



Arsha Vidya Gurukulam

2026 Independence Day Weekend Vedanta Retreat

Beginning on: Thursday July 2nd at 8 PM

Concludes on: Sunday July 5th at 12:30 PM

Topic 1: Nirvana Shatkam – 2 (Swami Tattvavidananda Saraswatiiji)

Topic 2: Bhaja Govindam – selected verses (Swami Muktatmananda Saraswatiiji)

Arsha Vidya Gurukulam

651, Route 115 Saylorsburg, PA-18353

www.arshavidya.org

admin@arshavidyagurukulam.org

Contact: 570- 992 - 2339

Camp Schedule

Venue: Swami Dayananda Vijñāna Bhavana

Thursday, July 2

7:30-8:45 pm - Orientation and Introductory Satsang by Swami Tattvavidananda Saraswati

Friday, July 3 and Saturday, July 4

7:00 – 8:15 am: Guided Meditation and *Nirvāṇa Śaṭkam Class* by Swami Tattvavidananda Saraswati

10:30 – 11:30 am: *Bhaja Govindam class* by Swami Muktatmananda Saraswati

4:30 - 5:30 pm: *Nirvāṇa Śaṭkam Class* by Swami Tattvavidananda Saraswati

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

Sunday, July 5 – Retreat Concluding Day

7:00 - 7:30 am: Guided Meditation by Swami Tattvavidananda Saraswati

10:00 - 11:00am: *Bhagavad Gita* Chapter 12 Class by Swami Tattvavidananda Saraswati

11:25-12:15pm *Nirvāṇa Śaṭkam Class* by Swami Tattvavidananda Saraswati **followed by Guru Daksina**

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 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 – 9:00 am
Lunch	12:30 – 2:00 pm
Tea/Coffee/Warm Water	3:30 – 4:45 pm
Dinner	6:30 – 7:45 pm

Dining Hall closed for Campers between 2:00 – 3:30 pm and 9:00 pm – 6:30 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 donations to the Guru which is used towards the Gurukulam's maintenance.

Youth Schedule for 2026 Independence Day Long Weekend Family Course				
Starts: Thu., Jul. 2, 8pm, Orientation at Activity Center. Ends: Sun., July 5th, Lunch				
Class timing		Juniors* Ages 6 - 10	Seniors Ages 11 - 12	Teens Ages 13+
8:45AM	8:55AM	Assembly, in Temple , All groups		
9:00AM	9:55AM	Tunga, Chanting	Yoga Studio, Yoga	Temple CR, Chanting
10:00AM	10:15AM	New Building Basement, Snacks, All groups		
10:20AM	11:15AM	Yoga Studio, Yoga	Pampa, Values	Temple CR, Values
11:20AM	12:10PM	Tunga, Values	Pampa, Chanting	Yoga Studio, Yoga
12:15PM	1:25PM	Aarati, Lunch, Rest, Quiet time in Cabin, Activity Center		
1:30PM	3:25PM	Tunga, Play Practice, Seva and other activities		
3:30PM	4:00PM	New Building Basement, Snacks, All groups		
4:05PM	5:45PM	Assembly for Games, Activity Center, All groups		
6:00PM	7:15PM	Aarati at Temple, Dinner at New Dining Hall, All groups		
7:30PM	8:30PM	Tunga, Assemble for end of the day reflections		
Sat. night: Presentation, New Auditorium for Swamiji, Parents and Students, at 8:30pm				
*For children < 6 years of age, an adult need to stay with them.				
**Temple CR = Temple New Classroom				
Use appropriate clothing for Yoga and Indian Garment may be carried for Youth Presentation.				
Parents are requested not to leave their Children Unattended in Ashram Campus				

About Arsha Vidya Gurukulam

Arsha Vidya Gurukulam, located near the Pocono Mountains in Saylorsburg, Pennsylvania, is an ashram dedicated to the traditional teaching of **Advaita Vedānta**, **Sanskrit**, and disciplines such as **yoga**, **meditation**, and **Vedic chanting**. The Gurukulam rests on 14 acres of tranquil land, surrounded by an additional 85 acres of forest and walking trails that invite reflection (Manana).

Founded in 1986 by **Pujya Sri Swami Dayananda Saraswati**, one of the foremost teachers of Advaita Vedānta in the modern era, the Gurukulam continues to uphold his vision of making the transformative knowledge of the Upanishads available in a manner that is **authentic** and **accessible** to sincere seekers from all walks of life.

Rooted in the **Vedic tradition**, Arsha Vidya Gurukulam is both a place of rigorous study and deep spiritual practice. Through **Courses and Retreats on Vedānta**, **Bhagavad Gītā**, **Sanskrit**, **Yoga**, **Meditation**, the Gurukulam enables the inner growth of sincere seekers.

