajña ityādyanubhavāt "devātmaśaktim svaguṇairnigūḍhām" (śveta u 1-3) ityādiśruteśca.

अज्ञानम् तु *ajñānam tu* = however, ignorance is; सद-असद्भ्याम् अनिर्वचनीयम् *sad-asadbhyām anirvacanīyam* = that which cannot be described either as existent or non-existent; त्रिगुणात्मकम् *triguṇātmakam* = of the nature of the three guṇas; ज्ञान-विरोधि *jñāna-virodhi* = subject to being dispelled by knowledge; भावरूपम् *bhāvarūpaṁ* = something positive; यत् किञ्चिद् *yat kiñcid* = though intangible; इति वदन्ति *iti vadanti* = some say; अहम् अज्ञः *aham ajñaḥ* = I am ignorant; इत्यादि अनुभवात् *ityādi anubhavāt* = from such experiences; देवात्म-शक्तिम् *devātma-śaktim* = the power

belonging to *īśvara*; स्व-गुणैः *sva-guṇaiḥ* = by its own qualities; निगूढम् *nigūḍhām* = hidden; इत्यादि श्रुतेः च *ityādi śruteḥ ca* = and also from such Śruti passages

However, ignorance is described as something positive though intangible, which cannot be described as existent or non-existent and is subject to being dispelled by knowledge. Its existence is established from such experiences as, "I am ignorant," and from such Śruti passages as, "The power belonging *īśvara* himself and hidden in its own qualities." [Śveta. Up., 1-3]. 34

Two aspects of *māyā* and their effects are discussed in passage 35.

इदमज्ञानं समष्टिव्यष्ट्यभिप्रायेणैकमनेकमिति च व्यवहियते ॥ ३५ ॥

idamajñānaṁ samaṣṭivyastyabhiprāyeṇaikamanekamiti ca vyavahriyate.

इदम् *idam* = this; अज्ञानम् *ajñānam* = ignorance; समष्टि-व्यष्टि-अभिप्रायेण *samaṣṭi-vyaṣṭi-abhiprāyeṇa* = according to the mode of observing it, either collectively or individually; एकम् *ekam* = one; अनेकम् *anekam* = many; इति च व्यवहियते *iti ca vyavahriyate* = is said

This ignorance is said to be one or many, according to the mode of observing it either collectively or individually. 35

तथाहि यथा वृक्षाणां समष्ट्यभिप्रायेण वनमित्येकत्वव्यपदेशो यथा वा जलानां समष्ट्यभिप्रायेण जलाशय इति तथा नानात्वेन प्रतिभासमानानां जीवगताज्ञानानां समष्ट्यभिप्रायेण तदेकत्वव्यपदेशः "अजामेकां" (श्वे उ ४। ५)

इत्यादिश्रुतेः ॥ ३६ ॥

tathāhi yathā vṛkṣāṇāṁ samaṣṭyabhiprāyeṇa vanamityekatvavyapadeśo yathā vā jalānāṁ samaṣṭyabhiprāyeṇa jalāśaya iti tathā nānātvena pratibhāsamānānāṁ jīvagatājñānānāṁ samaṣṭyabhiprāyeṇa tadekatvavyapadeśaḥ "ajāmekāṁ" (śve u 4-5) ityādiśruteḥ.

तथाहि *tathāhi* = for instance; यथा *yathā* = just as; वृक्षाणाम् *vṛkṣāṇām* = of the trees; समष्टि-अभिप्रायेण *samaṣṭi-abhiprāyeṇa* = considered as an aggregate (with reference to); वनम् इति *vanam iti* = the forest; एकत्व-व्यपदेशः *ekatva-vyapadeśaḥ* = denoted as one; यथा वा *yathā vā* = or, just as; जलानाम् *jalānām* = of the waters; समष्टि-अभिप्रायेण *samaṣṭi-abhiprāyeṇa* = considered as an aggregate; जलाशयः इति *jalāśayaḥ iti* = the reservoir; तथा *tathā* = so also; नानात्वेन प्रतिभासमानानाम् *nānātvena pratibhāsamānānām* = of those being diversely manifested; जीवगत-अज्ञानानाम् *jīvagata-ajñānānām* = the ignorance existing in *jīvas*; समष्टि-अभिप्रायेण *samaṣṭi-abhiprāyeṇa* = is collectively represented as; तद् एकत्व-व्यपदेशः *tad ekatva-vyapadeśaḥ* = denoted as one; अजाम् एकाम् *ajām ekām* = there is one unborn; इत्यादिश्रुतेः *ityādiśruteḥ* = as in such scriptural passages as

Just as, for instance, trees considered as an aggregate are denoted as one viz., the forest, or waters are collectively named as the reservoir, so also, the ignorance

existing in *jīvas*, being diversely manifested, is collectively represented as one – as in such scriptural passages as “There is one unborn” [*Śvet. Up.*, 4-5]. 36

इयं समष्टिरुत्कृष्टोपाधितया विशुद्धसत्त्वप्रधाना ॥ ३७ ॥

iyam samaṣṭirutkrṣṭopādhitayā viśuddhasattvapradhānā.

