



सदाशिवसमारम्भां शङ्कराचार्यमध्यमाम्
अस्मदाचार्यपर्यन्तां वन्दे गुरुपरम्पराम्

Arsha Vidya Gurukulam

Family Vedanta Retreat 1

Orientation on Saturday, July 25 at 8 PM

Concludes on Friday, July 31 at 12:00 PM

Topic 1

Jīvayātrā

Swami Sakshatkrutananda Saraswatiiji

Topic 2

Vedāntasāra

Swami Muktatmananda Saraswatiiji

Arsha Vidya Gurukulam

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Arsha Vidya Gurukulam Family Vedanta Retreat 1

Venue: Swami Dayananda Vijñāna Bhavana

Saturday, July 25

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

Sunday, July 26 - Thursday, July 30

7:00 –7:30am: Guided Meditation
9:00 – 10:00 am: Jīva-Yātrā (Journey of Jiva) – Class 1
11:00 – 12:00pm: Vedāntasāra (Section 15-30) – Class 2
5:00-6:00pm: Jīva-Yātrā (Journey of Jiva) – Class 3
8:00 - 9:00 pm: Satsang (Q&A)

Friday, July 31 – Retreat Concluding Day

7:00 - 7:30 am: Guided Meditation
9:00 - 10:00am: Vedāntasāra
10:00-10:45am: Rooms Check out
11:00 -12:00pm Jīva-Yātrā followed by **Guru Daksina**

Temple Schedule:

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

Annakshetra Schedule:

Morning Tea/Coffee/Warm Water (Next to Temple)	5:15 am
Breakfast Prasad	7:30 – 9:30 am
Lunch (Maha Prasad)	12:30 – 1:30 pm
Tea/Coffee/Warm Water	3:30 – 4:45 pm
Dinner Prasad	7:00 – 7:30 pm

Gurukulam Seva: 1:30 – 2:30pm



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	Assembly, In Temple, All Groups		
9:00AM	9:55AM	Yoga Class for All Groups, Activity Center		
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	3:30PM	Seva, Play time and other activities		
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	Tunga, Assemble for end of the day reflections		
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 chidrens should be in their cottage with parents.				

जीवयात्रा

ॐ श्रीगुरुभ्यो नमः

नित्यानन्दसुखं पदं सुविमलं प्राप्तुं समीहायुताः
सर्वे जन्मभृतः सदा व्यसनिनस्तत्स्थानसम्मार्गणे ।
एवं सत्यपि साध्यसाधनयुगं सम्यङ् जानन्ति ते
न प्राप्ता अधुनापि सौख्यपदवीं स्वाभीष्टरूपां यतः ॥ १ ॥

तत्प्राप्त्यै प्रभुसम्मितापि कृपया त्रय्यन्तसारान्विता
वल्ली काठकमध्यगा कविसमं प्रोत्साहयन्ती नरान् ।
एवं साधनकल्पनां रचयते सन्मार्गगानां सतां
तद्विष्णोः परमं पदं च सहसा गन्तुं मनीषावताम् ॥ २ ॥

आत्मानं रथिनं ब्रवीति निगमो बुद्धिं च तत्सारार्थिं
देहं स्यन्दनमिन्द्रियाणि तुरगान् शब्दादि तद्गोचरम् ।
चेतः प्रग्रहमादरेण य इमान् वश्यांस्तनोत्यात्मवान्
तस्यैवाप्यमिदं पदं सुखघनं पारं परं ह्यध्वनः ॥ ३ ॥

प्राप्यं तत्परमं सुखं हि मुनयो मोक्षं समाचक्षते
जीवेशानजगद्विशेषरहितं ज्ञानैकसाध्यं ध्रुवम् ।
येनात्मन्यतिरोहितः स्वमहिमानन्दात्मको भासते
मिथ्याध्यासमतिश्च येन गलति ज्ञानं तदेवामलम् ॥ ४ ॥

आस्तिक्यं दृढमूलमेव मनुजः सम्पादयत्वादितः
कर्माचारयुतस्ततश्च भवतु स्वर्गादिभोगेच्छया ।
स्वर्गादावपि च क्रमेण गमितो नैराश्यमेवास्थिरे
नित्यानित्यविचारणे स्वधिकृतस्तत्त्वं समन्विच्छतु ॥ ५ ॥