All teaching at Arsha Vidya is imparted by **qualified and traditionally trained teachers**, who have studied directly under Pujya Swamiji and his disciples and are respected internationally for their depth of understanding and clarity of communication.

At the heart of the Gurukulam stands a temple dedicated to **Lord Dakṣiṇāmūrti**, the embodiment of knowledge and the first teacher in the Vedic tradition. Daily worship, Vedic rituals, and community celebrations reinforce the Gurukulam's commitment to a life anchored in **dharmā**, **devotion**, and **liberating knowledge**. Visit temple and experience the beautiful rituals of morning, afternoon and evening.

Arsha Vidya Gurukulam welcomes all earnest seekers into an atmosphere of warmth, stillness, and discovery, where the journey inward begins with the wisdom of the ancients and continues through the rhythm of daily life.

Pujya Swamiji and disciples, brought to life a vision rooted in clarity, depth, and Vedic tradition. Today, Arsha Vidya Gurukulam in Saylorsburg, Pennsylvania, continues this legacy to enable seekers to discover Moksha (Freedom) and Ananda (Happiness) through the study of

The Gurukulam offers a living tradition of learning and contemplation. Regular programs include:

- **Bhagavad Gītā Classes** on the 1st and 3rd Sundays of every month – 10 AM
- **Holiday Weekend Vedanta Retreats, Family Retreats, and Thematic Classes & Courses for Adults** – please visit www.arshavidya.in
- **Arsha Vidya Bala Gurukulam for kids** – online Sunday classes.

About our Acharyas

Swami Veditatmananda Saraswati – President

Swami Veditatmananda ji is Senior disciple of Pujya Swamiji. Swamiji is the president of Arsha Vidya Pitham. Having lived and worked in the USA prior to becoming a renunciate, he is familiar with the lifestyles in India and the west. Swami Veditatmananda ji has trained a number of Swamis, Swaminis, Brahmacharinis and Brahmacharis. His classes on Bhashyas, the depth and clarity are highly revered and appreciated by the students. Swami Veditatmananda ji has authored a number of books which are available at the bookstore.

Swami Tattvavidananda Saraswati – Vice President

Swami Tattvavidananda ji is a senior disciple of Pujya Swamiji. He is very natural in his scholarship; Swamiji 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. Swami ji courses and classes are highly appreciated by the students. Swami TV has authored a number of books which are available at our book store.

Swami Muktatmananda Saraswati – Board Member & Resident Acharya

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 Muktatmananda ji has been giving retreats and classes at the Gurukulam and across the US. Swami Muktatmananda ji offers weekly online Vedanta classes as well.

Swami Sachidananda Saraswati - Resident Acharya

Swami Sachidananda is a disciple of Pujya Swami Dayananda Saraswati ji. He is known for his simple and clear exposition of the vision of Vedanta, making him accessible to modern audiences. His journey includes a fellowship at Harvard where he focused on comparative religion at Harvard Divinity School. Swamiji has been offering retreats at AVG and across the US since 2023. Swamiji has been actively taking new initiatives and has introduced new Meditation retreats and retreats curated for the needs of young adults at Arsha Vidya Gurukulam.

General Information

Come to the Main Office (KANJI) 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 on the grass 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.

Shanti Trail: A walking, jogging 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.

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.
- 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.

There is Wi-Fi in the New Dining Hall Lobby, Temple, Tunga, and Pampa classrooms.

Thank you for your cooperation.

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

For Upcoming Events at the Gurukulam

Please refer to the booklet for details.

Online Registration (<https://arshavidya.org/avg-course-registration/>)

Puja Instructions for GFD and Archana Sponsors:

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.

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 Pujya Swamiji's blessings by visiting Swamiji's Residential Cottage (Ganga), which is named as "Dayalayam- The Abode of Compassion"

A temple for Meditation and Silence

Monday- Friday:

Visiting Hours: 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- 8:00 pm

Please use exterior staircase during summer (East facing) through deck for entrance to Meditation Hall

Don't use the old entrance through Swami TV's cottage. Thank you for your visit and cooperation.

Arsha Vidya Gurukulam runs through your generous financial support.

All the transformative work we do is made possible by your contributions—through our *Gift for the Day* (GFD) Donations and *Patron Donations*. Contact Office to know more and donate.

Give with an open heart. Your giving sustains the tradition.

"Move from being a consumer to being a contributor."