इयम् समष्टिः *iyam samaṣṭiḥ* = this aggregate (of ignorance); उत्कृष्ट-उपाधितया *utkrṣṭa-upādhitayā* = on account of its appearing associated with perfection; विशुद्ध-सत्त्व-प्रधाना *viśuddha-sattva-pradhānā* = has a preponderance of pure *sattva*

This aggregate (of ignorance), on account of its appearing associated with perfection (the pure intelligence of *brahman*), has a preponderance of pure *sattva*. 37

Īśvara

एतदुपहितं चैतन्यं सर्वज्ञसर्वेश्वरत्वसर्वनियन्तृत्वादिगुणकमव्यक्तमन्तर्यामी जगत्कारणमीश्वर इति च व्यपदिश्यते सकलाज्ञानावभासकत्वात्। "यः सर्वज्ञः सर्ववित्" (मुण्ड उ १।१।९) इति श्रुतेः ॥ ३८ ॥

etadupahitaṁ caitanyam

sarvajñasarveśvaratvasarvaniyantr̥tvādiguṇakamavyaktamantaryāmī

jagatkāraṇamīśvara iti ca vyapadiśyate sakalājñānāvabhāsakatvāt, "yaḥ sarvajñah sarvavit" (Muṇḍa Up, 1- 1-9) iti śruteḥ.

एतद् *etad* = this; उपहितम् *upahitam* = conditioned; चैतन्यम् *caitanyam* = consciousness; सर्वज्ञ *sarvajña* = omniscience; सर्वेश्वरत्व *sarveśvaratva* = universal Lordship; सर्वनियन्तृत्व आदि *sarvaniyantr̥tva ādi* = all-controlling power, etc.; गुणकम् *guṇakam* = is endowed with such qualities; अव्यक्तम् *avyaktam* = the unmanifest; अन्तर्यामी *antaryāmī* = the inner controller; जगत्-कारणम् *jagat-kāraṇam* = the cause of the world; ईश्वरः इति *īśvaraḥ iti* = as *īśvara*; च *ca* = and also; व्यपदिश्यते *vyapadiśyate* = is designated as; सकल-अज्ञान-अवभासकत्वात् *sakala-ajñāna-avabhāsakatvāt* = on account of it being the illuminator of the aggregate of ignorance; यः सर्वज्ञः *yaḥ sarvajñah* = one who knows all (generally); सर्ववित् *sarvavit* = one who perceives all (particularly); इति श्रुतेः *iti śruteḥ* = as in the Śruti passage

Consciousness conditioned by this (the aggregate ignorance) is designated as endowed with such qualities as omniscience, universal Lordship, all-controlling power, etc., and is also designated as the unmanifest, the inner controller, the cause of the world, and *īśvara* on account of its being the illuminator of the aggregate of ignorance, as in the Śruti passage, “Who knows all (generally), who perceives all (particularly).” [*Mund. Up.*, 1-1-9] 38

The collective *kāraṇa-śarīra* or causal body, *ānandamaya-kośa* or sheath of happiness, and *suṣupti* or deep sleep state

The *upādhi* or *māyā* also gains designations. This is being said in passage 39.

ईश्वरस्येयं समष्टिरखिलकारणत्वात्कारणशरीरमानन्दप्रचुरत्वात्कोशवदाच्छादकत्वाच्चानन्दमयकोशः
सर्वोपरमत्वात्सुषुप्तिरत एव स्थूलसूक्ष्मप्रपञ्चलयस्थानमिति च उच्यते ॥ ३९ ॥

īśvarasyeyam

*samaṣṭirakhilakāraṇatvātkāraṇaśarīramānandapracurativātkośavadācchādakatvāccāna
ndamayakośaḥ sarvoparamatvātsuṣuptirata eva sthūlasūkṣmaprapaṇcalayasthānamiti
ca ucyate.*