ज्ञानाप्तेः परिपन्थिनौ किल मलो विक्षेपदोषस्तथा
चेतोनिष्ठमहारिपू प्रथमतश्चोन्मूलनीयौ यतः ।
कामं दूरमपास्य कर्मनिरतो मालिन्यरिक्तस्ततः
चित्तैकाग्र्यसुसिद्धये च भजतां निष्कामनोपासनम् ॥ ६ ॥

कर्मापासनतो विशुद्धहृदयस्तत्त्वार्थसंसिद्धये
स्वाचार्यं परिचर्य शास्त्रविधिना तस्माच्च विद्यां पराम् ।
श्रुत्वा संशयनुत्तये च मननं स्थान्ने निदिध्यासनं
अभ्यस्य क्रमशः समाधिनिलयः प्राप्नोतु शान्तिं ध्रुवाम् ॥ ७ ॥

ब्रह्मज्ञोऽपि स वासनाक्षयमनोनाशौ विधाय क्रमात्
स्वात्मारामपरोऽनिशं सुखघनो मुक्तः स जीवन्नपि ।
प्रारब्धे क्षपिते च देहविलये मुक्तिं विदेहाङ्गतः
सच्चित्सौख्यमये ह्युपाधिरहिते मज्जत्वपारे परे ॥ ८ ॥

इत्थं वेदवचोभिरेव नियते मार्गे वयं यात्रिकाः
धर्माख्ये च सनातने कृतपदा वर्णाश्रमाचारिणः ।
गच्छामः क्रमशश्च मोक्षपदवीमानन्दरूपां यथा
श्रद्धाभक्तिमतस्तथा धृतियुतानस्मान् विदध्याद् गुरुः ॥ ९ ॥

इति ज्ञानानन्दभारतीविरचिता जीवयात्रा सम्पूर्णा ।

nityānandasukhaṃ padaṃ suvimalaṃ prāptuṃ samihāyutāḥ
sarve janmabhṛtaḥ sadā vyasaninastatsthānasammārgaṇe .
evaṃ satyapi sādhyasādhanayugaṃ samyagāna jñanti te
na prāptā adhunāpi saukhyapadavīṃ svābhīṣṭarūpāṃ yataḥ .. 1..

tatprāptyai prabhusammitāpi kṛpayā trayyantasārānvitā
valī kāṭhakamadhyagā kavisaṃsāraṇāṃ protsāhayantī narān .
evaṃ sādhanakalpanāṃ racayate sanmārgagānāṃ satāṃ
tadvīṣṇoḥ paramaṃ padaṃ ca sahasā gantuṃ manīṣāvatām .. 2..

ātmānaṃ rathinaṃ bravīti nigamo buddhiṃ ca tatsārathīṃ
dehaṃ syandanamindriyāṇi turagān śabdādi tadgocaram .
cetaḥ pragrahamādareṇa ya imān vaśyāṃstanotyātmavān
tasyaivāpyamidaṃ padaṃ sukhaghanāṃ pāraṃ paraṃ hyadhvanaḥ .. 3..

prāpyaṃ tatparamaṃ sukhaṃ hi munayo mokṣaṃ samācakṣate
jīveśānajaḍadvīṣeṣarahitaṃ jñānaikasādhyāṃ dhruvam .
yenātmanyatirohitaḥ svamahimānandātmako bhāṣate
mithyādhyāsamatīṣca yena galati jñānaṃ tadevāmalam .. 4..

āstikyaṃ dṛḍhamūlameva manujaḥ sampādayatvāditaḥ
karmācārayutastataśca bhavatu svargādibhogecchayā .
svargādāvapi ca krameṇa gamito nairāśyamevāsthire
nityānityavicāraṇe svadhikṛtastattvaṃ samanvicchatu .. 5..

jñānāpteḥ paripanthinau kila malo vikṣepadoṣastathā
cetonīṣṭhamahāripū prathamataśconmūlānyau yataḥ .
kāmaṃ dūramapāsya karmanirato mālinyāriktastataḥ
cittaikāgryasusiddhaye ca bhajatāṃ niṣkāmanopāsanam .. 6..

karmopāsanato viśuddhaḥ dayastattvārthasaṃsiddhaye
svācāryaṃ paricarya śāstravidhinā tasmācca vidyāṃ parāṃ .
śrutvā saṃśayanuttaye ca mananaṃ sthāmne nididhyāsaṃ
abhyasya kramaśaḥ samādhinilayaḥ prāpnotu śāntiṃ dhruvāṃ .. 7..

brahmajñō'pi sa vāsanākṣayamanonāśau vidhāya kramāt
svātmārāmaparo'niśaṃ sukhaghano muktaḥ sa jīvannapi .
prārabdhe kṣapite ca dehavilaye muktiṃ videhāṅgataḥ
saccitsaukhyamaye hyupādhirahite majjatvapāre pare .. 8..

itthaṃ vedavacobhireva niyate mārge vayaṃ yātrikāḥ
dharmākhye ca sanātane kṛtapadā vaṃśramācāriṇaḥ .
gacchāmaḥ kramaśaśca mokṣapadaṃ mānandarūpāṃ yathā
śraddhābhaktimatatasthā dhṛtiyutā nasmān vidadhyād guruḥ .. 9..

itī jñānānandabhāratīviracitā jvayātrā sampūrṇā .