— Pujya Swami Dayananda Saraswati

प्रार्थना
PRĀRTHANĀ
Prayer

ॐ स॒ ह॒ ना॒ववतु॑ । स॒ ह॒ नौ॑ भुनक्तु॑ । स॒ह॒ वी॒र्यं॑ करवावहै॑ ।
ते॒ज॒स्विना॒वधी॑तमस्तु॑ । मा॒ वि॒द्विषा॒वहै॑ ॥
ॐ शान्तिः॑ शान्तिः॑ शान्तिः॑ ॥

*om sa ha nāvavatu | sa ha nau bhunaktu | saha vīryam karavāvahai |
tejasvināvadhītamastu | mā vidviṣāvahai ||
om śāntiḥ śāntiḥ śāntiḥ ||*

सः *sah* – He; ह *ha* – indeed; नौ *nau* – both of us; अवतु *avatu* – may protect; सः *sah* – He; ह *ha* – indeed; नौ *nau* – both of us; भुनक्तु *bhunaktu* – may nourish; सह *saha* – together; वीर्यं करवावहै *vīryam karavāvahai* – may we acquire the capacity (to study and understand the scriptures); तेजस्वि *tejasvi* – brilliant; नौ *nau* – for us; अधीतम् *adhītam* – what is studied; अस्तु *astu* – let it be; मा विद्विषावहै *mā vidviṣāvahai* – may we not disagree with each other; ॐ शान्तिः शान्तिः शान्तिः *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.

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

*om pūrṇamadaḥ pūrṇamidaṁ pūrṇātpūrṇamudacyate |
pūrṇasya pūrṇamādāya pūrṇamevāvaśiṣyate ||
om śāntiḥ śāntiḥ śāntiḥ ||*

पूर्णम् *pūrṇam* – is fullness; अदः *adaḥ* – that (*Brahman*); पूर्णम् *pūrṇam* – is fullness; इदम् *idaṁ* – this (apparent creation); पूर्णात् *pūrṇāt* – from the fullness; पूर्णम् *pūrṇam* – this fullness; उदच्यते *udacyate* – has come; पूर्णस्य *pūrṇasya* – of that fullness; पूर्णम् *pūrṇam* – this fullness; आदाय *ādāya* – having removed; पूर्णम् *pūrṇam* – the fullness; एव *eva* – only; अवशिष्यते *avaśiṣyate* – remains

ॐ शान्तिः शान्तिः शान्तिः ॐ *om śāntiḥ śāntiḥ śāntiḥ* – *Om* peace, peace, peace

That (*Brahman*) is fullness. This (apparent creation) is fullness. From the fullness this fullness (apparent creation) comes about. Bringing (out) this fullness (apparent creation) from fullness, fullness alone remains. *Om* peace, peace, peace.

गुरुवन्दनम् GURUVANDANAM

श्रुतिस्मृतिपुराणानाम् आलयं करुणालयम् ।
नमामि भगवत्पादं शङ्करं लोकशङ्करम् ॥ १ ॥

śrutismṛtipurāṇānām ālayam karuṇālayam |
namāmi bhagavatpādaṁ śaṅkaraṁ lokaśaṅkaram || 1 ||

श्रुति-स्मृति-पुराणानाम् *śruti-smṛti-purāṇānām* – of the *śruti* (*Vedas*), *smṛti* (*Gita* etc.) and *purāṇas*; आलयम् *ālayam* – the abode; करुणालयम् *karuṇālayam* – the repository of compassion; नमामि *namāmi* – I salute; भगवत्पादम् *bhagavat-pādam* – one who is revered; शङ्करम् *śaṅkaram* – *Ādi Śaṅkarācārya*; लोक-शङ्करम् *loka-śaṅkaram* – the one who gives happiness to the world

I salute *Ādi Śaṅkarācārya*, the abode of the *śruti* (*Vedas*), *smṛti* (*Gita* etc.) and *purāṇas*, the repository of compassion, who gives happiness to the world and who is revered. (1)

शङ्करं शङ्कराचार्यं केशवं बादरायणम् ।
सूत्रभाष्यकृतौ वन्दे भगवन्तौ पुनः पुनः ॥ २ ॥

śaṅkaraṁ śaṅkarācāryam keśavam bādarāyaṇam |
sūtrabhāṣyakṛtau vande bhagavantau punaḥ punaḥ ||2||

शङ्करम् *śaṅkaram* – Lord *Śiva*; शङ्कराचार्यम् *śaṅkarācāryam* – the great teacher *Ādi Śaṅkarācārya*; केशवम् *keśavam* – Lord *Viṣṇu*; बादरायणम् *bādarāyaṇam* – *Śrī Vyāsa*; सूत्रभाष्यकृतौ *sūtra-bhāṣya-kṛtau* – the two who wrote the aphorisms (*Brahma-sūtras*) and the commentary (*bhāṣya*); वन्दे *vande* – I salute; भगवन्तौ *bhagavantau* – the venerable ones; पुनः पुनः *punaḥ punaḥ* – again and again