ईश्वरस्य *īśvarasya* = associated with *īśvara*; इयम् समष्टिः *iyam samaṣṭiḥ* = this aggregate of ignorance; अखिल-कारणत्वात् *akhila-kāraṇatvāt* = on account of its being the cause of all; कारण-शरीरम् *kāraṇa-śarīram* = (known as) the causal body; आनन्द-प्रचुरत्वात् *ānanda-pracurativāt* = on account of its being full of happiness; कोशवद्-आच्छादकत्वात् च *kośavad-ācchādakatvāt ca* = and (on account of) covering, like a sheath; आनन्दमय कोशः *ānandamaya kośaḥ* = the *ānandamayakośa* (the sheath of happiness); सर्व-उपरमत्वात् *sarva-uparamatvāt* = because into it everything is dissolved; सुषुप्तिः *suṣuptiḥ* = (known as) the cosmic sleep; अतः एव *ataḥ eva* = for this reason; स्थूल-सूक्ष्म-प्रपञ्च-लय-स्थानम् *sthūla-sūkṣma-prapaṇca-laya-sthānam* = the state of dissolution of both the gross and the subtle phenomena; इति च उच्यते *iti ca ucyate* = it is designated as

This aggregate of ignorance associated with *īśvara* is known as the causal body on account of its being the cause of all and as the *ānandamaya-kośa* (the sheath of happiness) on account of its being full of happiness and covering like a sheath; it is further known as the cosmic sleep as into it everything is dissolved, and, for this reason, it is designated as the state of dissolution of both the gross and the subtle phenomena.

39

यथा वनस्य व्यष्टिभिप्रायेण वृक्षा इत्यनेकत्वव्यपदेशो यथा वा जलाशयस्य व्यष्टिभिप्रायेण जलानीति तथाज्ञानस्य
व्यष्टिभिप्रायेण तदनेकत्वव्यपदेशः "इन्द्रो मायाभिः पुरुरूप ईयते" (ऋग्वेद ६। ४७। १८) इत्यादिश्रुतेः ॥ ४० ॥

*yathā vanasya vyaṣṭyabhiprāyeṇa vṛkṣā ityanekatvavyapadeśo yathā vā jalāśayasya
vyaṣṭyabhiprāyeṇa jalānīti tathājñānasya vyaṣṭyabhiprāyeṇa tadanekatvavyapadeśaḥ
"indro māyābhiḥ pururūpa īyate" (Rgveda 6-47-18) ityādiśruteḥ.*

यथा *yathā* = just as; वनस्य *vanasya* = of the forest; व्यष्टि-अभिप्रायेण *vyaṣṭi-abhiprāyeṇa* = from the standpoint of the units that compose it; वृक्षाः *vṛkṣāḥ* = trees; इति अनेकत्व-व्यपदेशः *iti anekatva-vyapadeśaḥ* = may be designated as many; यथा वा *yathā vā* = and just as; जलाशयस्य *jalāśayasya* = of the reservoir; व्यष्टि-अभिप्रायेण *vyaṣṭi-abhiprāyeṇa* = from the standpoint of the units that compose it; जलानि इति *jalāni iti* = may be spoken of as quantities (pools) of water; तथा *tathā* = so also; अज्ञानस्य *ajñānasya* = of the

ignorance; व्यष्टि-अभिप्रायेण *vyāṣṭi-abhiprāyeṇa* = when denoting separate units; तद् अनेकत्व-व्यपदेशः *tad anekatva-vyapadeśaḥ* = is spoken of as many; इन्द्रः *indraḥ* = Indra; मायाभिः *māyābhiḥ* = through *māyā* ; पुरुरूपः ईयते *pururūpaḥ īyate* = appears as of many forms; इत्यादिश्रुतेः *ityādiśruteḥ* = as in such Śruti passages as

Just as a forest, from the standpoint of the units that compose it, may be designated as a number of trees, and as a reservoir from the same point of view may be spoken of as quantities (pools) of water, so also, ignorance, when denoting separate units, is spoken of as many, as in such Śruti passages as “Indra through *māyā* appears as of many forms” (*Rg Veda*, 6-47-18). 40

अत्र व्यस्तसमस्तव्यापित्वेन व्यष्टिसमष्टिताव्यपदेशः ॥ ४१ ॥

atra vyastasamastavyāpitvena vyaṣṭisamaṣṭitāvyapadeśaḥ.

अत्र *atra* = in this context (Ignorance); व्यस्त-समस्त-व्यापित्वेन *vyasta-samasta-vyāpitvena* = on account of its pervading the individual and the aggregate; व्यष्टि-समष्टिता-व्यपदेशः *vyaṣṭi-samaṣṭitā-vyapadeśaḥ* = has been designated as individual and collective

Ignorance has been designated as individual and collective on account of its pervading the individual and the aggregate. 41

इयं व्यष्टिर्निकृष्टोपाधितया मलिनसत्त्वप्रधाना ॥ ४२ ॥

iyam vyaṣṭirnikṛṣṭopādhitayā malinasattvapradhānā.