Verse 1.15: A3: The “FOUR MEANS”

¹ साधनानि – ² नित्यानित्यवस्तुविवेक ³ इहामुत्रार्थफलभोगविराग–

⁴ शमादिषट्कसम्पत्ति ⁵ मुमुक्षुत्वानि

॥१.१५॥

1	saadhanaani –	The means to the attainment of Knowledge are:
2	i) nitya anitya vastu vivekah ;	i) Discrimination between things permanent and transient;
3	ii) iham utra arthah phalah bhogah viraagah ;	ii) Renunciation of the enjoyment of the fruits of actions in this world and hereafter;
4	iii) shamaadi shatka sampatti ;	iii) the Six Treasures such as control of the mind, etc;
5	iv) mumukshutv -aani.	iv) the Yearning for spiritual freedom.

Verse 1.16: A3 1. VIVEKA – Discrimination

¹ नित्यानित्यवस्तुविवेकस्तावद्

² ब्रह्मैव नित्यं वस्तु ततोऽन्यदखिलमनित्यम् ³ इति विवेचनम्

॥१.१६॥

1	nitya anitya vastu vivekah taavat	Discrimination between things permanent and transient; such as
2	brahmaiva nityam vastu, tatah anyad akhilam anityam	“Brahman alone is the permanent substance and all things other than It are transient.”
3	iti vivechanam .	- such differentiation is Viveka .

Verse 1.17: A3 2. VAIRAGYA – Dispassion or Renunciation

¹ ऐहिकानां स्रक्चन्दनवनितादिविषयभोगानां कर्मजन्यतयानित्यत्ववद्

² आमुष्मिकाणामप्यमृतादि

³ विषयभोगानामनित्यतया

⁴ तेभ्यो नितरां विरतिः इहामुत्रार्थफलभोगविरागः

॥१.१७॥

1	aihikaanaam srak-chandana; vanitaadi vishaya bhogaanaam; karma janyatayaa anityatvavat;	Earthly objects as garlands & sandal paste, and the enjoyment of sex pleasures – both being results of action and transitory;
2	aamushmikaanaamavi amritaadi;	as well as desires for things hereafter, such as immortality, etc;
3	vishaya bhogaanaam anityatayaa;	all such enjoyment of transient objects -
4	tebhyaah nitaraam viratih, iham utra arthah phalah bhogah viraagah .	an utter disregard for these once and for all, is Vairagya or Dispassion .

Verse 1.18: A3 3. SHAT SAMPATI - Sixfold Treasure of Virtues

¹ शमादयस्तु – ² शमदमोपरतितितिक्षासमाधानश्रद्धाख्याः

॥१.१८॥

1	<i>shama aadi astu:</i>	<i>The Sixfold Virtues consist of:</i>
2	<i>a. shama, b. dama, c. uparati, d. titiksha, e. samaadhaana, f. shraddhaa - khyaaah.</i>	<i>a. restraining the mind; b. restraining the sense organs; c. perfect control of mind; d. forbearance; e. equanimity; and f. faith.</i>

Verse 1.19: A3 1. Shama – Curbing the Mind

¹ शमस्तावत् – ² श्रवणादिव्यतिरिक्तविषयेभ्यो मनसो निग्रहः ॥१.१९॥

1	<i>shamah taavat:</i>	Shama is defined as:
2	<i>shravanaadi vyatirikta vishayebhyah manasah nigraha.</i>	<i>With the exception of Self-knowledge, from all sense objects and pleasures, the mind is curbed from resting on them.</i>

Verse 1.20: A3 2. Dama – Curbing the Senses

¹ दमः – ² बाह्येन्द्रियाणां तद्व्यतिरिक्तविषयेभ्यो निवर्तनम् ॥१.२०॥

1	<i>damah:</i>	Dama is:
2	<i>baahya indriyaanaam, tad vyatirikta, vishayebhyah nivartanam.</i>	<i>The external sense organs, with the exception of Self-knowledge, from all sense objects and pleasures, are kept well-restrained (despite the mind).</i>