I salute, again and again, the great teacher *Ādi Śaṅkarācārya*, who is Lord *Śiva*, and *Bādarāyaṇa* who is Lord *Viṣṇu*, the venerable ones who wrote the *bhāṣya* and the *Brahma-sūtras* respectively. (2)

ईश्वरो गुरुरात्मेति मूर्तिभेदविभागिने ।

व्योमवद्व्याप्तदेहाय दक्षिणामूर्तये नमः ॥३॥

īśvaro gururātmēti mūrtibhedavibhāgine |
vyomavadvyāptadehāya dakṣiṇāmūrtaye namaḥ ||3||

ईश्वरः *īśvaraḥ* – the Lord; गुरुः *guruḥ* – the teacher; आत्मा *ātmā* – the Self; इति *iti* – thus; मूर्तिभेदविभागिने *mūrti-bheda-vibhāgine* – the one who appears (as though) divided; व्योमवत् *vyomavat* – like space; व्याप्तदेहाय *vyāpta-dehāya* – to the one who is all pervasive; दक्षिणामूर्तये *dakṣiṇāmūrtaye* – to Lord *Dakṣiṇāmūrti*; नमः *namaḥ* – salutation

Salutation to Lord *Dakṣiṇāmūrti* who is all pervasive like space, but who appears (as though) divided as the Lord, the teacher and the Self. (3)

गुकारस्त्वन्धकारो वै रुकारस्तन्निवर्तकः ।

अन्धकारनिरोधित्वात् गुरुरित्यभिधीयते ॥४॥

gukārastvandhakāro vai rukārastannivartakaḥ |
andhakāranirodhitvāt gururityabhidhīyate ||4||

गुकारः *gukāraḥ* – the syllable ‘gu’; तु *tu* – indeed; अन्धकारः *andhakārḥ* – darkness (stands for ignorance); वै *vai* – indeed; रुकारः *rukāraḥ* – the syllable ‘ru’; तद्-निवर्तकः *tad-nivartakaḥ* – its remover; अन्धकार-निरोधित्वात् *andhakāra-nirodhitvāt* – because he destroys the darkness (of ignorance); गुरुः *guruḥ* – a guru; इति *iti* – thus; अभिधीयते *abhidhīyate* – is called so

The syllable ‘*gu*’ stands for darkness (of ignorance) and ‘*ru*’ represents its remover. A *guru* is so called because he removes the darkness of ignorance. (4)

सदाशिवसमारम्भां शङ्कराचार्यमध्यमाम् ।
अस्मदाचार्यपर्यन्तां वन्दे गुरुपरम्पराम् ॥५॥

sadāśivasamārambhām śaṅkarācāryamadhyamām |
asmadācāryaparyantām vande guruparamparām ||5||

सदाशिव-समारम्भाम् *sadāśiva-samārambhām* – beginning with the ever-auspicious Lord *Śiva*; शङ्कराचार्य-मध्यमाम् *śaṅkarācārya-madhyamām* – *Ādi Śaṅkarācārya* in the middle; अस्मदाचार्य-पर्यन्ताम् *asmadācārya-paryantām* – up to our teacher; वन्दे *vande* – I salute; गुरु-परम्पराम् *guru-paramparām* – the lineage of teachers

I salute the lineage of teachers, beginning with the ever-auspicious Lord *Śiva*; (linked by) *Ādi Śaṅkarācārya* in the middle and extending up to my own teacher. (5)

आत्मषट्कम् ĀTMAṢAṬKAM

मनोबुद्ध्यहङ्कारचित्तानि नाहं न च श्रोत्रजिह्वे न च घ्राणनेत्रे ।
न च व्योमभूमिर्न तेजो न वायुः चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ १ ॥

*manobuddhyahaṅkāracittāni nāham
na ca śrotrajihve na ca ghrāṇanetre |
na ca vyoma bhūmi na tejo na vāyuh
cidānandarūpaḥ śivo'ham śivo'ham || 1 ||*