इयम् व्यष्टिः *iyam vyaṣṭiḥ* = this individual ignorance; निकृष्ट-उपाधितया *nikṛṣṭa-upādhitayā* = on account of its association with the inferior being; मलिन-सत्त्व-प्रधाना *malina-sattva-pradhānā* = is characterized by impure *sattva*.

The individual ignorance, on account of its association with the inferior being, is characterized by impure *sattva*.

42

Prājñā

The author describes the nature of the *jīva* in passage 43.

एतदुपहितं चैतन्यमल्पज्ञत्वानीश्वरत्वादिगुणकं प्राज्ञ इत्युच्यत एकाज्ञानावभासकत्वात् ॥ ४३ ॥

etadupahitaṁ caitanyamalpajñātvānīśvaratvādiguṇakam prājña ityucyata ekājñānāvabhāsakatvāt.

एतद् *etad* = this; उपहितम् *upahitam* = conditioned by (individual *upādhi*); चैतन्यम् *caitanyam* = consciousness; अल्पज्ञत्व-अनीश्वरत्व-आदि-गुणकम् *alpajñatva-anīśvaratva-ādi-guṇakam* = has limited knowledge and is devoid of the power or Lordship; प्राज्ञः

prājñāḥ = *Prājñā*; इति उच्यते *iti ucyate* = it is called; एक-अज्ञान-अवभासकत्वात् *eka-ajñāna-avabhāśakatvāt* = on account of its being the illuminator of individual ignorance.

Consciousness conditioned by this individual upādhi has limited knowledge and is devoid of the power or Lordship; it is called *prājñā* on account of its being the illuminator of individual ignorance. 43

अस्य प्राज्ञत्वमस्पष्टोपाधितयानतिप्रकाशकत्वात् ॥ ४४ ॥

asya prājñatvamaspaṣṭopādhitayānatiprakāśakatvāt.

अस्य प्राज्ञत्वम् *asya prājñatvam* = it is called *prājñā* (because); अस्पष्ट-उपाधितया *aspaṣṭa-upādhitayā* = on account of its association with a dull limiting adjunct; अन्-अति-प्रकाशकत्वात् *an-ati-prakāśakatvāt* = (and) as it is deficient in illumination.

It is called *prājñā* as it is deficient in illumination on account of its association with a dull limiting adjunct. 44

The individual causal body, happiness-sheath, and deep sleep state

अस्यापीयमहङ्कारादिकारणत्वात्कारणशरीरमानन्दप्रचुरत्वात्कोशवदाच्छादकत्वाच्चानन्दमयकोशः

सर्वोपरमत्वात्सुषुप्तिरत एव स्थूलसूक्ष्मशरीरप्रपञ्चलयस्थानमिति च उच्यते ॥ ४५ ॥

asyāpīyamahaṅkāradīkāraṇatvātkāraṇaśarīramānandapracuratvātkośavadācchādakatvācchānandamayakośaḥ sarvoparamatvātsuṣuptirata eva sthūlasūkṣmaśarīraprapañcalayasthānamiti ca ucyate.

अस्य अपि इयम् *asya apī iyam* = of this individual ignorance; अहङ्कारादि-कारणत्वात् *ahaṅkāradī-kāraṇatvāt* = on account of its being the cause of egoism, etc.; कारण-शरीरम् *kāraṇa-śarīram* = (is called as) the causal body; आनन्दप्रचुरत्वात् *ānanda-pracuratvāt* = on account of it being full of happiness; कोशवद्-आच्छादकत्वात् च *kośavad-ācchādakatvāt ca* = on account of it covering like a sheath; आनन्दमय-कोशः *ānandamaya-kośaḥ* = (is called) the happiness-sheath; सर्व-उपरमत्वात् *sarva-uparamatvāt* = because into it everything is dissolved; सुषुप्तिः *suṣuptiḥ* = (known as) dreamless sleep; अतः एव *ataḥ eva* = for this reason; स्थूल-सूक्ष्म-प्रपञ्च-लय-स्थानम् *sthūla-sūkṣma-prapañca-laya-sthānam* = the state of dissolution of both the gross and the subtle phenomena; इति च उच्यते *iti ca ucyate* = it is designated as

The individual ignorance associated with it is also known as the causal body on account of its being the cause of egoism, etc., and as the happiness-sheath because it is full of happiness yet covers like a sheath; it is further known as dreamless sleep since into it everything is dissolved; and for this reason it is also designated as the state of dissolution of the gross and subtle phenomena. 45