Verse 1.21: A3 3. Uparati – Conquest of Mind

¹ निवर्तितानामेतेषां तद्व्यतिरिक्तविषयेभ्य उपरमणम् ² उपरतिस्थवा
³ विहितानां कर्मणां विधिना परित्यागः ॥१.२१॥

1	<i>nivartitaanaam eteshaam tad vyatirikta vishayebhya uparamanam;</i>	<i>i) The cessation of the external organs from the pursuit of objects other than That;</i>
2	uparati: <i>athavaa</i>	<i>This is Uparati. Or it may mean:</i>
3	<i>vihitaanaam karmanaam vidhinaa parityaagah.</i>	<i>ii) Abandonment of all activities that violate scriptural injunctions. (i.e. true Sannyasa)</i>

Verse 1.22: A3 4. Titiksha - Endurance

¹ तितिक्षा – ² शीतोष्णादिद्वन्द्वसहिष्णुता ॥१.२२॥

1	<i>titikshaa:</i>	Titiksha is:
2	<i>sheetoshnaadi dvandva sahishtutaa.</i>	<i>In heat and cold, and other pairs of opposites, having the endurance to bear them.</i>

Verse 1.23: A3 5. Samadhana – One-pointedness of Mind

¹ निगृहीतस्य मनसः श्रवणादौ तदनुगुणविषये च
समाधिः – ² समाधानम् ॥१.२३॥

1	nigriheetasya manasah shravanaadau tad anuguna vishaye cha samaadhih;	The <u>constant concentration</u> of the mind, on hearing etc, of the scriptural passages, and other objects that are <u>conducive</u> to this.
2	samaadhaanam.	This is Samaadhaana or one-pointedness of mind.

Verse 1.24: A3 6. Shraddha – Faith

¹ गुरुपदिष्टवेदान्तवाक्येषु विश्वासः – ² श्रद्धा ॥१.२४॥

1	guru upadeshta vedaantavaakya ishu ishvaasah;	The Guru's teachings of the truths of Vedanta – to have complete <u>confidence</u> in them.
2	shraddhaa.	This is Shraddha or faith.

Verse 1.25: A3 4. MUMUKSHUTWA – Yearning for Spiritual Freedom

¹ मुमुक्षुत्वम् – ² मोक्षेच्छा ॥१.२५॥

1	mumukshutvam:	Mumukshutva is:
2	moksha icchhaa.	the <u>yearning</u> for spiritual freedom.

Verse 1.26: A3 A. ADHIKARI – Conclusion of Topic

¹ एवम्भूतः प्रमाताधिकारी ॥१.२६॥

1	evam bhootah pramaata adhikaaree	Such an aspirant is a Qualified Student .
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Brihadaranyaka Upanishad – 4.4.23

² “शान्तो दान्तः” (बृ उ ४.४.२३) इत्यादिश्रुतेः ।

2	shaantah daanta.	“ <u>quiet, subdued</u> ”
	iti aadi shruteh.	Thus it is said in the Sruti passages.

Upadesh Saahasree (by Shankara) – 324. 16.72

उक्तञ्च – ¹ “प्रशान्तचित्ताय जितेन्द्रियाय च

² प्रहीणदोषाय यथोक्तकारिणे ।

³ गुणान्वितायानुगताय सर्वदा

⁴ प्रदेयमेतत् सततं मुमुक्षवे ” (उपदेशसाहस्री ३२४.१६.७२)

	uktancha:	It is further said:
1	prashaanta chittaaya jitendriyaaya cha	“To one who is of tranquil mind , who has subjugated his senses,
2	praheena doshaaya yathaa ukta kaarine;	who is free from faults , who performs only Nimita Karma (i.e. who is obedient)
3	gunaan-vitaaya anugataaya sarvadaa	who is endowed with virtues , e.g. discrimination, etc who is always submissive (serving the Guru) –
4	pradeyam etat satatam mumukshave.	this is to be always taught to such a person who is eager for Liberation .”