मनः-बुद्धि-अहङ्कार-चित्तानि *manaḥ-buddhi-ahaṅkāra-cittāni* - the mind, the intellect, the ego, and the memory; न अहम् *na aham* – not I; न च *na ca* – and not; श्रोत्र-जिह्वे *śrotrajihve* – the ear, the tongue; न च *na ca* – and not; घ्राण-नेत्रे *ghrāṇa-netre* – the nose and the eyes; न च *na ca* – and not; व्योम-भूमिः *vyoma-bhūmiḥ* – the space, the earth; न *na* – not; तेजः *tejaḥ* – the fire; न *na* – not; वायुः *vāyuh* – the wind; चिदानन्दरूपः *cidānandarūpaḥ* – of the nature of consciousness and limitlessness; शिवः अहम् *śivaḥ aham* – I am auspicious; शिवः अहम् *śivaḥ aham* – I am auspicious

I am not the mind, intellect, memory or ego; neither am I the ears or the tongue. I am not the nose, the eyes, the space, the earth, the fire or the wind. I am of the nature of consciousness and limitlessness. I am *śiva*, the auspicious. I am *śiva*, the supreme auspiciousness. (1)

न च प्राणसञ्ज्ञो न वै पञ्चवायुः न वा सप्तधातुर्न वा पञ्चकोशः ।
न वाक्पाणिपादौ न चोपस्थपायू चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ २ ॥

*na ca prāṇasañjño na vai pañcavāyuh
na vā saptadhāturna vā pañcakośaḥ |
na vākpāṇipādaū na copasthapāyū
cidānandarūpaḥ śivo'ham śivo'ham || 2 ||*

न च *na ca* – and not; प्राणसञ्ज्ञः *prāṇasañjñah* – the breath of life; न वै *na vai* – not indeed; पञ्च-वायुः *pañcavāyuh* – the five *prāṇas*; न वा *na vā* nor; सप्तधातुः *saptadhātuḥ* – the seven constituents of the body; न वा *na vā* nor; पञ्चकोशः *pañcakośah* – the five sheaths; न *na* – not; वाक्-पाणि-पादौ *vāk-pāṇi-pāḍau* – the organ of speech, hands and legs; न च *na ca* – and not; उपस्थ-पायू *upastha-pāyū* – the genitals and the anus; चिदानन्दरूपः *cidānandarūpaḥ* – of the nature of consciousness and limitlessness; शिवः अहम् *śivaḥ aham* – I am auspicious; शिवः अहम् *śivaḥ aham* – I am auspicious

I am neither the life breath, not the five *prāṇas*. I am not the seven constituents of the body or even the five sheaths. I am not the organ of speech, the hands or legs, the genitals or the anus. I am of the nature of consciousness and limitlessness. I am *śiva*, the auspicious. I am *śiva*, the supreme auspiciousness. (2)

न मे द्वेषरागौ न मे लोभमोहौ मदो नैव मे नैव मात्सर्यभावः ।

न धर्मो न चार्थो न कामो न मोक्षः चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ ३ ॥

na me dveṣarāgau na me lobhamohau
mado naiva me naiva mātsaryabhāvaḥ |
na dharmo na cārtho na kāmo na mokṣaḥ
cidānandarūpaḥ śivo'ham śivo'ham ||3 ||

न मे *na me* – not for me; द्वेष-रागौ *dveṣa-rāgau* – likes and dislikes; न मे *na me* – not for me; लोभ-मोहौ *lobha-mohau* – greed and delusion; मदः *madaḥ* – pride; न एव *na eva* – not at all; मे *me* – for me; न एव *na eva* – not at all; मात्सर्यभावः *mātsaryabhāvaḥ* – jealousy; न *na* – not; धर्मः *dharmah* – the pursuit of *dharma*; न *na* – not ; च अर्थः *ca ārthaḥ* – and not the pursuit of security; न *na* – not; कामः *kāmaḥ* – the pursuit of pleasures; न *na* – not ; मोक्षः *mokṣaḥ* – the pursuit of freedom; चिदानन्दरूपः *cidānandarūpaḥ* – of the nature of consciousness and limitlessness; शिवः अहम् *śivaḥ aham* – I am auspicious; शिवः अहम् *śivaḥ aham* – I am auspicious

I do not have likes, dislikes, greed, or delusion. I do not have pride, neither do I have jealousy. The pursuit of *dharma*, *artha*, *kāma* or *mokṣa* are not for me. I am of the nature of consciousness and limitlessness. I am *śiva*, the auspicious. I am *śiva*, the supreme auspiciousness. (3)

न पुण्यं न पापं न सौख्यं न दुःखं न मन्त्रो न तीर्थं न वेदा न यज्ञाः ।
अहं भोजनं नैव भोज्यं न भोक्ता चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ ४ ॥

na puṇyaṁ na pāpaṁ na saukhyaṁ na duḥkhaṁ
na mantra na tīrthaṁ na vedā na yajñāḥ |
ahaṁ bhojanaṁ naiva bhojyaṁ na bhoktā
cidānandarūpaḥ śivo'haṁ śivo'haṁ || 4 ||

न पुण्यम् *na puṇyam* – not *puṇya*; न पापम् *na pāpam* – not *pāpa*; न सौख्यम् *na saukhyam* – not happiness; न दुःखम् *na duḥkham* – not sorrow; न मन्त्रः *na mantraḥ* – not *mantra*; न तीर्थम् *na tīrthaṁ* – not holy place; न वेदाः *na vedāḥ* – not *vedas*; न यज्ञाः *na yajñāḥ* – not the fire rituals; अहम् *aham* – I am; भोजनम् *bhojanam* – the action of experience; न एव *na eva* – not at all; भोज्यम् *bhojyam* – the object of experience; न भोक्ता *na bhoktā* – not the experiencer; चिदानन्दरूपः *cidānandarūpaḥ* – of the nature of consciousness and limitlessness; शिवः अहम् *śivaḥ aham* – I am auspicious; शिवः अहम् *śivaḥ aham* – I am auspicious

I have neither *puṇya* nor *pāpa*; neither happiness nor sorrow; nor I am the mantra, the holy place, the *vedas* or fire rituals. I am neither an experience, nor the object of experience, and not even the one who experiences. I am of the nature of consciousness and limitlessness. I am *śiva*, the auspicious. I am *śiva*, the supreme auspiciousness. (4)

न मे मृत्युशङ्का न मे जातिभेदः पिता नैव मे नैव माता न जन्म ।
न बन्धुर्न मित्रं गुरुर्नैव शिष्यः चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ ५ ॥

*na me mṛtyuśaṅkā na me jātibhedaḥ
pitā naiva me naiva mātā na janma |
na bandhurna mitraṁ gurunaiva śiṣyaḥ
cidānandarūpaḥ śivo'haṁ śivo'ham || 5 ||*

न मे *na me* – not for me; मृत्युशङ्का *mṛtyuśaṅkā* – doubts about death; न मे *na me* – not for me; जातिभेदः *jātibhedaḥ* – caste differences; पिता *pitā* – father; न एव *na eva* – not at all; मे *me* – for me; न एव *na eva* – not at all; माता *mātā* – mother; न जन्म *na janma* – not birth; न बन्धुः *na bandhuḥ* – not relative; न मित्रम् *na mitram* – not friend; गुरुः *guruḥ* – teacher; न एव *na eva* – not at all; शिष्यः *śiṣyaḥ* – student; चिदानन्दरूपः *cidānandarūpaḥ* – of the nature of consciousness and limitlessness; शिवः अहम् *śivaḥ aham* – I am auspicious; शिवः अहम् *śivaḥ aham* – I am auspicious

I have no fear of death or caste differences. I have no father, mother or birth. I have no relative, friend, teacher or student. I am of the nature of consciousness and limitlessness. I am *śiva*, the auspicious. I am *śiva*, the supreme auspiciousness. (5)

अहं निर्विकल्पो निराकार रूपः विभुर्व्याप्य सर्वत्र सर्वेन्द्रियाणाम् ।
सदा मे समत्वं न मुक्तिर्न बन्धः चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ ६ ॥

*ahaṁ nirvikalpo nirākāra rūpaḥ
vibhurvyāpya sarvatra sarvendriyāṇāṁ |
sadā me samatvaṁ na muktirna bandhaḥ
cidānandarūpaḥ śivo'haṁ śivo'ham || 6 ||*

अहम् *aham* – I am; निर्विकल्पः *nirvikalpaḥ* – free of thoughts; निराकाररूपः *nirākāra-rūpaḥ* – free of forms; विभुः *vibhuḥ* – pervading; व्याप्य *vyāpya* – having pervaded; सर्वत्र *sarvatra* – everywhere; सर्वेन्द्रियाणाम् – *sarvendriyāṇām* – of all sense organs; सदा *sadā*

– always; मे *me* – of me; समत्वम् *amatvam* – equanimity; न *na* – not; मुक्तिः *muktiḥ* – freedom; न *na* – not; बन्धः *bandhaḥ* – bondage; चिदानन्दरूपः *cidānandarūpaḥ* – of the nature of consciousness and limitlessness; शिवः अहम् *śivaḥ aham* – I am auspicious; शिवः अहम् *śivaḥ aham* – I am auspicious