1.2.2 THE VISHAYA, SAMBANDHA & PRAYOJANAM (Verses 27-29, 3 no.)

Verse 1.27: B. VISHAYA – The Subject

¹ विषयः – ² जीवब्रह्मैक्यं शुद्धचैतन्यं प्रमेयं

³ तत्र एव वेदान्तानां तात्पर्यात् ॥१.२७॥

1	vishayah:	The Subject is:
2	jeeva brahma ekyam, shuddha chaitanyam, prameyam;	"Identity of the individual self and Brahman" – Brahman of the nature of pure consciousness, is that which is to be realized.
3	tatra eva vedaantaanaam taatparyaat.	That alone, for all Vedanta texts, is the <u>essential purport</u> (or meaning).

Verse 1.28: C. SAMBANDHA – The Connection

¹ सम्बन्धस्तु – ² तदैक्यप्रमेयस्य तत्प्रतिपादकोपनिषत्प्रमाणस्य

³ च बोध्यबोधकभावः ॥१.२८॥

1	sambandhah tu:	The Connection is the relationship:
2	tad ekya prameyasya, tat prati-paadaka upanishad pramaanasya	between that identity which is to be realized, and the establishment of That by the evidence of the Upanishads;
3	cha bodhya-bodhaka bhaavah.	it connects the subject to be known to the text.

Verse 1.29: D. PRAYOJANAM – The Purpose

¹ प्रयोजनं तु – ² तदैक्यप्रमेयगताज्ञाननिवृत्तिः

³ स्वस्वरूपानन्दावाप्तिश्च ॥१.२९॥

1	prayojanam tu:	The Necessity or Purpose is:
2	tad ekya prameya gata ajnaana nivrittih;	To realise That identity, the <u>obstacle of</u> <u>ignorance relating to it</u> has to be destroyed;
3	swa-swaroopa aananda avaaptih cha.	the resulting Bliss is the very nature of one's Self, and is <u>revealed by itself</u> .

Chandogya Upanishad – 7.1.3

“तरति शोकम् अत्मवित्” (छां उ ७.१.३) इत्यादिश्रुतेः

1	tarati shokam aatmavit.	“The knower of the Self overcomes grief .”
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Mundaka Upanishad – 3.2.9

“ब्रह्मविद् ब्रह्मैव भवति”(मुण्ड उ ३.२.९) इत्यादिश्रुतेश्च

1	brahmavit brahma eva bhavati	“He who knows Brahman becomes Brahman ”
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1.3 THE NECESSITY OF A GURU

(Verses 30-31, 2 no.)

Verse 1.30: Guru Upasada – Approaching a Guru

- 1 अयमधिकारी
2 जननमरणादिसंसारानलसन्तप्तो
3 दीप्तशिरा जलराशिमिवोपहारपाणिः
4 श्रोत्रियं ब्रह्मनिष्ठं गुरुमुपसृत्य 5 तमनुसरति ॥१.३०॥

1	ayam adhikaaree:	Such a qualified pupil :
2	janana-maran-aadi samsaara anala san taptah,	scorched with the fire of an endless round of birth, death, etc;
3	deepta-shiraa jalaraashim iva, upahaarapaanih,	as one with his head on fire rushes to a lake, with presents in hand for one who is
4	shrotriyam brahmanishtham, gurum upasritya,	i) learned in the <u>Vedas</u> & ii) ever living in <u>Brahman</u> , let him go to such a Guru
5	tam anusarati.	and serve him.

Mundaka Upanishad – 1.2.12

- 6 “तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्पाणिः
श्रोत्रियं ब्रह्मनिष्ठम्” (मुण्ड उ १.२.१२) इत्यादिश्रुतेः

6	tat vijnaana artham, sah gurum eva abhigacchhet, samtapaanih, shrotriyam, brahmanishtham.	“In order to understand this, let him go to a spiritual guide, with fuel in his hand, who is learned in the Vedas, and lives entirely in Brahman”
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Verse 1.31: Guru Prasada – the Guru’s Gracious Response

- 1 स गुरुः परमकृपया–
2 ऽध्यारोपापवादन्यायेनैवमुपदिशति ॥१.३१॥

1	sah guruh: parama kripayaa,	Such a Guru or Teacher, through his infinite Grace ,
2	adhyaaropa-apavaada nyaayena enam upadishati.	by the <u>method of de-superimposition</u> of the superimpositions (Adhyaropa), instructs the pupil.

Mundaka Upanishad – 1.2.13

- 3 “तस्मै स विद्वानुपसन्नया सम्यक्
4 प्रशान्तचित्ताय शमान्विताय ।
5 येनाक्षरं पुरुषं वेद सत्यं
6 प्रोवाच तां तत्त्वतो ब्रह्मविद्याम् ॥”
(मुण्ड उ १.२.१३) इत्यादिश्रुतेः