I am free of duality and free of forms. I am connected to all sense organs as I pervade everything and am everywhere. I am ever changeless. There is no freedom or bondage in me. I am of the nature of consciousness and limitlessness. I am *śiva*, the auspicious. I am *śiva*, the supreme auspiciousness. (6)

| इति श्रीमच्छङ्करभगवत्पादविरचितं आत्मषट्कम् |

| *Iti śrīmacchaṅkarabhagavatpādaviracitaṁ ātmaṣaṭkam* |

भज गोविन्दम्

BHAJA GOVINDAM

भज गोविन्दं भज गोविन्दं गोविन्दं भज मूढमते ।

सम्प्राप्ते सन्निहिते काले न हि न हि रक्षति ङुकृञ् करणे ॥ १॥

*bhaja govindam bhaja govindam govindam bhaja mūḍhamate |
samprāpte sannihite kāle nahi nahi rakṣati ḍukṛñ karāṇe || 1||*

भज *bhaja* – worship; गोविन्दम् *govindam* – Govinda; मूढमते *mūḍhamate* – O deluded one; सम्प्राप्ते *samprāpte* – (when you have) obtained; सन्निहिते *sannihite* – in the presence or nearness of; काले *kāle* – time (Lord of death); न हि *na hi* – never; न हि *na hi* – never; रक्षति *rakṣati* – protects; ङुकृञ् करणे *ḍukṛñ karāṇe* – the grammatical rule – *kr*, to do

Worship Govinda, worship Govinda, worship Govinda, O deluded one!
(Intellectual pursuits such as) the rules of grammar will not save you at the
time of death. (1)

मूढ जहीहि धनागमतृष्णां कुरु सद्बुद्धिं मनसि वितृष्णाम् ।

यल्लभसे निजकर्मोपात्तं वित्तं तेन विनोदय चित्तम् ॥ २॥

*mūḍha jahīhi dhanāgamatrṣṇāṁ kuru sadbuddhiṁ manasi vitṛṣṇām |
yallabhase nijakarmopāttam vittam tena vinodaya cittam || 2||*

मूढ *mūḍha* – O deluded one; जहीहि *jahīhi* – give up; धन-आगम-तृष्णाम् *dhana-āgama-trṣṇām* – thirst or craving for wealth; कुरु *kuru* – do or act; सद्बुद्धिम् *sadbuddhiṁ* – thoughts about *sat*, the truth or Govinda; मनसि *manasi* – in your mind; वितृष्णाम् *vitṛṣṇām* – free from craving; यत् लभसे *yat labhase* – whatever you get; निजकर्म-उपात्तम् *nijakarma-upāttam* – obtained through your honest effort; वित्तम् *vittam* – wealth; तेन *tena* – by that; विनोदय *vinodaya* – make happy or cheerful; चित्तम् *cittam* – mind

O deluded one! May you give up your craving for the accumulation of wealth;
(and) may you contemplate upon Govinda in your mind free from craving.
Make your mind happy with whatever wealth obtained through your honest
effort. (2)

नारीस्तनभरनाभीदेशं दृष्ट्वा मा गा मोहावेशम् ।
एतन्मांसवसादिविकारं मनसि विचिन्तय वारंवारम् ॥ ३॥

nārīstanabharanābhīdeśam dr̥ṣṭvā mā gā mohāveśam |
etanmāṁsavasādivikāraṁ manasi vicintaya vāraṁvāram || 3||

नारी-स्तन-भर-नाभी-देशम् *nārī-stana-bhara-nābhī-deśam* – woman’s full bosom and navel region; दृष्ट्वा *dr̥ṣṭvā* – having seen; मा अगाः *mā agāḥ* – don’t go; मोहावेशम् *mohāveśam* – infatuated state; एतत् *etat* – this; मांसवसादि *māṁsavasādi* – flesh, fat etc.; विकारम् *vikāram* modification; मनसि *manasi* – in the mind; विचिन्तय *vicintaya* – deliberate; वारंवारम् *vāraṁvāram* – repeatedly or again and again

Do not fall prey to infatuation upon seeing a woman’s full bosom and navel region. This is nothing but a modification of flesh, fat, etc.. Deliberate on this repeatedly in your mind. (3)

नलिनीदलगतजलमतितरलं तद्वज्जीवितमतिशयचपलम् ।
विद्धि व्याध्यभिमानग्रस्तं लोकं शोकहतं च समस्तम् ॥ ४॥

nalinīdalagatajalamatitaralam tadvajjīvitamatiśayacapalam |
viddhi vyādhyabhimānagrastam lokam śokahatam ca samastam || 4||

नलिनी-दल-गत-जलम् *nalinī-dala-gata-jalam* – water (drop) on the lotus petal; अति-तरलम् *ati-taralam* – very unstable; तद्वत् *tadvat* – in the same manner; जीवितम् *jīvitam* life; अतिशय-चपलम् *atiśaya-capalam* – very much unstable; विद्धि *viddhi* – may you understand; व्याधि-अभिमान-ग्रस्तम् *vyādhi-abhimāna-grastam* – stricken by disease and

pride; लोकम् *lokam* – the whole world; शोकहतम् *śokahatam* – afflicted by sorrow; च *ca* – and; समस्तम् *samastam* – entire

Life is as unsteady as water drop trembling on a lotus petal. May you understand that the whole world is stricken by disease and pride, and afflicted by sorrow. (4)

यावद्वित्तोपार्जनसक्तः तावन्निजपरिवारो रक्तः ।
पश्चाज्जीवति जर्जरदेहे वार्ता कोऽपि न पृच्छति गेहे ॥ ५॥

yāvadvittopārjanasaktaḥ tāvannijaparivāro raktaḥ |
paścājjīvati jarjaradehe vārtāṁ ko'pi na pr̥cchati gehe || 5||

यावत् *yāvad* – so long as; वित्तोपार्जन-सक्तः *vittopārjana-saktaḥ* – capable of earning or accumulating wealth; तावत् *tāvat* – until then; निजपरिवारः *nijaparivāraḥ* – one's family and friends; रक्तः *raktaḥ* – attached; पश्चात् *paścāt* – later on; जीवति *jīvati* – lives; जर्जर-देहे *jarjaradehe* – in the old and infirm body; वार्ताम् *vārtām* – enquiry; कः अपि *kaḥ api* – whoever or even one; न *na* – not; पृच्छति *pr̥cchati* – asks or enquires; गेहे *gehe* – at home

As long as a man is capable of earning wealth, so long are his family and those around him are attached to him. But no one cares to even enquire into his well-being when he lives at home, his body having grown old and infirm. (5)

यावत्पवनो निवसति देहे तावत्पृच्छति कुशलं गेहे ।
गतवति वायौ देहापाये भार्या बिभ्यति तस्मिन्काये ॥ ६॥

yāvatpavano nivasati dehe tāvatpr̥cchati kuśalam gehe |
gatavati vāyau dehāpāye bhāryā bibhyati tasminkāye || 6||

यावत् *yāvat* – as long as; पवनः *pavanaḥ* – life-breath; निवसति *nivasati* – dwells; देहे *dehe* – in the body; तावत् *tāvat* – till then; पृच्छति *pr̥cchati* – enquires; कुशलम् *kuśalam* –

welfare; गेहे *gehe* – in the house; गतवति *gatavati* – while gone; वायौ *vāyau* – life-breath; देह-अपाये *deha-apāye* – when the body decays; भार्या *bhāryā* – wife; बिभ्यति *bibhyati* – fears; तस्मिन् काये *tasmin kāye* – in that body

As long as the life-breath is in the body (i.e., one is alive), family members enquire kindly about his welfare. But when the life departs from the body and the body decays, even his wife is afraid of that corpse. (6)

बालस्तावत्क्रीडासक्तः तरुणस्तावत्तरुणीसक्तः ।

वृद्धस्तावच्चिन्तासक्तः परमे ब्रह्मणि कोऽपि न सक्तः ॥ ७॥

bālastāvatkrīḍāsaktaḥ taruṇastāvattaruṇīsaktaḥ |
vrddhastāvaccintāsaktaḥ parame brahmaṇi ko'pi na saktaḥ || 7||

बालः *bālaḥ* – young boy; तावत् *tāvat* – when; क्रीडासक्तः *krīḍāsaktaḥ* – absorbed in or attached to play; तरुणः *taruṇaḥ* – young man; तावत् *tāvat* – when; तरुणीसक्तः *taruṇīsaktaḥ* – absorbed in or attached to a young woman; वृद्धः *vrddhaḥ* – old man; तावत् *tāvat* – when; चिन्तासक्तः *cintāsaktaḥ* – absorbed in or attached to worry; परमे ब्रह्मणि *parame brahmaṇi* – in the limitless *brahman*; कः अपि *kaḥ api* – whoever or even one; न सक्तः *na saktaḥ* – not absorbed or attached

When he is a child, he is attached to play. When he is young, he is attached to a young woman. When he is old, he is absorbed in worries. Alas, at no time one is attached to *brahman* that is limitless. (7)

का ते कान्ता कस्ते पुत्रः संसारोऽयमतीव विचित्रः ।

कस्य त्वं कः कुत आयातः तत्त्वं चिन्तय तदिह भ्रातः ॥ ८॥

kā te kāntā kaḥ te putraḥ saṁsāraḥ ayam atīva vicitraḥ |
kasya tvam kaḥ kuta āyātaḥ tattvaṁ cintaya tad iha bhrātaḥ || 8||